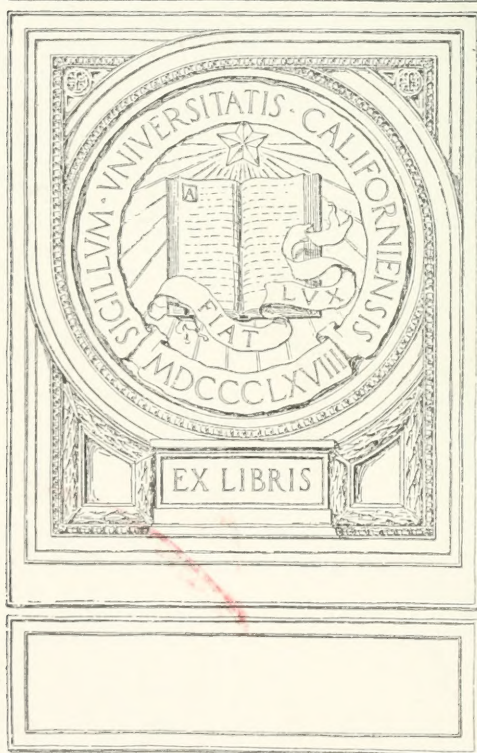





UNIVERSITY OF CALIFORNIA
LOS ANGELES





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The Vision of William

concerning

Piers the Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.

(1377 A.D.)

EDITED FROM MS. LAUD MISC. 581, COLLATED WITH MS. RAWL. POET. 38, MS. B. 15. 17.
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LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE.

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PREFACE II.

TEXT B.

§ 1. I HAVE said (Pref. I. § 2) that the poem of *Piers the Plowman* assumes five different shapes in the various MSS. Three of these are due to the author himself, who altered, added to, and re-wrote the poem twice over, so that we find MSS. of the "Vernon" type, or Type A, which is the earliest version; of the "Crowley" type, or Type B, the second version; and of the "Whitaker" type, or Type C, the latest. The fourth shape is the mixture of A- and C-texts, as exhibited in the Trinity MS. R. 3. 14 (described in vol. i. p. xviii.), Harl. 6041 (described at p. xx. of the same volume), and MS. Digby 145 (described at p. xxiv.), and has already been commented on in describing the Trinity MS. The fifth shape is a combination of B- and C-texts, and will be discussed presently; see the description of MS. No. xxiii. in § 5, below. Besides these, certain MSS. present forms of the poem which can be reduced to no particular class, but are simply the result of still further confusion and corruption. It is unnecessary to specify them here, because the descriptions of the various MSS. enter fully into such details.

§ 2. I much regret that the former volume, as published, was incomplete. No MS. of the A-class had at that time been observed to contain more than eleven Passus; with the single exception noted at p. 154 of that volume, where a fragment of eighteen lines of what seemed to be a twelfth Passus was printed from the MS. in University College, Oxford. But fortunately this note of mine led to the discovery by Mr Geo. Parker, assistant in the Bodleian library, of another MS. (Rawl. Poet. 137), which contained the whole of the

twelfth Passus and rendered the A-text complete. This is now printed, on the pages numbered 137* to 144*, in such a manner that these pages can be easily inserted between pp. 136 and 137 of vol. i., thus completing that volume at last. A full description of the Rawlinson MS., together with remarks upon this final Passus, will be found on p. 142*.

DATE OF THE B-TEXT.

§ 3. It will be well, perhaps, to say a few words here about the date of the B-text, in addition to what has been said already (vol. i. p. xxxii.); for I believe that I now see some reason for placing the date even a little later than I have placed it already. I now prefer the date 1377 to 1376, and proceed to adduce my reasons. In the first place, I must say a few more words about the passage which mentions John Chichester.¹ The argument that this refers to the year 1370 is now vastly strengthened. It is not only the Laud MS. which has the reading “tweis² *thretty* & ten” in Pass. xiii. 270, but we find the same reading in the Rawlinson MS.; and since these two, and the one printed by Mr Wright, are alone of the first authority, we have thus two witnesses as against one. But there is another point which is of great weight. In contrasting Langland’s statement, that Chichester was mayor in 1370, with Fabyan’s statement, that he was mayor in 1369, I unfortunately concluded that it was Langland, not Fabyan, who was in error. I am rejoiced to find, after more careful examination, that the error lies exactly the other way. There is a singular fault in Fabyan’s numbering of the regnal years of Edward III., which seems not to have been hitherto noticed. He actually omits the sixth year of Edward’s reign altogether, making the seventh year follow the fifth; and hence arises a confusion throughout the whole of the remainder of the reign, resulting in his being always a year wrong.³ One singular consequence is that he talks of the fifty-second year of that King’s reign,

¹ See p. 225 of this volume.

² *Sic* in MS.; “twies” is a better spelling. The line, as quoted in note 2, p. xxxii. of vol. i., is not spelt exactly as in the MS.

³ See Fabyan’s *Chronicles*, ed. Ellis; pp. 441, 442, &c. Sir H. Ellis should have corrected this blunder. See my letter in “*Notes and Queries*,” 4th S. iv. 152.

when it is well known that he only reigned fifty years and a few months. After applying this correction, the result is that Chichester was not elected mayor till October, 1369, so that in April, 1370, he was of course mayor still. And this fact is corroborated by a statement in Riley's Memorials of London (p. 344), where we read—“Afterwards, on the 25th day of *April* in the year above-mentioned [1370], it was agreed by John de Chichestre, Mayor,” &c. Besides which, Chichester was never re-elected, nor was there at any time whatever another mayor of the same name. And, since Langland thus turns out to be quite right in his date, we may take it upon his authority that the said April was “a dry April.” For though it is not recorded as having been such, it is very probable that it was so, when we consider the excessive rains of the preceding autumn. “And in this yere [1369] was the thirde mortalytie, wherof dyed moche people, and suche a morayne fyll also amonge beestes that the lyke therof was nat seen many yeres before; and vpon y^t ensuyd suche excessyvenes of rayne that come was therewith drowned in y^e erthe, and so bukkyd with water, that *the yere ensuyng* [1370] whete was at .xl*d.* a busshell.”¹—Fabyan's Chronicles, ed. Ellis, 1811; p. 480. Langland is clearly right about the date of the mayoralty and the dearth; and the previous excessive rains render it probable that he is right about the drought also. Further than this, Tyrwhitt has shewn that the fable of the cat and the rattons in the prologue points to a date at least as late as 1376,² “when Richard was become heir-apparent;” but I would place it a year later, for these three reasons.

First, the fable is of still more force if we suppose Richard to have already ascended the throne, and there is a direct allusion to his accession in the very curious line—

“Ac resoun shal rekene with ȝow · ȝif I reque any while :”

Pass. iv. 177—

which line, it is very important to observe, is not in the A-text, for the sufficient reason that Edward III. had already reigned a long while when that former version was composed.

¹ Cf. “þere was a carful comune · whan *no carte come to toun*
With bake bred fro stretforth, &c. ;” Pass. xiii. 266.

² See p. xxxiii. note 1, in Preface I.

Secondly, the introduction of the extraordinary passage (Pass. iii. 299—349), about a time of jubilee or millennium, seems to me to have been directly suggested by the proclamation of a jubilee by Edward III. in February, 1377, because he had more than completed fifty regnal years. It is not often that a monarch has the chance of making such a proclamation, and it must have excited much interest. This passage, be it also noted, is *not in the A-text*.

Thirdly, in the fable of the cat and the rattons, we have to make out who is meant by the cat. The kitten is clearly Richard II., and history tells us that the cat, i. e. the powerful lord against whom the commons were so enraged, was John of Gaunt, who was said to have exercised undue influence over the young king. It was in 1377 that public opinion first expressed itself strongly on this point, and the outcry was so great that the duke had to clear himself how he could, and this he did in a speech the substance of which is still preserved, and which was spoken on the 13th of October in that year. See Lingard's *History of England*, ed. 1825; vol. iv. p. 224.

There are two other allusions that require a short notice. There are several references to pestilences, and we know that the allusion to "pise pestilences" in Pass. v. 13 (both in A-text and B-text) is to the pestilences of 1349 and 1362; but when "the pestilence" is mentioned in B. xiii. 248 in close connection with a reference to the mayoralty of Chichester a few years previously, we may fairly conclude that the pestilence meant is that of 1376. Sometimes only three great pestilences are reckoned, viz. those of 1349, 1362, and 1369; but some writers reckon a fourth, in 1376, and it seems to have been a severe one. Thus Fabyan says of it—"In this .i. yere [*read* xlix yere], fyl many wonderfull sykenesses amonge the people, whereof y' people dyed wonderly faste as well in Italye as in Englande; amonge the whiche dyed sir Edward called the lorde Spencer, a man of great fame, whose body was enteryd at Teukesbury. And for this mortalytie was so sharpe and sodayne, pope Gregory beforenamed graunted of his goodnesse to suche as were contrite and confessyd, clene remission of theyr synnes; the whiche indulgence contynued in Englande by the terme of .vi. monethes."—Fabyan, ed. Ellis, p. 485. This grant of the pope's seems to be the very thing

alluded to in the line discussed, and in l. 246 just above it, where Haukyn says that all that the pope sent him was “a pardoun with a peys of led.”

The other allusion is in Pass. xv. 80, 81.

“Go to þe glose of þe verse ȝe grete clerkes ;

If I lye on ȝow to my lewed witte · ledeth me to brennynge !”

On this Dr Whitaker remarks, at p. xxxii. of his preface to the poem, that this is “an allusion to the statute empowering the diocesan alone to commit heretics to the flames, which was enacted in the second of Henry Fourth.” I cannot admit this for a moment ; it is contrary to all the other evidence, and it is almost certain that at least *some* of the MSS. which contain the passage are absolutely older than 1400. Langland's expression is a very natural one, if he thought that his being burnt for heresy was a not impossible event. It is quite startling enough to find your neighbour's house on fire, still more so to find that your neighbour himself is being burnt. They did such things in France long before the year 1400. Two Minorite Friars were burnt at Avignon A. D. 1354, “pro quibusdam erroneis opinionibus, prout Domino Papæ et Cardinalibus suis videbatur.”—Thomæ Walsingham *Historia*, ed. Riley, i. 278.

On the other hand, I would not place the date of the B-text later than 1377 (or at the very latest, 1378). It is something to have shewn that it was written fifteen years later than the date commonly received, and it seems unnecessary to go further. The argument which most weighs with me is this, viz. that if it had been in hand in September, 1378, or a little after that, I cannot see how Langland could possibly have refrained from at least one allusion to the schism of the popes, the event which so animated Wycliffe. Instead of which, the nearest and only approach to a hint of anything of the kind is in Pass. xiii. 174—“Can nouȝt confourmen a pees · bytwene þe pope and his enemys”—which is too mild an expression for the occasion.¹ Hence I assume 1377 as the *exact* date.

§ 4. ANACHRONISMS. It must be remembered that one effect of

¹ I do not think it follows that we are to find an allusion to the “schism” in the C-text ; that may have been written when the novelty of it had worn off. Whether the C-text contains such an allusion or not, I cannot as yet positively say.

the double revision of the poem by its author has been to introduce occasional anachronisms. Thus, when the poet speaks of Reason being set on the bench between the king and his son (A. iv. 32), he of course refers to Edward III. and the Black Prince, as the remark was made in 1362; but when the line is allowed to stand without change in the later versions, as occurring in a part of the poem which was not very much altered, the allusion is lost, and it can only be taken as a general expression signifying that Reason was placed in a seat of dignity. Again, the allusion to the accession of Richard II. in the words “ȝif I regne any while” is of less force when retained in the C-text than when first composed and inserted in the B-text. Hence, in considering the chronology of any passage, we must be careful to ascertain in which version of the poem the given passage *first* appeared.

§ 5. DESCRIPTION OF THE MSS.

XIII.¹ MS. Laud Misc. 581, in the Bodleian Library, Oxford; denoted throughout this volume by the letter L, and used to form text

¹ Eleven MSS. have been already described. The descriptions of MSS. I.—X. are in vol. i. pp. xv.—xxiv.; and the description of MS. XI. in vol. i. also, at p. 142*. The twelfth MS. must be described here in a footnote, as it turns out to belong to the A-class.

XII. MS. D. 4. 12 in Trinity College, Dublin. This is a paper MS., the size of the page being about 8½ inches by 5, and each page contains about 30 lines. The margins of some of the leaves are a good deal worn, and in some places slips have been inserted on which the text (apparently the same) has been rewritten. A fragment of the Romance of Alexander the Great is in the latter part of the volume. The last fragment resembles the Alliterative Romance printed by Mr Stevenson for the Roxburghe Club, 1849; in a note to which edition, at p. ii., Mr Stevenson thus describes the Dublin MS. “It is a small quarto volume, written upon paper towards the end of the fifteenth century. It contains a copy of the Visions [*read* Vision] of Piers Ploughman, which ends imperfectly in the Seventh Passus. The Romance of Alexander then follows, commencing with l. 678 of our text [i. e. of the text in MS. Ashmole 44], and ends with the line 3426. This fragment consists therefore of 2748 [2749:] lines. I am indebted for my acquaintance with it to the kindness of Sir F. Madden.” The copy of Piers the Plowman in this MS. ends at l. 45 of Pass. vii., and is contained on 26 leaves. An analysis of the Prologue shews that it bears a tolerably close resemblance to MS. U (A-text), and a still closer resemblance to MS. Rawl. Poet. 137, described at p. 142* of vol. i. But it has certain variations and additions which extend the Prologue to 124 lines. After l. 54 of the Prologue it inserts the four lines following:

Persons with þair prouianses · permutyn þair cherches,
With al þe besynes of þair body · þe better to haue,

B. This MS. is of strong vellum, and contains 94 leaves, of which one at the beginning and two at the end are blank. The remaining 91 leaves are entirely occupied by the poem here printed. The size of each leaf is about $10\frac{1}{2}$ by $7\frac{1}{2}$ inches, and it contains about 40 lines on each page. The poem is divided into sections or paragraphs, each of these being separated from the one following it by a blank space. At the beginning of each section is the mark ¶, painted blue. The initial letters of each Passus are also painted blue, and neatly flourished with red. The ink is of a pale light brown, in some places faded, but always distinctly legible. There are a few marginal notes by the scribe, such as “nota” opposite Pass. i. 146, a red hand opposite iii. 323, the names of the seven deadly sins in Pass. v., the words “Indulgentia Petri” opposite vii. 111, the words “quid est caritas” opposite xv. 145, and the quotation beginning “Fumus, &c.,” quoted in the footnote on p. 319. There are also a few glosses over words, which have been printed wherever they occur. Besides these, there are several marginal notes by later hands, none of which are of any value, excepting the remark opposite xv. 148—“*nota.* the name of thauctour.” Nearly all the Latin words and quotations have a red line drawn round them. Just above the first line of the poem we find in red letters, nearly obliterated, the title “Incipit Liber de Petro Plowman.”¹ At the bottom of the first page is written—“Liber Gulielmi Laud, Archiep̄i Cantuar: et Cancellarij Vniuersitatis Oxon. 1633.” At the top of the first page is loosely scribbled—“. . . Robart Langeland, borne by malverne hilles.” At the end are the names of former owners—“Raffe Coppynges. *Mem.* y^t I haue lent to Nicholas brigham the pers ploughman w^{ch} I borrowed of M. Le of Addyng-

Vicars on fele halue · fandyn þaim to Done,
Leders þai beñ of lovedays · & with þe lawe mellyth.

The first pair of lines I do not remember to have seen before; the last pair agree with the extra lines in MS. Rowl. Poet. 137. There are two extra lines also after l. 83, resembling B. prol. 112, 113; and ten extra lines after l. 95, answering to the passage in B. prol. 92—99, but in some places bearing a closer resemblance to the C-text. Line 58 is omitted, and ll. 96 and 97 transposed so as to follow l. 89. For the information enabling me to give this analysis, I am indebted to Professor Dowden of Dublin.

¹ The Bodleian Catalogue says “Petre Plowman” merely, but the whole title can be read, in strong sunlight.

ton.”—“Liber Ric. Johnson.”—“In desire spede is tariaunce. Jon Thynne.”—“T. Long of Dorchester.” On the back of the last fly-leaf is scribbled—

“Amongest all other take hede of one thinge,

In othere mennes matters make lyttle medling.”

I also subjoin a list of catchwords, as they sometimes differ in spelling from the words in the text.

Fol. 8 *b*. As auoutrie and deuoses (*sic*).

Fol. 16 *b*. 3if 3e bidden boxomnesse.

Fol. 24 *b*. Ne none of here *seruantz*.

Fol. 32 *b*. To purchace 3ow pardoun.

Fol. 40 *b*. But þus it bilongeth to bileue.

Fol. 48 *b*. And as I cast vp myn eyen.

Fol. 56 *b*. For eche a mayde þat he mette.

Fol. 64 *b*. For I haue seyne hym in silke.

Fol. 72 *b*. And as we went þus in þe weye.

Fol. 80 *b*. And I þat am kynge.

Fol. 88 *b*. That couetise were cristene.

I look upon this MS. as of the very highest importance. My original reason for printing it was that it seemed to me, after a short examination, much upon a par with the MS. printed by Mr Wright, and I considered that, supposing the MSS. to be of nearly equal value, it would be a great gain to print the unprinted one, in order to have two complete copies of the poem in type. I began my collation with no very great respect for the MS., and was ready to amend it wherever it seemed to have inferior readings. But when, in several instances, after making some such alterations, larger knowledge compelled me to alter them back again, the case was altered. The conviction was gradually *forced* upon me that the MS. is of the highest order of excellence, and the chief authority upon all difficult points. When, in certain somewhat doubtful places, after consulting the other MSS. of the B-class, the A-text, Whitaker's text, Crowley's text, the Cotton MS. of the C-text, &c., I found this Laud MS. helping me out of the difficulty for about the twentieth time, I felt compelled to pay to it all due respect. But the circumstance that most attracted my attention was the occurrence of numerous little crosses made by a cor-

rector's hand in the margin. Wherever a word is misspelt or some other error, even of quite a trivial nature, occurs in the text, so surely (except very rarely) do we find the corrector's mark. In a few cases the correction has been actually *made* (in one case in *red* ink or paint), but not in general. Sometimes it is very difficult to make out why the cross is there, and the corrector seems to have been very particular. But these small crosses are not all. There are also some large crosses made by very fine thin lines, in the same faded ink as the text, the meaning of which I believe to be that they *mark passages which the author intended to alter, and, in every case, actually did alter*, viz. in the C-text. There are also very small ticks against some lines, for what reason I cannot explain.¹ On the whole, I cannot see any reason why we should not attribute these marks to the author himself, as this seems by far the simplest solution. There is no doubt about the age of the MS.; it may have been written at any time between the years 1377 and 1410. Indeed, it may be an autograph copy, as Langland was very probably himself a poor professional scribe, and speaks with scorn of those who could not write out things properly (B. xi. 299); and this MS. is a good specimen of caligraphy. But, in order that the reader may see this the more clearly, let me enumerate the principal lines against which a small cross is found, giving at the same time the reasons for its presence in those instances where the reason is not indicated in the footnotes.

ProL. 67 (*mychief* for *myschief*); I. 81; I. 178 (*a chaste*, altered to *as chaste*); II. 91, 116, 227 (*r* omitted in *mystrailes*); III. 98, 132, 227; IV. 27, 54 (*fethynge* altered to *ferthyng*); IV. 67 (possibly *wan* should be *wente*); IV. 136 (*a*, altered to *as*); IV. 147 (for no apparent reason); IV. 152 (*me* altered to *mede*); V. 265 (*rsue*, altered to *ysue*); V. 272, 347, 357, 447, 600, 616 (*childe* badly written so as to look more like *elilde*); VI. 195, 214; VII. 94; VIII. 12 (why?); VIII. 43, 53, 67 (*me* inserted afterwards); VIII. 69, 125; IX. 67, 97, 139, 160 (*comely* written above the line), 167 (*an* for *and*); X. 172, 361, 416, 426, 434 (*or* altered to *g*); XI. 53, 125

¹ Unless they mean that alteration is necessary. Thus, there is one opposite Pass. ii. 35, where, for *caritatis*, Whitaker has *trewe charite*, and another opposite l. 8, which in Whitaker is completely different.

(*ym* added above the line), 130, 194 (*of* altered to *on*), 250 (*after* added at end of line), 331, 388, 427 (*hin* altered to *him*); XII. 69, 76, 253; XIII. 46, 338, 356, 374, 385, 430; XIV. 16 (it should have been against l. 18), 171 (perhaps *ben* should be omitted), 176 (why ?), 179 (why ?), 184, 186, 263 (*an* for *and*), 311; XV. 19, 122 (*placebo* not underlined with red), 164, 194, 530, 581 (*an* for *and*); XVI. 209, 249; XVII. 164, 258; XVIII. 19 (*iuste* written above the line), 109, 201; XIX. 184, 247 (why ?), 344, 360, 461; XX. 118, 242, 288.

The reader who actually refers to every one of these passages will scarcely think my supposition extravagant, if he is at all conversant with MSS. and their frequent errors.

It has been objected, that the spelling is faulty;¹ but is there any reason for supposing that Langland could or would have spelt better? It may also be objected that there are a few mistakes not marked for correction; but let any one try the experiment of writing out 7000 lines of poetry, and reading it once over afterwards. It is quite as correct as any autograph MS. can fairly be expected to be, and in any case, it is (as far as the *sense* and *metre* are concerned) by far the best MS. of the B-text extant.²

The following is a list of the lines marked with a *large* cross; viz. VI. 261; VII. 75, 116, 121, 155; IX. 66, 145; X. 393, 442; XI. 165; XII. 300. I will only discuss one of these, viz. VII. 155, where the mistake is very obvious. Here Langland makes Daniel interpret Nebuchadnezzar's dream where the reference should have been to Belshazzar. The "correction" of this, in the C-text, is curious, being incorrect still.

"How Daniel dyuinede³ · and undude þe dremeles
Of king Nabugodonosor · þat no peer hadde,
And suthe after to hus sones · seide hem what þei thoughte."

Whitaker's edition, p. 163.

For remarks upon the method of printing this MS., see § 10.

¹ See further remarks upon the spelling in § 9.

² That is, as far as I know at present. I am not at all sure that my list of MSS. is complete.

³ Whitaker prints *dymuede*; but this, with him, is a trifle.

XIV. MS. Rawlinson Poet. 38, in the Bodleian Library (of which a fragment is in MS. Lansdowne 398, in the British Museum), denoted throughout this volume by R.

This is an imperfect MS. upon vellum, written in a clear bold hand, divided into sections by blank spaces at the end of each, the mark ¶ at the beginning of each paragraph being painted red and blue alternately. At the end is the mark of ownership—"William Butte;" and on a flyleaf at the beginning—"Suum cuique. Tho. Hearne, Sept. 20. 1732. An imperfect MS. of Pierce Plowman." Each leaf, where perfect, has a wide margin, and measures about $11\frac{1}{2}$ by $8\frac{1}{4}$ inches. But it has been at some time shamefully maltreated by some one who, apparently for the purpose of theft, cut off the margins of several of the leaves at the beginning, reducing them to about 9 inches by $5\frac{1}{4}$. The first eight leaves were then abstracted, but they are not all lost, as I found four of them in the British Museum, bound up with several other pieces in MS. Lansdowne 398! There they were, with the margins cut off; and careful measurement proved them to be exactly of the same size as the cut leaves at Oxford; besides which, the handwriting and general appearance of the pages exactly tallied, each page containing about 31 lines. I have therefore marked the collations with the Lansdowne MS. also by the letter R, to avoid confusion. The leaves there preserved are the third, fourth, fifth, and sixth, containing the portion from Prol. 125 to Pass. i. 137. The first, second, seventh, and eighth leaves are lost altogether, as also eight consecutive leaves near the end of the poem, from Pass. xviii. 411 to Pass. xx. 27. The piece at Oxford consists of 101 leaves, beginning at Pass. ii. 40. All the existing portion has been carefully collated, and the collation yields some curious results.

Wherever it agrees with MS. L, it agrees with it very closely, the resemblance frequently extending even to peculiarities of spelling. Yet it has certain peculiarities of its own, such as *kenle* for *kynle*, and the persistence with which it exhibits the prefix *I-* or *y-* (generally the former) before past participles. It agrees with the text, for instance, in giving the right date of Chichester's mayoralty, and generally corroborates the readings of the text in difficult passages. It is

therefore to be classed with the Laud MS. as regards its general character. But close collation shews that it abounds in *omissions* and *additions* of no insignificant kind, although the mere *variations* are but few. It is necessary to account for them, and a comparison of these passages with the C-text clearly reveals their exact significance. The omissions (amounting to more than 150 lines) are mostly due to mere carelessness; a few coincide with the briefer narrative in the A-text; and some of them occur at points where the B- and C-texts vary. The additions (amounting to about 160 lines) almost invariably occur at points where the C-text is fuller than the B-text, and it is easily seen that the Rawlinson MS. really exhibits the poem in its transition stage between these two forms, and the best idea of it is formed by calling it a copy of the B-text *with later improvements and after-thoughts*. On this account, nearly all the additional lines which it furnishes have been inserted in the text, distinguished from the rest by the use of square brackets.¹

The principal *omissions* are these :—

R omits V. 481, accidentally; VIII. 14—17, not in A-text; VIII. last half of 99, 100—103, and first half of 104, owing to the repetition of *kyng*; IX. last half of 113, 114, 115, and first half of 116, owing to repetition of *wedloke yvrouzte*; IX. 158, 159, 166, 177—185, 199—202, none of them in A-text; X. 425; XI. 45—48, altered in C-text; XII. 13, 141—148, 170, 186; XIII. 14—20, half of 373 and of 374; XIV. 155—159, 251, 252; XV. 239—243, see C-text; XV. 70, 395, 396, 495—531; XVI. half of 27 and of 28; XVII. 36—46, altered in C-text, 112—123, 217—243, 314; XVIII. 178, 197, 250, 251, the last two slightly altered in the C-text; and XX. 237, 238.

The principal *additions* are these :—

R adds a line, probably spurious, after V. 283, being perhaps the only addition in the course of the first nine Passus; two lines after X. 77, see C-text; X. 291—303, cf. both A-text and C-text; X. 381, 411—413; a line after XI. 105, see C-text; parts of lines XI.

¹ The only additional lines admitted into the text (as far as I remember) from *other* MSS. are five, viz. V. 273, 338, 569, VI. 49, and XV. 224. Their genuineness is doubtful, and I now think they should have been excluded.

126 and 127, much wanted ; XI. 154—164, perhaps not to be found elsewhere ; a line, perhaps spurious, after XI. 190 ; XI. 374—384, some of which lines are in the C-text ; XI. part of 419, 420, and part of 421, see C-text ; XII. 57—59, see C-text ; XII. 78 ; XII. 118—127, see C-text ; XII. 152, 153, see C-text ; XIII. 164—171, cf. the C-text ; XIII. 293—299, also in the C-text, but transferred to a very different part of the poem ; XIII. 400—409, partly in the C-text, but in quite another place ; XIII. 437—454, also in the C-text, but transferred elsewhere ; XIV. 227—237, in the C-text ; XV. 239—243, 298, 299 ; after l. 388, a superfluous line ; 464—477, a very curious passage, which may be called the “whistling” passage ; 539—556, also in the C-text ; half of 564, 565, 566, and half of 567 ; XVII. 68, also in the C-text ; half of 176, 177, and half of 178, also in the C-text ; 307, 308, also in the C-text ; XVIII. half of 310 and half of 311 ; and a C-text line after XX. 36.

The chief passages wherein MS. R merely *varies* from the text are in III. 51—63, where it approaches the A-text ; IX. 168—170, where it is surely corrupt ; and XVI. 270—273, where it also seems to be corrupted.

XV. A MS. in the library of Trinity College, Cambridge, marked B. 15. 17 ; being the one printed by Mr Wright in his well-known and convenient edition, and therefore denoted in this volume by the letter W. It contains three pieces in the same handwriting throughout, viz. (1) *Piers the Plowman* ; (2) *A Treatise on Sin*, in prose, beginning—“In euery synful man or womman þat is bounden in dedly synne ben þre wrecchednesses”—and ending—“If it do þee good and profite to þee, þanke god and pray for me. þe grace of Ihesu crist be wiþ þee and kepe þee. Amen ;” (3) a short poem of 44 lines, beginning—“Crist made to man a fair present,” which is printed in *Reliquiæ Antiquæ*, vol. i. p. 166, with the title of “Love.” There is no doubt about the antiquity and value of this MS., and it is an excellent thing that we have it in print. It is on stout vellum, the size of each leaf being about $11\frac{1}{2}$ by $7\frac{1}{2}$ inches, much resembling MS. L in shape. The handwriting is bold and firm, and the letters large. It is divided into sections by breaks, and the mark ¶ occurs at the beginning of each paragraph. These breaks are denoted in the

printed edition by setting the first line of the paragraph a little backward. It will readily be seen that the paragraphs are much more numerous and shorter than in MS. L. It is, of course, written in long lines; the printing of the poem in short lines being a mere matter of taste and convenience. I hold it to be somewhat inferior to the Laud MS., and to exhibit a slightly varied form of the poem; but the difference between them only comes out after verbal collation of the whole poem. In many passages it agrees with the text very closely indeed, and it does not contain a single line which is not also in the Laud MS. It has, however, a few faults of omission, and that too where the omitted lines are sometimes indispensable. The chief omissions are these, viz.:—Prol. 170, i. e. after l. 338, p. 11 of Wright's edition; last line of Prologue, supplied in Mr Wright's edition from MS. T (A-text); Pass. I. half of 37 and half of 38, which so many MSS. omit, and which should follow l. 535, p. 17¹; I. 145, to follow l. 752, p. 23; II. 186, to follow l. 1255, p. 39; V. 90, to follow l. 2652, p. 82; XII. 105, to follow l. 7650, p. 234; XV. 367, to follow l. 10371, p. 317; XVII. 209, to follow l. 11785, p. 360; XVIII. 361, to follow l. 12809, p. 391; XIX. 86, to follow l. 13132, p. 401; and XX. 299, to follow l. 14526, p. 443; of which twelve lines MS. L omits but one. I do not include in this list XIII. 49, because it is not really omitted in the MS., but only in the printed copy. For further remarks concerning MS. W, see § 6. I should add that the various readings which it supplies are *peculiar*, and frequently unlike those of any other extant MS.; but they pair off very well with the readings of Crowley's edition. It has been collated throughout.²

XVI. A MS. in the possession of H. Yates Thompson, Esq., of Liverpool; denoted by the letter Y, and partly collated, viz. throughout the passages XVI. 56—91, XVII. 96—340, XVIII. 411—XX. 27. Several readings are also cited from it in the latter part of Pass. XVI. and in other parts of Pass. XVII. and XVIII. This MS. is

¹ All these references to *lines and pages* are to the lines and pages of Mr Wright's edition.

² XV*. I ought here to mention the MS. used by Crowley, now lost. For remarks upon it, see § 6; and for numerous citations from Crowley's edition, see the Critical Notes at the end of this volume; and, in particular, the note to Pass. v. 168.

neatly written on vellum, all the titles and Latin quotations being in red. The poem is divided into sections by breaks, and it is a fair copy. Each leaf measures about $11\frac{1}{2}$ by 7 inches, and each page contains about 37 lines. The MS. consists of 110 leaves, of which the first 104 (13 quires of 8 leaves each) contain Piers the Plowman, terminating on fol. 104 *recto*. It is followed, on the reverse of the leaf, by a poem on the Mass, about 358 lines long, beginning—

man or woman þat wol lere
A masse deuou[t]ly for to here—

and ending— For godis low sey nocht nay.

And that hey holi god · he queyte the thi mede
Of whom we spek of · when we say oure crede.

This is immediately followed by an Old English Grace :—

gratias. God that his brede brake.
at his maw[n]de whanne he sate.
Amonge his postyllis twelue.
He bles oure brede and oure ayl.
þat we haw and haw schal.
and be with vs him-selwe.

In nomine patris & fili & spiritus sancti. Amen.

In several places the scribe has drawn a crest, viz. an eagle displayed, standing on a light green tuft, with the letter L painted in red on the breast. The readings of this MS. do not greatly differ, upon the whole, from the text here printed; most of the variations resemble those MSS. in O and C, described below; nos. XVIII. and XXII. My thanks are due to Mr Thompson in an especial manner for his kindness in lending me this MS., and so enabling me to become thoroughly acquainted with its contents at my leisure.

XVII. MS. No. CXXIX., in the possession of Lord Ashburnham. Of the MSS. here described which are written *with breaks between the paragraphs*, this is the fifth and last. It is a very fair copy of the B-text, but written in a variable hand, perhaps by more hands than one. It has been read over by a corrector, who has written *cor.* or *rec.* at the end of every quire. The Latin words have red lines

drawn round them, and are written somewhat larger than the rest, as in MS. W. Several final *es* have been added, and several erased. It preserves l. 170 of the Prologue in the form—

And hangen it vpon þe Cattis hals · þanne here we mowen—
which only differs from our text in a single letter. In Pass. i. 37, 38, it originally had but one line; but it now has—

Ne lifode to þi likam · þat lief is to the soule
leue not þi likam · for a liere hym tech . . .
þat is þe wrechede world · wolde þe bitraye—

where *þat lief is to þe soule* is written over an erasure, and the next line added in the margin. The following lines may also be compared with the text:—

Al þis seiþ I slepinge · and seuen sythes more; Prol. 230.

And now persons han perceiued · þat Freres parte with hem;
v. 143.

þay hadde þanne ben *infamis* · þai can so euele hele conseilte;
v. 168.

And in a wynkyng wrathe · wex I aslepe; xi. 4.

The word “fauntelee” (xi. 41) is glossed by *youth*. The name “longe wille” (xv. 148) is underlined with red. On the whole, it agrees very closely with the text here printed, and frequently uses similar spelling; but we find occasional plurals in *-us*, as in

With suche wyse wordus · to wyssen any sottus; x. 8—
also such forms in *-ud* as *elepud*, *wikkud*, and even *-un* for *-en*, as in

Of alkyn libbyng laborers · lopun forþ summe; prol. 222.

My thanks are due to Lord Ashburnham for kindly allowing me to examine fully and to describe both this MS. and No. XX. below.

XVIII. MS. No. 79 in the library of Oriel College, Oxford; represented in the footnotes by the letter O. This is much the neatest, and probably altogether the best, of the MSS. which are written *continuously*, i. e. without a break at the end of each paragraph. It is a small MS. on vellum, about $8\frac{1}{2}$ by $6\frac{1}{2}$ inches in size. It has lost the first half of the first quire, the first four leaves being held in merely at their edges; then follow eight complete quires of eight leaves each;

an incomplete quire of only five leaves (the fifth, sixth, and seventh being lost); one more complete quire; and one more incomplete quire of seven leaves (the first being lost). The rest of the MS. is on paper, of a much later date, and will be described presently. On the first page now left to us, is the tag-end of a Latin poem of small merit, consisting of only eight lines, the last being

Hoc tibi det munus · qui regnat trinus & vnus. amen.

Then follows "Pers Plowman," which, owing to the loss of leaves, is defective from XVII. 96 to XVII. 340, and from XIX. 276 to XIX. 355. It is very neatly and closely written in a regular hand, with about 40 lines on each page. The dialect is Midland, almost without admixture, the endings *-en* in the present indicative and *-eden* in the past indicative plural being kept up with much regularity. A large number of the plural substantives end in *-is*. It almost invariably has *wijf* for *wyf*, *schal* for *shal*, and the like; also the singular spellings *sehe* for *se* (sea), and *schel* for *sele* (seal). It commonly follows the text pretty closely, but, where it differs, frequently agrees with MSS. C and B, so that the collocation of letters C O B is of frequent occurrence in the footnotes. But it is clearly superior to both of those MSS., and, as it frequently offers *peculiar* readings, and is, as it were, an independent witness, it was very necessary to collate it throughout; which, thanks to the liberality of the Provost and Fellows of Oriel, I have been enabled to do. It preserves a great number of the lines which are lost in MSS. C and B, and omits comparatively few lines, such as ii. 65, iii. 96, v. 176, vi. 315, &c. There is one variation in it which must not be passed over, as it seems to be peculiar to this MS. and the one next described, viz. the allusion to Sir Philip the Sparrow in the line—

"Schulden go synge *seruyseles* · wiþ sire philip þe sparwe—"

which, as explained in the footnote to xv. 119, is totally different from the corresponding line in the other copies.

This is the very MS. which was lent to Dr Whitaker when preparing his edition of the C-text of the poem, and the first thing which I discovered in it was a piece of paper marking the passage which he printed at p. xxxv. of his Preface. His quotation is printed with such

great carelessness, that the only way of giving the reader a fair idea of what the MS. is like is to print it again. It begins at l. 134 of Pass. v.

Now awakip wrappe · wip two whyte yen,
 And nyuelynge wip þe nose · & his necke hangynge.
 “I am wrappe,” quod he · “I was sum tyme a frère,
 And couentes gardener · for to graffen impes. 137
 On lymytouris & legistreris · lesyngys I Impede,
 Til þei bere leues of lowe speche · lordis to plesse;
 And sipen þei blosmeden abrode · in boure, to here schryftes. 140
 And now is fallen þerof a fruyt · þat folk han wel leuere
 Schewen her schryftes to hem · þan schryue hem to her persouns.
 And now han persouns perecyued · þat freres parten wip hem,
 þeise possessioners prechen · & deprauen freris, 144
 And freris fynden hem in defaute · as folke beren witnesse,
 þat whanne þei prechen þe peple · in many places aboute,
 I, wrappe, walke wip hem · & wisse hem of my bokis.
 þus þei speken of spiritualte · þat eiper dispiseþ oþer, 148
 Til þei been boþe beggers · & by my spiritualte libben,
 Or ellis alle riche · and riden aboute. 150
 I, wrappe, reste neuere · þat I ne muste folewe
 þeise wickide folk · for swich is my grace.
 I haue an aunte to nunne; &c.¹

The rest of the MS. is of later date, and on paper, and the paper leaves seem to have been thrust in to fill a gap where something has been taken out. What if a good copy of the poem on the *Deposition of Richard II.* has thus been lost to us? It is not altogether a wild guess; see the description of the next MS.

The paper leaves contain 4 Latin distichs on the complexion of man, viz:—

¹ Dr Whitaker prints *whyte* for *whyte*, & for *I* (l. 136), *graffen* for *graffen*, *hav* for *han*, *leue* for *leuere*, *schryftes* for *schryftes*, *dispereþ* for *dispiseþ*, &c.

This investigation is useful, as affording a measure of his inaccuracy throughout the work.

Sanguineus.

Largus, amans, hillaris, ridens, rubeique coloris,
Cantans, carnosus, satis audax, atque benignus :
multum appetit, quia calidus ;
multum potest, quia humidus.

Colericus.

Hirsutus, fallax, irascens, prodigus, audax,
Hastutus, gracilis, cupidus, croceique coloris :
multum appetit, quia calidus ;
parum potest, quia siccus.

Fleumaticus.

Hic sompnolentus, piger, spucamine plenus,
Est ebes hic sensus, pinguis, facie color albus :
multum potest, quia humidus,
parum appetit, quia frigidus.

Malencolicus.

Solicitus, tristis, cupidus, dextreque tenacis,
Non expers fraudis, tumidus, luteique coloris :
parum appetit, quia frigidus.
parum potest, quia siccus.¹

Next follow : (1) a list of the London wards, with their ratings ; (2) a list of London churches ; (3) "This is the privilege of Westminster ;" (4) "Litill John," or the "book of curtesye." The last article has its lines singularly misplaced,² but it is nevertheless the best known copy of the poem which Mr Furnivall called "Caxton's Book of Curtesye," edited by him for the Extra Series of the E. E. T. S. in 1868, in which volume the Oriel text is printed at length, from my own transcript of it. As I am now describing the MS., I may repeat here my statement concerning it, which Mr Furnivall has

¹ Cf. The Babees Book ; ed. Furnivall, 1868 ; pp. 169, 170.

² Hence the description in Mr Coxe's Catalogue gives no clear idea of what it is.

printed in his Preface, at p. vi. The first two leaves of the Oriel copy are misplaced inside out at the end ; but this is not the only misarrangement. The poem has evidently been copied into this MS. from an older copy having a leaf capable of containing *six stanzas at a time* ; which stanzas were out of order. Hence the poem in the Oriel MS. is written in the following order, as now bound up : Stanzas 11 (l. 5)—18, 25—30, 37—42, 19—24, 49—54, 31—36, 43—48, 55—76, 8—11 (l. 4), 4 (l. 5)—7, 1—4 (l. 4).

In the MS. are the former owners' names—"A. S."—"W. Smethwick."—"Joseph Ames." It afterwards belonged to Francis Page, Esq., commoner of Oriel, who presented it to the college A.D. 1788.

XIX. MS. Ll. 4. 14 in the University Library, Cambridge, occasionally quoted in the footnotes, and denoted by Cz. A somewhat late MS. on paper, but neatly written, with wide margins, each page containing about 37 lines ; size about 11 by 8 $\frac{3}{4}$ inches. It consists of five parts, of which the *first* contains Piers the Plowman, fol. 1—107*a* ; and an alliterative poem on the Deposition of Richard II., fol. 107*b*—119*b*, ending abruptly in the middle of a page, which has been twice printed by Mr Wright, viz. for the Camden Society, 1838, and in Political Poems and Songs, 1859, vol. I. p. 368.¹ The *second* part contains a treatise on Numeration in English prose, fol. 127*a* to fol. 148*b*. The *third* part contains The wyse boke of Philosophie and Astronome, fol. 153*a* to 156*b*, and þe tretis of þe booke of Phisonomie, imperfect, fol. 156*b* to 159*b*. The *fourth* part contains Tabula Psalmorum, fol. 161*a* to 163*a* ; and Sententie Doctorum, fol. 164*a* to 167*a*. Lastly, A doctrine of Fisshynge and foulynge, in verse, by Piers of Fulham, fol. 173*a* to 174*b*, incorrectly printed from another MS. in Trinity College, Cambridge, in Hartshorne's Ancient Metrical Tales, p. 117.² The three first parts are in the same handwriting. On a previously blank page (fol. 170*a*), a former owner of the book has written a Short Glossary to "Piers the Plowman." This "Short Glossary" is of little value, but is printed here, for completeness' sake, in the Appendix.

The copy of "Piers the Plowman" in this MS. seems to be com-

¹ See my remarks upon this poem in Preface I., vol. i. p. xxxvii.

² There are two other MSS. of this poem, both in the Bodleian Library.

plete. It bears so striking a resemblance to the Oriel MS. as to suggest the notion that it has been copied from it, although in a few places it rightly preserves one or two little words which the Oriel MS. has dropped; but these words are, for the most part, only such as can be supplied by one's own common sense. There is also a great similarity in the spelling, the most curious alteration being the frequent substitution of the ending *-yn* for *-en* in the plural indicative of verbs. However this may be, it is, for all practical purposes, a duplicate of the Oriel MS., and hence extremely useful for filling up the two gaps mentioned above. It has therefore been collated in Pass. xvii. ll. 96—340, and in Pass. xix. 276—355, where the reader may look upon the symbol C2 as occupying the place of the symbol O in the footnotes. It has also been occasionally consulted in other passages, and a few readings from it will be occasionally met with. It agrees, moreover, with the Oriel MS. in reading—

Shulden go synge seruyseles · with sir phelip þe sparwe (xv. 119).

XX. MS. No. CXXX. in the possession of Lord Ashburnham; bought in June, 1854, at Mr Loscombe's sale. Formerly it was in the possession of Dr Adam Clarke, and is described at p. 69 of the catalogue of his library by J. B. B. Clarke, published in 1835; at which time it was No. CXXIX. It afterwards passed into the hands of W. Loscombe, Esq., of Pickwick House, Corsham, Wilts; and, while in his possession, the poem of "How the good wife taught her daughter" was printed from it by Sir F. Madden.¹ The MS. contains (1) Hampole's "Prikke of Conscience;" (2) A Fragment of Piers the Plowman; (3) a piece in Latin, with the rubric—*Dominica prima adventus domini · sequencia*. (4) a complete copy of our poem; (5) an alliterative poem of 1242 lines, with the rubric—Here begynneth þe seege of ierusalem · & how it was destroyed. Begins—

In tyberyes tyme · the trewe emperowr— and ends—

And hool reedyn to rome · yblessyd be god almyȝty. AmeN.

This piece is written in a very small, close handwriting. Cf. MSS.

¹ The right answer to my question in Pref. to Text A, p. xii, as to what became of Dr Clarke's two MSS. is this. His MS. No. CII. is now MS. Addit. 10574 in the Brit. Museum, and his MS. CXXIX. is now MS. Ashburnham CXXX.

Cotton Calig. A. 2, Camb. Univ. Libr. Mm. 5. 14, & Laud 656. (6) How the good wife taught her daughter; printed by Sir F. Madden; with which compare the copy printed in the *Babees Book*, ed. Furnivall, 1868, p. 36.

The *second* article, viz. the Fragment, is an entirely distinct thing from the *fourth* article. Being, moreover, wrongly bound up, it looks at first like *two* fragments; for the passage beginning with

than drede went wyztly · and warnede fals (ii. 208),
and ending with

woldest thow glase that gable · and grauen (iii. 49),

is on the *second* of these leaves; while the rest of the passage, from iii. 50 to "*fariat destra*" (iii. 72) is on the first half of the *first* leaf, the rest of that leaf being blank. It is a fragment belonging to the B-text, but too short to be of any importance; which is my reason for not numbering it *separately*, as theoretically it ought to be. With regard to the other copy (article 4), it is a faulty copy of the B-text, having been much spoilt by attempted corrections. These are written over erasures, and are almost always alterations for the worse. Thus, in l. 1, the last part of the line has been erased and rewritten, to introduce the reading "set" instead of "softe."¹ Again, in the passage about Chichester's mayoralty (xiii. 270), it has—"a thowsand and thre hundryd · syxty and nyne" — where the three last words are over an erasure; and we also find "1369" in the margin. In Prol. 14 it has the false reading "rychely y-made." It omits Prol. 170; but I am not aware that any portion of the poem, except a few stray single lines, is missing. It is of later date than the other Ashburnham MS., and altogether inferior to it.

It contains, however, one note of considerable importance. Inside the cover is written, in a hand of the *fifteenth* century, the remark—"Robert or william langland made pers ploughman." I was not before aware of this, as it is not mentioned in Lord Ashburnham's

¹ Which seems to prove that the alteration was made after Crowley's edition was published. It is incredible that any MS. should have had *set*, when the time referred to is early morning; nor have I seen *set* in any other MS. whatever. Nor do I believe that Crowley's MS. had *set*; it must have been his mistake; cf. note 1, p. xxxiii.

catalogue; but it now appears that John Bale's note (printed in my Pref. to Text A, p. xxxv.) is squeezed in between this older note and the lower margin of the cover. It is older testimony than Bale's, and it is worth remarking that it does not mention *Robert* only, as Bale does, but offers us the alternative of *William*.

XXI. MS. Gg. 4. 31 in the University Library, Cambridge. A MS. of the sixteenth century on paper, loosely written in a running hand; size, about 9 by 6 $\frac{3}{4}$ inches. It has 105 written leaves, and contains (1) *Piers the Plowman*, fol. 1a to 101a; (2) a Table, entitled "here ynsueth the y^r table off pyers plowman," fol. 101b to 103a; (3) "A goodly preaer" (fol. 104a to 105b), in 15 stanzas of 7 lines each, beginning—"blessed god: sovereainge goodnes"—and ending—"sanctus, sanctus, sanctus, lord god withoute end." It is in the same handwriting throughout.

There are no paragraph-marks or breaks, but all the Latin words are written in red. It is an unpromising MS. to look at, but is considerably better than it appears to be, having been transcribed from a very fair and tolerably complete older copy. It follows our text pretty closely, its chief variations seeming generally to agree with the readings of MSS. Y and O. The "Table" is merely a sort of abstract, made to serve the purpose of a brief index, and is of no value. The "goodly preaer" is also a miserable production, scarcely permitting itself to be scanned.

XXII. MS. Dd. 1. 17, in the University Library, Cambridge, collated throughout, and represented in the footnotes by C. Of this vast folio MS., the leaves of which measure about 18 by 12 inches, I must say but little, for brevity's sake. A slight sketch of its contents may be found in Halliwell's *Manuscript Rarities of Cambridge*, p. 3; but it is described at large in vol. i. of the *Catalogue of the MSS.* It is known as the "*Liber Glastoniensis*," having once belonged to Glastonbury Abbey. It is chiefly written in double columns, and may be considered to consist of three parts, of which the first two are in Latin, the last chiefly in English. The first part contains the *Polychronicon* (imperfect), the *Historia Britonum* of Geoffrey of Monmouth, the *Gesta Karoli*, the *Chronica Martini Poloni*, the *Hist. Trojana* of Guido de Colonna, the *Hist. Hierosol.* of Jac. de Vitriaco,

the *Consolatio Peccatorum* of Jac. de Theramo, and a few smaller pieces. The second part contains the *Testamenta xii. Patriarcharum*, *Marianus Scotus*, *Marco Polo*, *Hayton*, *Gesta Machometi*, *Gildas de Excidio* (which last was employed by Josseline for his edition of *Gildas*, published in 1568), and a few shorter pieces. The third part contains (1) *Piers the Plowman*; begins on fol. 1, and ends at fol. 31*a*, col. 1. (2) A prose treatise, headed “How men that ben in hele sholde visite sike folk;” begins at fol. 31*a*, col. 2, and ends at fol. 32*a*, col. 2; (3) *Mandeville’s Travels*, fol. 32*b*, col. 1, to fol. 53*b*, col. 2; (4) “*Seuene Sagges*,” fol. 54*a*, col. 1, to 63*a*, col. 3, written in treble columns; printed by Mr Wright from this MS. for the Percy Society, 1845; (5) in Latin, *Clementis Lantoniensis Ecclesie Presbiteri Concordia Quatuor Evangelistarum*,” fol. 63*b* to the end; see Wright’s *Bibliog. Britan. Anglo-Norman Period*, p. 265.

Each column contains about 60 lines, and the whole of *Piers the Plowman*, except 49 lines, is contained on 30 leaves; but when allowances are made for the space occupied by titles and Latin quotations, it is easily calculated that the poem is imperfect. This is, in fact, the best copy of the MSS. which, besides missing several single lines, unaccountably omit a passage near the beginning of the Sixteenth Passus, viz. ll. 56—91, an omission which produces complete nonsense. Other lines omitted are prol. 103, 196; I. 117; IV. 32, 54, 57, 189; V. 428, 520; VI. 3, 8, 84, 222, 223, 283, 303, 308—311, 315, &c. On the other hand, it furnishes a few additional lines, some of which, viz. V. 273, 338, 569, VI. 49, and XV. 224, I have admitted into the text, though few of them seem to be properly alliterated.¹ Yet in many places this MS. follows the text very closely, much more so than MS. W, and it was altogether necessary to collate it carefully throughout. The scribe seems to have taken pains never to let the line run beyond the breadth of the column, so that, if he had a long line to write, and could not get it all in, nor find room for it just above or below, he simply omitted the last word or a part of it! Thus in Pass. xx. 16, having *cheuissauce* to write, he had only room for *che*, and so left it. There are several similar examples. One very striking point about the MS. is the dialect. Coming from Glaston-

¹ See footnote on p. xii. above.

bury, we should expect to find in it Southern forms, but we find numerous examples of a much more northern-looking character than are exhibited by any other MS. Examples are, *brade*, broad, *mare*, more, *capas*, copes, *fram*, from, *hilk* or *elke*, each, *hauntys* in the indic. plural, *hase* in the indic. plural, *arises* and *kisses* in the imper. plural, &c. On this account, I have frequently given the readings from C when the only variation is in the inflexion or spelling. Almost all through the poem it wrongly has *and* instead of *ae*, so that it seemed at last unnecessary to record it, though I have done so in a very great number of instances. I believe that the form *ae* occurs only about twice or three times throughout, as, e. g. in xx. 35. An instance of singular spelling is the scribe's use of *th* for *t*, as in the "Romans of Partenay;" so that we meet with *thecheth* for *techeth*, *thour* for *tour* (tower), *thel* for *tel*, *with* for *wit*, and the like. Notwithstanding all its defects, corruptions, and peculiarities, it is a MS. of early date and considerable importance; a fact which should be borne in mind.

XXIII. MS. Bodley 814, Oxford; represented in the footnotes by the letter B. This is the most disappointing MS. of the whole series. To all appearances, it is of an early date, and neatly written, though without breaks at the end of each paragraph. It might well be expected to rank as third or fourth best, but its real value is but small. It is on vellum, closely resembling the Laud MS. in size and shape, being $10\frac{1}{4}$ by 7 inches; it has 94 leaves, of which the last two are blank, the poem ending on fol. 92*a*. Each page contains 40 lines. Former owner's name, "Thomas Hobsune." The point about it most worthy of remark is that it does not wholly follow the B-type. It presents a combination of texts, the point of junction being somewhere about l. 121 of Pass. ii. Before that point, it closely resembles Whitaker's (C-text) edition, but afterwards approaches the B-text, with which, soon after the beginning of Pass. iii., it agrees very closely down to the end of the poem. The exact nature of its variations is clearly shewn in the Critical Note to P. ii. 121, and the notes immediately following it. Whence this form of the poem arose it is not easy to tell. As MS. R represents the B-text, with amendments in the *latter* part of the poem, it may be that MS. B represents the

same, with amendments near the *beginning*. But this is not very likely, and when we further observe that this MS., during the latter part of Pass. II., actually approaches the A-text, we may feel tolerably sure that it is, in fact, a corrupt version, the misarrangements of which are due to the scribe only, who pieced together the Prologue and three first Passus as well as he could, and then followed a B-text copy throughout the rest of the poem. This is rendered more probable when we further observe the extreme corruptness of many of the readings which it furnishes, such as *sobrid* for *herberwed* (V. 233), *amendement* for *a mendynaut* (XIII. 3), *clerkis* for *cherles* (XVI. 121), *he* for *his manye* (XVIII. 81), *a pilgrym* for *apierynge* (XIX. 88), and the like ; many of these variations being of a most senseless character. Besides this it omits many necessary lines, such as III. 18, 307, 308, 345 ; IV. 32, 54, 57 ; V. 150, 223, 428, 473, &c. ; some of which, but not all, are also omitted in MS. C. In many respects it follows MSS. C and O, so that the collocation of letters C O B often occurs, but it is invariably the worst of the three. Still I have carefully collated it throughout, not because it is of much value, but because there are two other MSS. (Addit. 10574 and Calig. A. xi, to be described presently) which so closely resemble it, that to collate one of these is practically the same as collating all three ; and to collate *three* MSS. at a time is a thing worth doing. At the same time, I have considered myself at liberty *not* to give a few of the most ridiculous and unmeaning variations. Moreover, the collation is of some use from another point of view ; it shews how corruptions arise, and where to expect them, and even helps to establish the correctness of the text by mere force of contrast. I may add that it commonly has the endings *-id*, *-is*, and *-iþ*, instead of *-ed*, *-es*, and *-eþ*.

XXIV. MS. Additional 10574, in the British Museum ; formerly No. CII. in the collection of Dr Adam Clarke. It is on vellum, neatly and closely written, and apparently of early date, and contains 91 leaves, being imperfect at the end. It terminates at Pass. xx. 352, but the 32 missing lines are supplied in Dr Clarke's handwriting. The state of the text and the spelling of the words agree so minutely with those of MS. B, that one is the mere duplicate of the other ; and,

as far as I can judge, they are *in the same handwriting*, and written in the same year. Of course it therefore resembles the C-text at first, and approaches the B-text at Pass. iii. 121; see the Critical Note to that line for further information. See also p. 60 of the Catalogue of Dr Clarke's MSS., by J. B. B. Clarke; 1835. At the end is the note—"brought from kelsey [Lincolnshire] xxvj^o octobris anno xxxiiij^o He. viij^{ui} [1542] per me Ion Thynne." This is in the same hand as the signature "Ion Thynne" in the Laud MS.

XXV. MS. Cotton Calig. A. xi. (B. M.). This closely resembles the two last, being probably a copy of one or other of them. It is of later date than those, on vellum; size, about $8\frac{3}{4}$ by 6 inches. It contains (1) an imperfect copy of Robert of Gloucester's rimed Chronicle; (2) Piers the Plowman, beginning at fol. 170, and ending at fol. 284; and (3) De Vita Monachorum per sanctum Aldelhmum .anno 709; foll. 287, 288; also some Latin verses on fol. 169*b*, &c. Three leaves (foll. 274—276) are blank, giving the impression that something is lost, but the last line on fol. 273*b* is Pass. xix. 272, and the first line on fol. 277 is Pass. xix. 273. For further information, see the description of the two last MSS., and the Critical Note to Pass. iii. 121.

XXVI. MS. No. 201 in Corpus Christi College, Oxford; given to the college by W. Fulman, M.A., formerly a fellow of this college. On vellum, measuring about 12 inches by 7, and containing 93 leaves, with about 42 lines on each page. Writing rather loose and hurried. All the Latin quotations in red. Each paragraph has prefixed to it the mark ¶, painted red. This MS. is of the B-type, but frequently, as it appears to me, corrupt. It contains several lines not in other copies, but their genuineness is doubtful. The most curious point about it is the method of division into Passus, which resembles that of *no* other MS. of any class whatever. It would seem as if the scribe had endeavoured to divide it into Passus how he could, without any guide, and had added a few lines by way of conclusion and introduction to each, for it is just at the points of division that the readings seem to be the wildest. The account of its divisions will therefore give the best idea of its peculiarities.

PASSUS I. *begins*—¹In somer sesoun · whan softe was the summe ;
ends—Or Rochel or Romeney · þe roost to diffyze.

Explicit passus Primus Petri Plouhman. Incipit Passus Secundus.

II. *begins*—What þis Mounteyn menep · & þe derke² dale [i. 1] ;
ends—I may no lenger lenge þe with · oure lord looke þe euere [i. 207].

Explicit Passus Secundus de visione Petri Plouhman. Incipit Passus Tercius.

III. *begins*—I Covrbet 3yt on my knees · & gradde hire of grace [ii. 1] ;
ends—& also wepte & weylede · for she was a-tachid [ii. 236].

Explicit Passus Tercius. Incipit Passus Quartus.

IV. *begins*—Now is Meede þe Mayd · & no mo of alle [iii. 1] ;
ends—To heryn Matyns of þe day · & a Messe after [v. 2].

Explicit Passus Quartus. Incipit Passus Quintus.

V. *begins*—Off wynkyng y waked þo · & wo was y with alle [v. 3] ;
ends—At þe daye of dome · we dide þat we hym hyzhte [vii. 200].

Explicit Passus Quintus. Incipit Passus Sextus.

VI. *begins*—And waone y awaked was · y wondred were y were,
 Tyl þat y be-powhte me · what þyng y dremede,
 & y-Robet³ in russet · gan rome a-bowhte [viii. 1] ;
ends—& dryveth away dowel · oonly þoru dedly synne [ix. 206].

Explicit Passus Sextus. Incipit Passus Septimus.

VII. *begins*—Sire wit hadde a wif · was klepid dame stodye [x. 1] ;
ends—þanne scripture skornede me · & a skele me tolde,
 For me lakkede latyn · lyght by me he sette,
 & seyde, *multi multa sciunt, & se ipsos nesciunt.*

þo for sorwe y wepte · & was wroth³ of hire speche,
 & of myn wynkyng y a-wook · & wondrede þanne
 Of alle þe dremes þat y drempte · so daungerous þei were,
 & turned me on þe oþer syde · for to take myn ese [xi. 1—3] ; ⁴

Explicit Passus Septimus de Douel. Incipit Passus Octauus.

¹ By a mistake, the initial letter is a capital *A*, inside which is a rude drawing of the poet, dozing and dreaming in an uncomfortable sitting attitude.

² Over an erasure. It probably had *merke* originally.

³ The MS. has "Robt," with a stroke through the *b*. Perhaps it means "& y, Robert, in russet," &c. If so, it may be from this misreading that the fiction arose which gave to the author the name of *Robert*.

⁴ I consider the last three lines to be spurious.

VIII. *begins*—And as y lay & lookede · vpon þe launde grene,
 I þouhte on þe Metelis · hou merveylous þei were,
 Tyl sodynly hevynesse · on slepe brouht me þanne.
 Anon a merveylous metelys · me tydde to dreme ;
 For y was ravissid · & Fortune me fette, & in-to þe lond of
 longynge, &c. [xi. 4—7] ;
ends—þe wiche y preyse þere pacyence is · more perfyzt þan is
 rycehesse [xi. 310].

& þus y fel in þowhtis feele · flappynge in myn herte,
 þat alle myn spiritys weryn sore stoned · & þerwith y wakned,
 & as manye & feele þowhtis · felle flappynge in myn herte,
 Alle myn spirytis weryn stoned · & þerwith y a-waked,¹
 & ful sore syzhede · þe syghte was so merveylous,
 & streyhte me & turned me · & to my-selue y seid,
 þis ys a myghil merveyle · what menyngē it menep,
 & in þis þowht stille y lay · a long tyme after.

Explicit Passus Octauus. Incipit Passus Nonus.

IX. *begins*—As y lay & lokede forþ · lowe vpon þe greene,
 I fel in a slumbrynge · & sone to me cam keende,
 & nempnyd me by my name · & bad me nemyn hede,
 Of þe worchyngē of þis world · wit for to take,
 & on heyȝ Mounteyn · þat Mydderd hette [xi. 312—315] ;
ends—& myche merthe & manhed · & with þat word he vanshede
 [xii. 293].

Explicit Passus Nonus. Incipit Passus Decimus.

X. *begins*—Awake y gan þerwith · witles neer-honde [xiii. 1] ;
ends—& wepte & weyȝlede · & þerwith y awakede [xiv. 332].

Explicit Passus X^{us}. Incipit Passus XI^{us}.

XI. *begins*—After my wakyngē · it was longe after [xv. 1] ;
ends—vitam eternam. amen. [xv. 601].

Explicit Passus XI^{us}. Incipit Passus XII^{us}.

XII. *begins*—AGeyn y gan to sleepe softe · & my syȝde y gan to turne,
 & a-noon y seyȝ, as y seyȝ erst · & spak to hym with mowþe,²

¹ These lines are thus repeated. I do not admire the “flappynge in myn herte.” It is surely spurious.

² Again two spurious lines.

Now, fayre falle 3ow, quod y þo · for 3oure fayre schewyng [xvi. 1];
ends—þan y waknede þerwith · & wipyd boþe myn ey3es [xvi. 167],
 & for y hadde so soore y-slept · sory was y þanne,
 & on þe dremyng y drempte · euery doynge y þowhte.

Explicit Passus XII^{us}. Incipit Passus XIII^{us}.

XIII. *begins*—And whan y hadde longe leyn · y lawhte to me herte,
 & after Pers plowhman · y pry3ede & starede [xvi. 168];
ends—& wente away as þe wynd · & þerwith y waknede [xvii. 350].

Explicit Passus XIII^{us}. Incipit Passus XIII^{us}.

XIV. *begins*—An wellowerd [*sic*] & wetschod · y wente forþ þanne
 [xviii. 1];

ends—þat þere ne may no grisly goost · glyde þere it schadwep
 [xviii. 431].

Explicit Passus XIII^{us}. Incipit Passus XV^{us}.

XV. *begins*—Anon y wakned & þan y wroot · what þat y dremede [xix. 1];
ends—& y wroot as y mette [xix. 478].

Explicit Passus XV^{us}. Incipit Passus XVI^{us}.

XVI. *begins*—And wan y was wakned · y wente forþ aloone,
 Sy3ghenge & evycheryd [*sic*] · & elenge in herte [xx. 1, 2];
ends—So sore he gradde after grace · þat [I]¹ began a-wake.

Explicit.

In the date-passage (xiii. 270) it has—

“A thowsand & þre hundred 3eere · & two & xx^{ty} & ten”—

which is utterly wrong. It is evidently an inferior MS. ; yet it may be worth consulting in a case of difficulty. Thus in xiv. 188 it reads—“& if þe þowke plede,” &c.—which is unquestionably right.

XXVII. MS. No. 201 in the library of Caius College, Cambridge. This is a mere transcript, and not altogether an accurate one, of Rogers's printed edition of 1561. At the end is a copy of the stanza which is found prefixed to the early editions of the “Crede,” and several blank leaves are left, evidently for the purpose of transcribing the “Crede” also. It is obviously of no value.

Comparison of the MSS., and their sub-classes. I would here add, by way of recapitulation and a more complete exhibition of the rela-

¹ The MS. has had *he*, but it has been erased.

tion of the MSS. to each other, that they are divisible into *sub-classes*, each of which possesses certain characteristics. The agreement of those in the same sub-class is very close.

- (a) 1. Laud Misc. 581 (L). Here printed.
- 2. Rawl. Poet. 38 (R); has later additions.
- (b) 1. Mr Yates Thompson's MS. (Y). A fair text.
- 2. Camb. Univ. Lib. Dd. 1. 17 (C). Imperfect, having lost a passage in *Passus xvi.*
- 3. Bodley 814 (B). Similarly imperfect, and frequently corrupted.
- 4. Addit. 10574. Almost a duplicate of the last.
- 5. Cotton Calig. A. xi. Practically a later copy of B.
- (c) 1. Oriel 79 (O). A fair copy, but has lost four leaves.
- 2. Camb. Univ. Lib. Ll. 4. 14 (C₂). Practically a later copy of O, but contains the whole text.
- (d) 1. Trin. Coll. Camb. B. 15. 17 (W). Printed by Mr Wright.
- 2. The MS. printed by Crowley.

To the remaining MSS. I cannot certainly assign the right sub-class.

Hence it appears that Mr Wright's text is, as regards its sub-class, more remotely distant from our text than any other; that is, its differences of reading are *wider* differences. Nevertheless, by reason of its exhibiting a *very pure* text, it frequently comes *very near* to our text, and is *apparently* closer to it than many others in many passages. If the reader will reflect upon it, he may see that a first-rate MS. of the fourth sub-class may be greatly preferable to inferior MSS. of higher sub-classes. Such is certainly the fact in this instance.

§ 6. DESCRIPTION OF THE PRINTED EDITIONS (B-TEXT).

Of the earliest printed editions by Robert Crowley, there are certainly three different impressions, all printed in one year, viz. in 1550.

(a) The first impression has on the title-page—"THE VISION of Pierce Plowman, now fyrste imprinted by Roberte Crowley, dwelling in Ely rentes in Holburne. Anno Domini. 1505.¹ Cum priuilegio

¹ An evident mistake for 1550. Neither Lowndes nor Hazlitt seem to have observed this singular misprint; but see Ames, *Typogr. Antiq.* ii. 758.

ad imprimendum solum." It contains 117 leaves, not including the title or the leaf on which is the printer's address to the reader, or 119 leaves in all. The signature of Fol. cxvii. is Gg 1. Copies are rather scarce; there are, however, two in the British Museum, of which the one, on paper, was once the property of Thomas Tyrwhitt, and the other, on vellum, is in the Grenville collection. The most interesting part of it is Crowley's address, which is worth reprinting here. It is as follows.

"The Printer to the Reader.

BEynge desyerous to knowe the name of the Autoure of this most worthy worke (gentle reader) and the tyme of the writynge of the same: I did not onely gather togyther suche aunciente copies as I could come by, but also consult such mē as I knew to be more exercised in the studie of antiquities, then I my selfe haue ben. And by some of them I haue learned that the Autour was named Roberte langelande, a Shropshire man borne in Cleybirie, aboute viii. myles from Maluerne hilles.¹

For the time when it was written: it chaunced me to se an auncient cōpye, in the later ende wherof was noted, that the same cōpye was written in the yere of oure Lorde .M.iiii.C. and nyne,² which was before thys presente yere, an hundred & xli. yeres. And in the seconde side of the .lxviii. leafe of thys printed cōpye, I finde mōtion of a dere yere, that was in the yere of oure Lorde, M.iii. hundred and .L.³ Iohn Chichester than beyng mayre of London. So that this I may be bold to reporte, that it was fyrste made and wrytten after the yeare of our lord .M.iii.C.L. and before the yere .M.iiii.C. and .ix which meane spase was .lix yeres. We may iustly cōiect therefore y' it was firste written about two hundred yeres paste, in the tyme of Kyng Edward the thyrde. In

¹ Without doubt, Crowley's authority was John Bale. I consider the distance from Cleobury Mortimer to the Malvern Hills to be rather a long "eight miles."

² An important statement, and a very probable one. MS. Dou.e 104 (C-type) is dated in the sixth year of Henry VI., i. e. 1427 or 1428.

³ Crowley's MS. was wrong, as has been explained; Chichester was mayor in 1370.

whose tyme it pleased God to open the eyes of many to se hys truth, geuing them boldenes of herte, to open their mouthes and crye oute agaynste the worckes of darckenys, as did Iohn wicklefe, who also in those dayes translated the holye Bible into the Englishe tonge, and this writer who in reportynge certaine visions and dreames, that he fayned him selfe to haue dreamed: doeth moste christianlye instruct the weake, and sharply rebuke the obstinate blynde. There is no maner of vice, that reigneth in anye estate of men, whiche this wryter hath not godly, learnedlye, and wittilye, rebuked. He wrote altogither in miter: but not after y^e maner of our rimers that write nowe adayes (for his verses ende not alike) but the nature of hys miter is, to haue thre wordes at the leaste in euery verse whiche beginne with some one letter. As for ensample, the firste two verses of the boke renne vpon .s. as thus.

In a somer season whan sette¹ was the Sunne,
I shope me into shrobbes, as I a shepe were.

The next runneth vpon .H. as thus.

In habite as an Hermite vnholý of werckes. &c.

This thinge noted, the miter shal be very pleasaunt to read. The Englishe is according to the time it was written in, and the sence somewhat dareke, but not so harde, but that it may be vnderstande of suche as will not sticke to breake the shell of the nutte for the kernelles sake.

As for that is written in the .xxxvi. leafe of thys boke concernynge a dearth thē to come: is spokē by the knoweledge of astronomie as may wel be gathered bi that he saith, Saturne sente him to tell² And that whiche foloweth and geueth it the face of a prophete: is lyke to be a thinge added of some other man than the fyrste attour. For diuerse copies haue it diuerslye. For where the copie that I folowe hath thus.

¹ A convincing proof to me that Crowley's MS. had *softc*, which he misread. The old form of the past participle was *set*, not *sette*.

² See Pass. vi. 327—329.

And when you¹ se the sunne amisse, & two² monkes heades
 And a mayde haue the maistrye, and multiplie by eyght.³
 Some other haue

Three shyppes and a shefe, wyth an eight folowyng
 Shall bryng bale and battell, on both halfe the mone.⁴

Nowe for that whiche is written in the .i. leafe, cōcerning the suppression of Abbaies: the scripture there alledged, declareth it to be gathered of the iuste iudgment of god, whoe wyll not suffer abomination to raigne vnpunished.⁵

Loke not vpon this boke therfore, to talke of wonders paste or to come, but to amende thyne owne misse, which thou shalt fynd here
 moste charitably rebuked. The spirite of god gyue
 the grace to walke in the waye of truthe,
 to Gods glory, & thyne owne
 soules healthe.
 So be it."

The first impression has a few marginal notes, but these are far less numerous than in the later impressions.

(b) The second and third impressions are both said to be "nowe the seconde time imprinted," so that it is not easy to say which was printed first, nor can we be always sure that the copies are always bound up rightly. Indeed, it is clear that quires of one impression are sometimes supplemented by quires from the other. But it is certain that the true *second* impression is that which resembles the first most nearly, and the right title-page runs as follows. "The vision of Pierce Plowman, nowe the seconde time imprinted by Roberte Crowley dwellynge in Elye rentes in Holburne. Whereunto are added certayne notes and cotations in the mergyne, geuyng light to the Reader.

¹ Of course his MS. had *ye* in the *nominative*; accordingly, in the text itself, he printed *ye*.

² The second impression reads *thre* here, but both impressions read *two* in the passage as it stands in his text.

³ In the text itself, the first impression has *eight*, but later impressions have *light*.

⁴ A clear proof that Crowley also had access to a MS. of the C-type; see Whitaker's edition, p. 146. It is odd that he noticed only this one variation.

⁵ Pass. x. 317—327.

And in the begynning is set a briefe summe of all the principall matters spoken of in the boke. And as the boke is deuided into twenty partes called Passus: so is the Summary diuided, for euery parte hys summarie, rehearsynge the matters spoken of in euerye parte, euen in suche order as they stande there. Imprinted at London by Roberte Crowley, dwellyng in Elye rentes in Holburne. The yere of our Lord .M.D.L. Cum priuilegio ad imprimendum solum." And on the last page, we find in the third line (Pass. xx. 381) the words *Fryers* and *finding*, as in the first impression, and the colophon begins with "Imprinted." There is a copy of this description in the British Museum, marked 1077 g 2, and another is in Heber's Catalogue; Part IX. no. 1717.

(c) In that which is really a *third* impression, the title-page is almost exactly the same, but the name of the printer is spelt "Crowlye" where it first occurs. On the last page, we find *Friers* and *findinge* instead of *Fryers* and *finding*, and the colophon begins with "Imprynted," spelt with *y*. There is a copy of this description in the British Museum, marked 11623 c, and another in the library of King's College, Cambridge; ¹ see also Heber's Catalogue; Part IX. no. 1716.

But all three impressions are much alike. The chief differences are, that the two later impressions have many more marginal notes, a few additional lines,² and also 6 extra leaves between the printer's preface and the poem itself, containing a brief argument or abstract of the prologue and of each of the Passus.³ The first impression is the most correct; also the third impression is much less correct than the second, and considerably inferior to it.

(d) The next edition was by Owen Rogers, in 1561. The title is—"The Vision of Pierce Plowman, newlye imprynted after the

¹ I have a copy of my own, which differs from the Museum copy in the title-page, and throughout quire D. I take my copy to have a wrong title-page, but in quire D it is the B. M. copy that is at fault.

² Some are from an A-text (see Critical Note to prol. 215), and some from a B-text of subclass *b* (see Critical Note to v. 273). By observing these, and note 4 on the last page, we see that Crowley had access to *four MSS. at least*.

³ The only thing that calls for remark here is that Crowley, in making an abstract of Pass. viii., identifies "Pierce" with the dreamer, a blunder which has lasted ever since, and may last a long while yet.

authours olde copy, with a brefe summary of the principall matters set before euery part called Passus. Wherevnto is also annexed the Crede of Pierce Plowman, neuer imprinted with the booke before.¹

¶ Imprynted at London, by Owen Rogers, dwellyng neare vnto great Saint Bartelmewes Gate, at the sygne of the spread Egle.

¶ The yere of our Lorde God, a thousand, fyue hundred, thre score and one. The .xxi. daye of the Moneth of Februarye. Cum priuilegio ad imprimendum solum." This is a careless reprint of Crowley's *third* issue, and is almost worthless. It omits some lines, as e. g. Pass. i. 39, which Crowley retains. The "Crede," though mentioned in the title-page, is not always found in the volume.

(e) "The vision and the creed of Piers Ploughman; newly imprinted." Edited by Thomas Wright, M.A., F.S.A., &c. In two volumes. London: William Pickering. 12mo; 1842.

(f) The same; second and revised edition. London: J. R. Smith. 12mo; 1856.²

Tyrwhitt has expressed an opinion (note 57 to Essay on the Language of Chaucer) that Crowley's edition was "printed from so faulty and imperfect a MS. that the author, whoever he was, would find it difficult to recognize his own work." On the other hand, Mr Wright observes (Introd. to P. Pl. 2nd ed. p. xxxvi) that "it is clear that Crowley had obtained an excellent manuscript." Yet the two statements are easily reconciled, for the "faultiness and imperfection" which Tyrwhitt justly attributes to Crowley's edition are clearly the result of his inability, in numerous instances, to read the text correctly. After collating Crowley's edition throughout (many of the results of which collation will be found in the Critical Notes), it becomes manifest that the frequent blunders are Crowley's own, and his MS. must have been extremely good, even better at times, I venture to think, than the one which Mr Wright has printed. For instance, it preserved Prol. 170, II. 186, V. 90, XVIII. 361, XIX. 86, and XX. 299, which MS. W. omits, although it had, in common

¹ It had been imprinted by Wolfe in 1553, but not "with the booke."

² It may seem superfluous to say anything here concerning Mr Wright's well-known and excellent edition; but it would hardly be just not to confess my *very* great obligations to it. Without its help my work would, at the least, have been doubled.

with that MS., lost I. 145, XII. 105, and XV. 367. It is therefore to be regretted that Crowley's MS. has not yet been found. In one passage (V. 116) it has a most singular addition.

“Saint Gregory was a good pope, & had a good forwyte
That no priores were priest, for y^t he provided¹
Lest happeli they had had no grace, to hold harlatry in,
For they are ticle of her tonges, & muste al secretes tel.”

The two last lines are in no other copy, yet I do not think Crowley invented them, as there is no other instance, at least, of his having added to his text.² By this extra line, and by the list of lines above which it has preserved and lost, it may easily be identified, if found.³

Having had occasion to read Mr Wright's *second* edition many times over, at the same time that I have been consulting the MS. which he used, I have observed a few trivial misprints, and I here give a list of them, rather for the sake of completeness than because they are of any importance. I refer to the *lines*, as numbered in his editions, and mark with an asterisk those lines which are *correctly* printed in his *first* edition.

935*. Read *fructum*. 1341. For *pennes* read *thennes* (*pennes* in MS.). 1465. Insert *a* after *is*. 1957. Read *sergeant*. 2045. For *Leve* read *I leve*. 2257. For *nowe* read *mowe*. 2418. For *at* read *al*. 2505. For *the* read *ye*. 2701*. Read *herof*. 2865. Read *al to-torn*, 3233. Read *And*. 3383. Read *no gilt*. 3387. Read *avow* (MS. *auow*). 3522. After *tuam* add *deus*. 3555*. Read *Synay*. 3559. For *and* read *in*. 3619. For *helpe* read *helthe* (MS. *helpe*). 3807. After *in* insert *a*. 3949. Read *Quia*. 4008. For *his* read *this* (MS. *pis*). 4242. Read *portate*. 4272. Read *pro*. 4465*. For *her* read *her-of*. 5064. Read *is not dronkelewe*. 5108*. For *the* read *be*. 5158*. Read *is it*. 5384*. Read *minuentur*. 5553. For *or* read *on*. 5684*. Read *for*. 6168. Read *To salve* (MS. *to salue*). 6186. Read *mansede*

¹ This word *provided* is perhaps a better reading than is furnished by any other copy. It keeps up the alliteration, and strikes one as being right.

² In three instances only, he falsifies his text of set purpose; see Critical Notes to vii. 196, xii. 87, and xiii. 159.

³ Crowley has also two lines in Passus iii., viz. after l. 30 and l. 161 respectively (given in the Critical Notes), which appear nowhere else.

(as directed in Mr Wright's note). 6188. After *That* insert *al*. 6234. Read *Be himself*. 6378. Read *gaf*. 6561. For *And* read *But*. 6654. For *and* read *quod*. 6667. For *Ne* read *No* (MS. *no*). 6781. Read *The defaute* (MS. *pe defaute*). 7134*. For *ne* read *no*. 7141. Read *discerne*. 7292. For *and* read *I*. 7625. Read *Nolite judicare, et non*. 8103*. Read *Edentes*. After l. 8127 (ending *pœnitentiam*) insert—And siththe he broughte us drynke *Dia perseverans*. [See note to XIII. 49.] 8776*. For *Of* read *Or* (MS. *or*). 8801*. For *Nor* read *For* (MS. *for*). 8915. Read *God or*. 8936. After *wasshen* insert *it*. 9192*. For *many* read *may*. 9207. Read *De deliciis*. 9566. Omit *no* after *do*. 10233*. Read *Founde*. 10265*. For *Fo* read *To* (MS. *to*). 10515. For *now* read *more*. 11451*. Omit the third *to*. 12854*. Omit *the*. 13082. For *so* read *se*. 13946*. Read *And nede ne*. 13966. Read *So Nede at*. 14311*. For *hande* read *hadde*.

In most of the Latin quotations, Mr Wright has purposely made the spelling conform with the usual mode, printing *sed* for *set*, *commodat* for *comodat*, *scintilla* for *sintilla*, and the like. There are also a few places where a question of editing arises. Thus, I should be inclined to read *bouched*, not *bouched* (147), *y-houted*, not *y-honted* (1318), *wygen*, not *wygen* (2530), *solue*, not *solne* (3319), *lenen*, not *leren* (3826), *lene*, not *leve* (4240), *moue*, not *mene* (5836), *meuestow*, not *meuestow* (6149), *engreyen*, not *engreyen* (8941). The MS. can, of course, be read either way. It is the old difficulty of having to decide between *n* and *u*.

It is sometimes a little difficult to find one's place in Mr Wright's book. The following table may be of service in this respect.

Pass.	I. p.	15	Pass.	VIII. p.	151	Pass.	XV. p.	294
„	II. „	28	„	IX. „	159	„	XVI. „	330
„	III. „	43	„	X. „	173	„	XVII. „	348
„	IV. „	65	„	XI. „	202	„	XVIII. „	369
„	V. „	77	„	XII. „	228	„	XIX. „	396
„	VI. „	117	„	XIII. „	246	„	XX. „	425
„	VII. „	138	„	XIV. „	273			

If sixteen lines be allowed to every page, this will generally give the place very nearly. Thus, to find Pass. XV. 400: Divide 400 by 16,

and the result is 25; add 25 to 294 (on which page Pass. XV. begins) and we have 319 as the page on which XV. 400 occurs, which is quite right. Another method is to keep an eye on the nearest *Latin quotation*, which being in italics, is easily noticed.

§ 7. CHARACTER OF THE B-TEXT.

The remarks I have now to make have reference only to the *form*, not the *matter*, of the text printed in this volume. The A-text (vol. i.) shewed the poem as originally sketched, and the MSS. of it were found to be in most cases imperfect either at the beginning or end, and there were a considerable number of various readings. But the B-text, though nearly three times the length, is frequently found in a perfect state, and the numerous MSS. of it agree together in a way which is sometimes astonishing. It is not uncommon to find five consecutive lines alike in all the MSS. as far as arrangement of the words is concerned, and this likeness sometimes prevails even to minute correspondences of inflections and spelling. Hence there is a certainty, a firmness, and a conclusiveness about the text which is very satisfactory. There are probably more doubtful points in a single Canterbury Tale or in a single Act in some of Shakespeare's plays than in the whole of the B-text of Piers the Plowman. The alliterative form of it has conduced to this; for, on the one hand, the alliteration greatly assists the memory, so that I find, for instance, that it is easy to retain thousands of lines of it by heart, and, on the other hand, there has been no temptation to scribes to "improve" it by the addition or subtraction of syllables, because a syllable more or less makes no such difference as it does in Chaucer. I wish especially to draw the reader's attention to this, that he may remember, once for all, that any "conjectural emendations" are, in general, entirely out of the question. Wherever the reading has been doubtful, I have consulted either the A-text, or the C-text, or else more MSS. of the B-type, so that the resulting text has almost always plenty to support it. A glance at the footnotes will shew that, though more MSS. have been collated than were collated for the A-text, the footnotes occupy less space, and that I have frequently found room for giving variations of a somewhat minute

character, such as the spellings of uncommon words, or examples of dialectal forms. I shall only add here that, regarding each of the three forms of the poem in its integrity, the B-text is the best of the three.

§ 8. ALLUSIONS IN THE B-TEXT.

Without giving a full account of all the very numerous allusions to places and events in the B-text, I collect here a few of the most useful ones.

Allusions to himself. The author says he was nicknamed "Long Wille," XV. 148. Allusions to his name "Wille," V. 62, VIII. 124. His wife Kitte and daughter Kalote, XVIII. 426. He is forty-five years old, XI. 46 [observe *jiſte* = *jiſth*], XII. 3. His character and bearing, XV. 1—10. He thinks little of those who know only Latin and English, and not French, XV. 369. His knowledge of how to draw up a legal document, XI. 296—299.

Allusions to places. Malvern hills, pr. 5, 214; VII. 141. Norfolk, V. 239; Walsingham, pr. 54, V. 230; Bromholm, V. 231. Winchester fair, V. 205; pass of Alton, XIV. 300. Hertfordshire, V. 362; Buckinghamshire, II. 109; Rutlandshire, II. 110. Canterbury, XV. 437; St Thomas's shrine, V. 566; XV. 551. Abingdon, X. 326. Dunmow, IX. 168. Chester, V. 402, 467. London, pr. 85, 91; V. 129, XIII. 264, &c.; Stratford, XIII. 267; Cock Lane, Smithfield, V. 319; Cheapside, V. 322; Garlickhithe, V. 324; Tyburn, XII. 190; Southwark and Shoreditch, XIII. 340; Westminster, II. 160, III. 12, XX. 285, &c.; Westminster Hall, XX. 132; Court of Arches, II. 60, XX. 135; river Thames, XII. 161, XV. 332. *Places abroad.* Normandy, III. 188; Calais, III. 195; Avignon, XIX. 420; Roquemadour, XII. 37; Lucca, VI. 102; also Rome, Galicia, Bruges, Prussia, Babylon, Alexandria, &c.

Allusions to circumstances. Deposition of Edward II., III. 126. Coinage of nobles, III. 45. Battle of Crecy, XII. 107. Treaty of Brétigny, III. 188. Second great pestilence (1361 and 1362), V. 13. Storm of wind, V. 14. Chichester mayor of London in April, 1370, XIII. 271. Fourth pestilence (1375 and 1376), XIII. 248. Jubilee in the last year of Edward's reign, III. 297. Accession of Richard II., IV. 177. Wycliffe's translation of the Bible, VIII. 90.

These are the references most often wanted. A complete table will be given in the fourth volume. The numerous allusions to London should be noticed.

§ 9. DIALECT OF THE B-TEXT.

From a careful comparison of the various MSS. of the poem, I arrive at the conclusion that the text here printed represents the probable dialect of the author with great fidelity, as, indeed, might be expected when we remember that it is probably an autograph copy. I have been told that the spelling and grammar of my text are faulty, and that the Vernon MS. (or A-text), printed in vol. i., is far better. To this I can only reply that, as a matter of fact, the Vernon MS. seems to be, as far as the spelling and grammar are concerned, an "improved" text, and very unlike the majority of the rest. Indeed, I know of none that agree with it. It is a very great mistake to suppose that the MS. which exhibits the best grammatical forms, is therefore the best MS. It is obvious that, if the author had small regard for grammar, then the MS. which is very correct in that respect, does in effect, in that same respect, represent him least. The Vernon MS. was chosen for the A-text because it seemed, upon the whole, to give the best sense, and satisfactory MSS. of the A-text are somewhat scarce. The Laud MS. has been chosen for the B-text because it is, also as regards the sense, by far the best. It has been suggested to me that the MS. printed by Mr Wright is more correct from a grammatical point of view. I have examined this point, and hardly find it to be true. The truth that results from the comparison is a very curious and significant one. It is, namely, that the coincidences between the Laud MS. and the Trinity MS. are frequently startling. They agree in many instances with a most singular minuteness. And when it is remembered that the two MSS. are quite independent of each other (except in so far as they are due to the same author), and belong to different sub-classes, I think their frequent resemblances corroborate and confirm the general genuineness of both in a very remarkable way. It is none of our business how Langland *ought* to have written; we merely have to ascertain how he probably *did* write; and for this reason I think it a great gain to have the

Laud MS. in print, exactly as it stands, without any improvements or alterations except such as can be fairly justified by other MSS. and by other passages in the MS. itself.

Thus, I read in Mr Morris's Specimens of Early English, that the third person singular of a weak verb such as *to loven*, ends in *-ede*, as *lovede*, and that the third person plural ends in *-eden*, as *loveden*. Now such is decidedly not the general practice of the (B-text) MSS. of "*Piers the Plowman*," the Oriel MS. being the sole and striking exception. And to illustrate this, I give instances in which *Mr Wright's text and my own agree*, in order that there may be no need to raise the question as to which is the better. We find that the third person singular generally ends in *-ed*, and the third person plural quite as often in *-ed* as in *-eden*. The following examples are from the Prologue. *Loked*, 9, *slombred*, 10, *sweyned*, 10, *preched*, 68, *bouched*, 74, *blered*, 74, *parceyned*, 100, *lowed*, 129, *grewed*, 139, *possed*, 151, *reherced*, 184, *costed*, 203. Plurals in *-ed*; *apparailed*, 23, *glosed*, 60, *construed*, 61, *lenced*, 72, *pleyned*, 83, *presumed*, 108, *contreued*, 118, *ordeyned*, 119, *assented*, 175, *houed*, 210; all of which, except *glosed* and *houed*, occur before a vowel or *h* in certain words,¹ or at the end of a line. Plurals in *-eden*; *lyueden*, 26, *fayteden*, 42, *serueden*, 211, *plededen*, 212, *crieden*, 225, all of which, except *serueden*, occur before consonants or an *h* such as resists elision. In l. 151, the Laud MS. has *pleyde*; so has the Trinity MS. In l. 56, the Trinity MS. has *clothed*, but the Laud MS. has the full form *clothedden*. In both MSS., the ending *-ede* is very rare; *lenede* occurs however in the Trinity MS. in l. 9. The net result is, that *-ed* is the most usual form, both in the singular and plural. It is important to observe, moreover, that the existence of the spelling *-ede* proves very little, for the final *-e* may have lingered on in the written language long after it ceased to be pronounced; whereas, the existence of *-ed*² proves a great deal, it being inconceivable that words should be so spelt unless the final *-e* were really

¹ The words *he, his, him, heu, hire, hath, hadde, have, how, her, heer* (here) are enumerated by Mr Morris as words before which elision may take place.

² Frequently written *-id* or *-ud*. Thus, in III. 36, MS. C has *melled*, MS. B has *mel'id*, and MS. L *mellud*, before a consonant.

frequently suppressed or elided. A few examples of the latter spelling are more significant than ten times the number of the former.

Beyond a doubt, Langland used a mixed dialect. One great peculiarity of it is that the endings *-en* and *-eth* both occur in the plural indicative. But they occur with very different frequency, the ending in *-eth* being used very sparingly, and most usually at the end of a line. I again select examples in which *both* MSS. agree. Plurals in *-en*; *holden*, 28, *couciten*, 29, *geten*, 34, *feynen*, 36, *risen*, 44, *marchen*, 63, *geuen*, 76, *parten*, 81, *liggen*, 91, *seruen*, 92, *tellen*, 92, *challengen*, 93, *syttten*, 96, *demen*, 96. Plurals in *-eth* (all ending lines), *destryueth*, 22, *thryueth*, 32, *conneth*, 33. In l. 224, where the Laud MS. has *dryuen*, the Trinity MS. has *dryueth*; on the contrary, where MS. W has *folwen*, I. 40, MS. L has *folueth*. Of course the ending *-en* sometimes becomes *-e*, as in *holde*, I. 9; but the same word is *holdeth* at the end of a line, I. 44 (unless *men* be taken there as equivalent to the French *on*, thus making *holdeth* singular). But the agreement of the MSS. is much more striking when several of them are taken together. Take the passage (III. 76—86) which has been printed in the "Parallel Extracts," and which is represented by 18 MSS. of the A- and B-type. The plural verbs are (1) *beoþ* in the Vernon and one other MS., where 3 MSS. have *be*, and 13 have *ben*; (2) *be* in the Vernon MS., where the line is lost in one other, but the remaining 16 have *arn* or *aren*; (3) *worchen* in the Vernon MS. and 5 others, where 1 MS. has *werkyn*, 1 *worches*, 1 *wirche*, but 8 have *worcheth* or *werehith*; (4) *buggen* or *biggen* in 14 MSS., *byze* or *bigge* in 2, *biggeth* in only 1; (5) *recheþ* in the Vernon MS., but *richen* or *risen* in all the rest; (6) *buggeþ* in the Vernon MS., but *biggen* or *byen* in nearly all the rest. From which we should certainly conclude that the Vernon MS. differs from most others, that the MSS. allow both forms, *-en* and *-eth*, in the same sentence, and that the verbs *ben* and *arn* are both employed. It should be remembered, however, that *ben* is chiefly used in the future tense or in the conditional mood, whereas *arn* is more emphatic.

If, instead of considering all the MSS., we observe only the MSS. of the B-class, I think it will be found that most of them amply confirm the readings of the Laud MS. The chief exceptions are the

Oriel MS., which so often has *-eden* in the past plural; MS. Bodley 814, which has *-id* and *-ip* in place of *-ed* and *-ep*, and the Cambridge MS. Dd. 1. 17, which is utterly unlike the rest, and obviously does *not* represent the dialect of the author. This latter MS. frequently has verbal plurals in *-es*, and instead of *han* generally employs *hase*, and even *hases*, though the last is probably an error. Some of its more remarkable variations are given in the footnotes. Compare also the description of this MS. above.

The important Rawlinson MS. frequently agrees with the text most minutely. It shews a like confusion of the endings in *-en* and *-eth*, as in the expression "*folweth* men þat *whistlen*," XV. 467; the ending *-ed* even in the plural, as in *wilned*, XV. 546; and the frequent suppression of the final *-e* in the third person singular of the preterite, as in *sent* for *sente*, XV. 539.

There is one peculiarity of spelling in the Laud MS. which must not be passed over. It ought not to be considered *wrong*; it is merely, as I said, *peculiar*. The scribe adds an *-e* at the end of some words merely with a view of lengthening the preceding vowel; thus, instead of *fiot*, he writes *fite*, and in other cases consistently carries out the same principle. The scribe of the Trinity MS. doubles his vowels for the same purpose; and hence we get the equivalent forms following. *Shope* L = *shoup* W; *ouerlepe* L = *ouerleep* W; *stroke* L = *strook* W; *stode* L = *stood* W, *done* L = *doon* W, and so on. It would be a great mistake to imagine that the final *-e* in these strong preterites was intended to be sounded: for there is no instance of the kind in English of any date or dialect, as far as I am aware. We should also observe the contracted forms *rilt* (better spelt *ryt*, as in W) for *rideth*, *rest* for *resteth*, both of which occur in prol. 171; also *fit* for *fiote* in prol. 194, where MS. W actually has the fuller form. Both MSS. agree in the use of verbs in *-ie* or *-ye*, such as *tilie*, 120, *louye*, 126, *shouye*, 174; observe also *cracchy*, 186, where MS. W has *cracheu*. The present participles generally end in *-yng* or *-ing*, but we (very rarely) find some other form, such as *dryuende*, XX. 99. The prefix *I-* or *y-* is found, not only before past participles, but sometimes with past tenses, as in *yrifled*, V. 234 (*Irifled* in MS. R. *ryfled* in WCOB); and in *yspille*, V. 380. There

is also an indication of confusion of dialect in the use of pronouns, since both *heo* and *sche* are used for *she*, and *hij* or *hy* and *þei* for *they*. As an instance of plural adjectives in *-es*, I may mention *cardinales vertues*, prol. 104. There is one grammatical error which occurs so frequently that we may safely attribute it to the author. I allude to the use of *is* or *was* with plural nouns, a clear instance of which occurs in V. 99. In some cases I have ventured to correct *was* to *were*, on the strength of some other MSS., but I now wish I had let the Laud MS. alone, as there are quite enough instances of the use of *was* to justify retaining it; and it is still a not uncommon vulgarism. As to the part of England which the dialect of the text represents, I do not offer an opinion. The author has been said to have been born in Shropshire; his father is said to have had a farm in Oxfordshire; he himself mentions Malvern in Worcestershire as one place of his abode, and Cornhill in London as another; and most of his allusions are to London. We may, however, feel confident that his conversation is more that of the lower and less educated classes than of the upper classes. I think it very likely that grammar was a thing about which he troubled himself but very little, and he certainly makes some singular mistakes. He twice quotes *Michi vindictum* instead of *mihi vindicta* (in this all the MSS. agree); he at one time translates *non occideris* by “thou shalt not kill,” though at a later period he came round to the more correct view, that the true Latin phrase is *non occides*. He quotes passages from the Bible which cannot be found there; he cites St Matthew when he means St Luke, and St Gregory when he means St Jerome. He seems to have had a hazy notion that the word *Christ* means a conqueror, and many more such blunders might be mentioned. Yet with all this, he was none the less a great poet, a man of genius, and the author of a marvellous work.

§ 10. METHOD OF PRINTING THE TEXT.

The Text is, as has been explained, mainly from MS. Laud Misc. 581, but has a few alterations and additional lines from other MSS., inserted between square brackets. The rejected readings of MS. L will be found in the footnotes. The chief additions are from MS. R.

The Laud MS. has very few contractions; those that occur are denoted by italic letters. All the Latin words are printed in italics, but the contractions are not expressed by any alteration of type, as there can never be the least doubt of the readings.¹

The metrical dot which appears in the middle of each line in the MS. is denoted by an inverted full-stop. It marks the place for a slight pause in reading, and is frequently equivalent to a comma. It is, in a very few instances, wrongly placed in the MS. I have taken the liberty of putting it always, as I believe, in the right place.

The lines of each Passus are numbered separately. But I have not reckoned in the Latin quotations in the counting, except where they are in verse. When they are not to be reckoned in, they are "set back;" if reference is made to them, they are denoted by the number of the English line preceeding them. The punctuation of the text is my own; it differs sometimes from Mr Wright's, but not often.

I may here remark that the scribe of the Laud MS. has frequently made a distinction between the two sounds of *th*. The sound of *th* in *thin* he commonly denotes by writing *th* at length, as in *precheth*, *thinketh*, and the like. The sound of *th* in *thine* he expresses by the thorn-letter, as in *þe*, *þat*, *þanne*, and the like. In MS. C we find the thorn letter used much more sparingly, the words *the* and *that* being of frequent occurrence. In MS. W, on the other hand, the thorn-letters are far more numerous, so that we there find *þinkeþ*, *precheþ*, &c. But the scribe of MS. W makes one curious exception; he evidently disliked this letter *at the beginning of a line*, so that, in such a position, he writes *That*, not *þat*. As a rule, the thorn-letters are more numerous in the *later* than in the *earlier* MSS.

I am much indebted to Mr Geo. Parker for his accurate transcript of the Laud MS., and for much help in the work of collation with MSS. R and B.

§ 11. METHOD OF PRINTING THE FOOTNOTES.

The list of MSS. quoted in the footnotes may be briefly repeated. They are L (Laud Misc. 581. the text); R (Rawl. Poet. 38); W

¹ The only Latin word that admits of the least doubt is the one which I read as *repugnat*. This is remarked upon in the Note to Pass. xvi. 47.

(Trin. Coll. Camb. B. 15. 17, printed by Mr Wright); C (Camb. Univ. Lib. Dd. 1. 17); O (Oriel 79); B (Bodley 814); Y (Mr Yates Thompson's); C₂ (Camb. Univ. Lib. Ll. 4. 14). Of these, W, C, O, R have been collated throughout, as far as they go; B is cited in the footnotes to Pass iii. 1—86, and afterwards is more closely collated. MS. C₂ fills up the gaps in O, and Y is useful towards the end of the poem. The readings of R and W are more important than those of the rest. The principles upon which the various readings are expressed in the footnotes have been already carefully detailed, in vol. i., p. xxix.

§ 12. EXPLANATION OF THE SIDE-NOTES.

The numbering of the folios in the margin refers to the Laud MS. The thick numbers (Clarendon-type) in the margin refer to the *pages* of vol. i., and will be found exceedingly useful for comparing the A- and B-texts. If, for instance, it be required to compare Pass. iii. 76 with the A-text, the number **31** just above shews that it will be found on p. 31 of the former volume. Conversely, if it be required to compare any line on p. 31 of vol. i. with the B-text, the place is easily found by looking for **31** in the margin of vol. ii. Wherever the B-text is fuller than the older one, and contains some extra lines, an obelus (†) will be found prefixed to the side-note. Thus, on p. 35 of vol. ii. the side-note "For Christ knows thy conscience" is thus marked. Hence ll. 67 and 68 (against which this side-note is written) will not be found in the A-text. The side-notes in vols. i. and ii. are in general *exactly alike*, wherever the texts agree closely, and this greatly helps to find the place. Thus, on p. 35, opposite l. 69, is the side-note—"Cease, lords, to write," &c.; and opposite l. 72 is the side-note—"But remember ye," &c. Both these side-notes occur in vol. i., but in a *different order*. The former of them is half-way down p. 31, but the latter at the *top*, in the A-text, owing to a different arrangement of the text. Thus the side-notes and thick numbers furnish a rough collation of the two texts at once; a more exact comparison of the two can easily be made by the reader for himself. The obeli and thick numbers of course cease after the end of Passus X.

§ 13. ARGUMENT OF THE POEM. (TEXT B.)

The poem is distinctly divisible into two parts, the "Vision of Piers the Plowman," and the "Vision of Do-well, Do-bet, and Do-best." Of these, the former is again divisible into two distinct visions, which may be called: (1) The Vision of the Field Full of Folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I.—IV.; and (2) The Vision of the Seven Deadly Sins and of Piers the Plowman, occupying Passus V.—VII. The latter consists of three parts, viz. The Visions of Do-well, of Do-bet, and of Do-best. The Prologue to Do-well is Passus VIII.; Passus I.—VI. of Do-well form Passus IX.—XIV. The Prologue to Do-bet is Passus XV.; Passus I.—III. of Do-bet form Passus XVI.—XVIII. The Prologue to Do-best is Passus XIX.; it consists of but one Passus, viz. Passus XX. But some of these contain more than one vision, the number of visions in the whole poem amounting to *eleven*.

1. Piers the Plowman.

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED.¹ In the PROLOGUE, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situated between the tower of Truth, who is God the Father, and the dungeon which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, anchorites, merchants, jesters, beggars, pilgrims, hermits, friars, a pardoner with his bulls, and priests who had deserted their cures. [There² was also a king, to whom an angel spake words of advice. Then was seen suddenly a rout of rats and mice, conspiring to bell the cat, from doing which they were dissuaded by a wise mouse.] There were also law-serjeants, burgesses, tradesmen, labourers, and taverners touting for custom.

Passus I. Presently, he sees a lovely lady, of whom he asks the

¹ See the argument of the A-text, vol. i. p. xxxix.

² The passages within square brackets are not in the A-text.

meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessities of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she tells him she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, [that Love is the treacle of heaven,] and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i. e. Reward) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. All the parties ride off to London, Meed being mounted upon a sheriff and Falsehood upon a 'sisour.' Thus all come to the King's court, who vows that he will punish Falsehood and his crew if he can catch them. On hearing this, Liar flees to the friars, who pity him and house him for their own purposes.

Passus III. Lady Meed is arrested and brought before the king. The justices assure her all will go well. To seem righteous, she confesses and is shriven, offering to glaze a church-window by way of amendment; and immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers. [Then shall men think that Messiah has come, and the reign of Peace shall begin. Conscience concludes by advising Meed always to read texts in connection with the context.]

Passus IV. Acting upon the advice of Conscience, the king orders Reason to be sent for; who comes, accompanied by Wit and

Wisdom. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after.

II. THE VISION OF THE SEVEN DEADLY SINS AND OF PIERS THE PLOWMAN. *Passus V.* The king goes to church, and afterwards to meat, and at this point of the vision the dreamer awakes. But it is not for long; he soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and Reason¹ preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours. [The fourth is Wrath, a friar, whose aunt was a nun, and who had been both cook and gardener to a convent, and incited many to quarrel.] The fifth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat; [and who, not understanding the French word *restitution*, thought that it was another term for stealing.] The sixth, Gluttony, who (on his way to church) is tempted into a beer-house, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking. The seventh is Sloth, [a priest who knows rimes about Robin Hood better than his prayers, and can find a hare in a field more readily than he can read lives of saints.] Robert the robber too repents, and prays earnestly for forgiveness, [and Repentance makes intercession for all the penitents.]² Then they all set out in search of Truth, but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one

¹ In the A-text, it is *Conscience* who preaches.

² In all MSS. of the A-class, *Passus VI.* begins here, at l. 520 of the present text.

named *Truth*. At this juncture Piers the Ploughman "put forth his head," declaring that he knows Truth well, and will tell them the way, which he then describes.

Passus VI. The pilgrims think the way long, and want a guide. Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to rich ladies and to a knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity. [A mysterious prophecy is appended.]

Passus VII. At this time Truth (i. e. God the Father) sends Piers a bull of pardon, especially intended for kings, knights, bishops, and the labouring poor, and even for some lawyers and merchants, in a less degree. A priest disputes the validity of this pardon, and wants to read it. The dispute between this priest and Piers becomes so violent that the dreamer awakes, and the Poem of Piers the Plowman (properly so called) ends with a fine peroration on the small value of papal pardons, and the superiority of a righteous life over mere trust in indulgences, at the great Day of Doom.

2. Vita de Dowel.

III. THE VISION OF WIT, STUDY, CLERGY, AND SCRIPTURE.

Passus VIII. In introducing a new poem,¹ the "*Vita de Dowel, Dobet, et Dobest*," the author begins by describing a dialogue that passed between himself and two Minorite friars concerning the doctrine of free-will. After this, he again falls asleep, and perceives in a dream a man named Thought. He asks Thought where Do-wel, Do-bet, and Do-best live, and Thought gives him some account of these, but says that the best person to give him further information is Wit. After wandering for three days, the dreamer and Thought meet with Wit.

¹ Though this latter portion is, in its form, altogether a new poem, the author no doubt intended it from the first to be the sequel and completion of the former portion.

Passus IX. Wit tells the dreamer that Do-wel dwells in a castle called *Casa*, wherein also is enclosed the Lady *Anima*, and they are guarded by the constable Inwit (Conscience), and his five sons (the senses). [Here follows a discourse upon the duty of the church to protect idiots and helpless persons, and upon the right distribution of alms.] Next follow discussions upon the good that there is in well-assorted and lawful wedlock, and the evil of mercenary or ill-advised marriages, and of adulterous connections.

Passus X. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. [She laments that wicked men most frequently obtain this world's wealth.] She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. [She laments the lack of charity, now that the rich eat in private parlours.] At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and is favourably received. [Clergy explains the nature of Do-wel, Do bet, and Do best, quotes the fate of Hopdani and Phinehas, and utters the remarkable prophecy that a king would come and reform Religion, when the abbot of Abingdon should receive from him a knock, and incurable should be the wound.] A dispute arises between Clergy and William on the subject of predestination, which gives the latter the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant men have of attaining to the life eternal.

IV. THE VISION OF FORTUNE, NATURE, AND REASON. *Passus XI.* In a new vision, William sees Fortune, with her attendant damsels named Lust-of-the-flesh and Lust-of-the-eyes, who bid him rejoice in his youth. But at the approach of old age, he finds that the friars, once his friends, avoid him, because he wished to be buried in his parish church. Loyalty and Scripture give him good advice, and he is told why Trajan was released from hell. Loyalty cites Christ's example of humility, declares poverty to be like a walnut, and says that priests unfit for their office are as bad as a notary who knows not how to draw up a charter. His dream continues, and he sees Nature,

who shews him how all animals except man follow Reason. He asks why this is ; Reason rebukes him, and he awakes.

V. THE VISION OF IMAGINATIVE. The dreamer beholds one who rebukes him for his impatience. He asks the stranger's name.

Passus XII. The stranger says he is Imaginative, who exhorts him not to despise learning, instructs him as to the relative chances of salvation of the learned and the ignorant, and tells him why wealth is like a peacock's tail. After distinguishing between three kinds of baptism, Imaginative suddenly vanishes.

VI. THE VISION OF CONSCIENCE, PATIENCE, AND HAUKYN THE ACTIVE-MAN. *Passus XIII.* In the sixth vision, Conscience, Patience, and the dreamer go to dine with Clergy. At the high dais is seated a doctor of the church, who astonishes all by his gluttony. After dinner, the doctor, being well primed with wine, is ready to expound theological subtleties. Conscience and Patience bid farewell to Clergy, and set out as pilgrims in company with the poet. Soon they meet with one Activa-Vita, or Haukyn the Active-Man, who is a minstrel and seller of wafers. Haukyn's coat is covered with spots of dirt, significant of his sins ; and the dreamer notices amongst them the spots of Pride, Wrath, Envy, Lechery, Avarice, Gluttony, and Sloth ; [cf. Pass. V.] Conscience asks Haukyn why he has not brushed his coat.

Passus XIV. Haukyn explains that he has but one coat, and it is difficult to keep it clean. Patience instructs Haukyn in his duties, explains the value of Contrition, Confession, and Satisfaction, laments that riches should rob man's soul of God's love, praises poverty, and enumerates its nine advantages. Haukyn's repentance and sorrow for his sins awake the dreamer.

3. Vita de Dobet.

VII. THE VISION OF THE SOUL AND OF THE TREE OF CHARITY. *Passus XV.* After a few remarks about his own behaviour, William again dreams, and beholds Soul or Reason, of whom he inquires the nature of Charity. Soul answers him, quoting the Lives of the Saints, and shews him that the friars are now far from being charitable. He alludes to the story of Mahomet's pet dove, to the fatal gift

of Constantine, and to the miracles of Christ, ending with the charitable wish that Saracens and Jews may be saved.

Passus XVI. He is then shewn the tree upon which Charity grows, supported upon three props, the meaning of which is explained by Piers the Plowman Himself, who is *now* identified with the human nature of Christ. Next follows a part of the history of Christ, His incarnation, miracles, and betrayal by Judas Iscariot. At this point the dreamer suddenly awakes. In his anxious search after Piers the Plowman, he meets with Abraham or Faith.

VIII. THE VISION OF FAITH, HOPE, AND CHARITY. Faith (Abraham) explains how he became God's herald, and shews William the leper (Lazarus) lying in his lap.

Passus XVII. Next William beholds *Spes*, or Hope, who, like Abraham, is in search of Piers. *Spes* and William journey towards Jerusalem, and behold a Samaritan riding near them. Soon they find a wounded man lying in the way. Faith and Hope pass by him, but the Good Samaritan (i. e. Charity or Christ Himself in the garb of Piers the Plowman) has compassion upon him, and takes care of him, leaving him at an inn called *Lec Christi*. The dreamer offers to become the Samaritan's servant, and learns from Him how the Holy Trinity is symbolized by a man's hand, or by a blazing torch. Once more the dreamer awakes.

IX. THE VISION OF THE TRIUMPH OF PIERS THE PLOWMAN. *Passus XVIII.* This, the finest *Passus* in the whole poem, is entirely occupied with the history of Jesus. With growing power and vividness, the poet describes the crucifixion, the struggle between Life and Death and between Light and Darkness, the meeting together of Truth and Mercy, Righteousness and Peace, whilst the Saviour rests in the grave; a triumphant description of His descent into hell, and His victory over Satan and Lucifer, till the poet wakes in ecstasy, with the joyous peal of the bells ringing in his ears on the morning of Easter day.

4. Vita de Dobest.

X. THE VISION OF GRACE. *Passus XIX.* But alas! the poem of Dobest reveals how far off the end yet is. The Saviour leaves

earth, and Antichrist descends upon it. Piers *henceforth* denotes the whole Christian body, upon whom Grace or the Holy Spirit bestows various gifts. Grace makes Piers His ploughman, and gives him four oxen (the four evangelists), and four “stots” (the four chief Latin “fathers”); also four seeds, which are the cardinal virtues. Pride and his host attack the Church of Unity. All men are invited by Conscience to partake of the eucharist, but an impenitent brewer refuses to do so, and an ignorant vicar reviles the cardinals whom the pope sends from Avignon. A lord and a king are introduced, who justify their own exactions. Then the dreamer awakes.

XI. THE VISION OF ANTICHRIST. *Passus XX.* Before falling asleep once more, William encounters Need, who rebukes and instructs him. He then dreams once more how Antichrist assails the Church of Unity, which is defended by Conscience against Pride and all his host. Diseases assail all mankind; Death “pashes” to the dust kings and knights, emperors and popes, and many a lovely lady. Life, with his mistress Fortune, indulges in all kinds of excesses. He becomes the father of Sloth, who marries Wanhope. Old-age appears as the enemy of Life. The dreamer takes refuge in the castle of Unity, which is beleaguered by many foes, especially by Envy and Hypocrisy. At last one Flattery, a friar, gains admission to the castle, offering to salve Conscience of all hurts with soothing but deadly remedies, till Conscience, hard beset by Pride and Sloth, cries out to Contrition to help him; but Contrition slumbers, benumbed by the deadly potions he has drunk. With a last effort Conscience arouses himself, and seizes his pilgrim’s staff, determined to wander wide over the world till he shall find Piers the Plowman. Again the dreamer awakes, and here ceases the still unfinished history of the religious life of man.¹

¹ For a more detailed and exact analysis of the poem, see Professor Morley’s *English Writers*, vol. i. p. 758.

ERRATA.

- P. 5, l. 93. *Dele* stop at the end of the line.
- P. 5, l. 95. *For* *seruantȝ* *read* *seruantz*. So also in Pass. ii. 13, ii. 206, ii. 212, iii. 89, iii. 161, iii. 214, iii. 216, iii. 225, the plural nouns ending with *ȝ* should rather end with *z*, though the MS. has *ȝ*.
- P. 217. Insert marks of quotation at the end of l. 118, and the beginning of l. 119, and correct "Conscience" to "Clergy" in the sidenote.
- P. 398. In note to l. 168, in the quotation from Crowley, read "tel" for "tell."

THE VISION OF WILLIAM CONCERNING

"PIERS THE PLOWMAN."

Incipit liber de Petro Plowman.

[Prologus.]

In a somer seson · whan soft was the sonne,
 I shope me in shroudes · as I a shepe were,
 In habite as an heremite · vnholy of workes,
 Went wyde in þis world · wondres to here.
 Ac on a May mornynge · on Maluerne hulles
 Me byfel a ferly · of fairy me thouȝte;
 I was wery forwandred · and went me to reste
 Vnder a brode banke · bi a bornes side,
 And as I lay and lened · and loked in þe wateres,
 I slombred in a slepyng · it sweyued so merye.
 ¶ Thanne gan I to meten · a merueilouse sweuene,
 That I was in a wilderness · wist I neuer where,
 As I bihelde in-to þe est · an hiegh to þe sonne,
 I seigh a toure on a toft · trielich ymaked;
 A depe dale binethe · a dongeon þere-Inne,
 With depe dyches & derke · and dredful of sight.

(Page of A text) 1

[MS. L; fol. 1.]

One summer
 season, clothed as
 a hermit, I went
 abroad in the
 world to hear
 wonders.

4

On Malvern hills,
 a strange thing
 befel me. Being
 tired of wander-
 ing, I rested me
 by a bourne's
 side, where I
 soon fell asleep.

8

Then dreamt I a
 wondrous dream,
 that I was in a
 strange wilder-
 ness, and saw on
 the east side of it
 a tower on a toft,
 and beneath it a
 deep dale with a
 dungeon.

12

16

OBS. L=MS. Laud 581; W=MS.
 printed by Wright; O=MS. Oriel;
 R=MS. Rawlinson; C=Camb. MS.
 Dd. 1. 17; Cz=Camb. MS. Ll. 4. 14.
 Readings from the last of these are
 given only occasionally.

2. in] into W. shepe] sheep W;
 sheep Cz; but C has schepe (with a
 final e).

5. Ac] And CCz.

9. in] on W.

10. in] in-to W. sweyued] sweyed W.

11. to] so in W (but not printed).

12. a] WO om.

13. As] And as W; And C. an
 hiegh] on hy; O; on hie Cz.

14. seigh] saw; O. trielich] rie-
 liche (with t erased) C; triedliche O.

2

There was also a
fair field, full of,
all manner of
folk.

Some of them
ploughed, sowed,
and worked hard;

but some were
clad in gay
apparel.

Others prayed,
and led an
austere life, like
anchors.

Some chose
merchandise,
whilst some were
minstrels.

Some were jesters
and slanderers,
against whom
St Paul preaches.

3

A faire felde ful of folke · fonde I there bytwene,
Of alle maner of men · þe mene and þe riche,
Worchyng and wandryng · as þe worlde asketh.

Some [putten] hem to þe plow · pleyed ful selde, 20

In setting and in sowing · swonken ful harde,
And wonnen that wastours · with glotonye destruyeth.

¶ And some putten hem to pruyde · apparaild hem
þere-after,

In contenance of clothyng · comen disguised. 24

¶ In prayers and in penance · putten hem manye,

Al for loue of owre lorde · lyueden ful streyte,

In hope forto haue · heueneriche blisse;

As aneres and heremites · that holden hem in here
selles, 28

And coueiten nought in contre · to kairen aboute,

For no likerous liflode · her lykam to plesse.

¶ And somme chosen chaffare · they cheuen the bettere,

As it semeth to owre syzt · that suche men thryueth;

And somme murthes to make · as mynstralles conneth,

And geten gold with here glee · synneles, I leue. 34

Ac iapers & iangelers · Iudas chylderen,

Feynen hem fantasies · and foles hem maketh,

And han here witte at wille · to worche ȝif þei sholde.

That Poule precheth of hem · I nel nought preue it
here; 38

20. [putten W] putte C₂; put I.C.
See l. 23. hem] him C. pleyed] pleiden W; pleyede O; plaiden C; pleyed I.C₂. selde] seelde O; seeld C₂; sel-den C.

21. in sowing] WOC₂ omit in.
swonken] swynken C.

22. with] in OC₂. destruyeth] dis-
troys C.

23. apparaild] apparayleden
OC₂; apparaild LWC.

24. disguised] degised W.

25. prayers] preyere O. in pe-
nance] penances W.

26. loue] þe loue W.

27. forto haue] to haue after W.

29. kairen] cayren O; carien
WC₂; walken C.

31. chosen] chesen C. cheuen]
cheueden W.

32. suche] swilke C. men] OC₂ om.

33. conneth] konne W; knaueth C.

34. synneles] Mr Wright prints
gittles (cf. Text A); but we find syn-
neles in LWC; not synles in OC₂.

35. Ac] As COC₂.

36. Feynen] þat feynen OC₂.

37. at wille] at her wille OC₂.
sholde] wolde W.

38. nel] wol W. In the margin of
O is written, Qui non laborat non
manducet.

Qui turpiloquium loquitur · [is luciferes hyne].

¶ Bidders and beggeres · fast aboute 3ede, 40

With her bely and her bagge[s] · of bred ful ycrammed ;

Fayteden for here fode · fou3ten atte ale ;

In glotonye, god it wote · gon hij to bedde,

And risen with ribaudye · tho roberdes knaues ; 44

Slepe and sori sleuthe · seweth hem eure.

¶ Pilgrymes and palmers · plizted hem togidere

To seke seynt Iames · and seyntes in rome.

Thei went forth in here wey · with many wise tales,

And hadden leue to lye · al here lyf after. 49

I seigh somme that seiden · þei had ysou3t seyntes ;

To eche a tale þat þei tolde · here tonge was tempred to

lye,

More þan to sey soth · it semed bi here speche. 52

¶ Heremites on an heep · With hoked staues,

Wenten to Walsyngham · and here wenches after ;

Grete lobyes and longe · that loth were to swynke, 55

Clotheden hem in copis · to ben knowen fram othere ;

And shopen hem heremites · here ese to haue.

¶ I fonde þere Freris · alle þe foure ordres,

Preched þe peple · for profit of hem-seluen,

Glosed þe gospel · as hem good lyked, 60

For coueitise of copis · construed it as þei wolde.

Many of þis maistres Freris · mowe clothen hem at

lykyng,

There were
beggars, too,
dissembling
[Fol. 1 b.]
knaues, who lived
in gluttony, sleep,
and sloth.

Pilgrims and
palmers were
there, who went
to Rome, and
had leave to lie
ever after.

† I saw some that
said they had
sought saints.

Hermits, too,
went to Walsing-
ham, and their
wenches with
them ; great long
lubbbers were
they, and loath to
work.

I found friars
there, of all four
orders, glozing
the Gospel,

4
covetous cheats,
whose traffic had
much to do with
money.

39. *Qui*] But *Qui* W. *The readings are—Qui turpiloquium loquitur, &c.* LC ; But *Qui loquitur turpiloquium* · is *Luciferes hyne* W ; O *resembles* W, with *knaue* instead of *hyne* ; Cz has the same as O, with *hyne* written above *knaue*. Cf. Text A.

41. *hely*] *belies* W. *bagges*] L has *bagge* ; but WCOCz have the plural.

42. *atte ale*] at þe ale W ; at ale O ; at nale Cz.

43. *it*] W om. *gon*] go W ; *gayt* C. *hij*] þei WO ; they C.

44. *þe*] þe O.

45. *seweth*] sheweth C ; *suen* O.

46. *plizted*] *plizteden* O ; *plizted* L ; *plizten* W ; *gedir* C.

47. *To*] For to W. *in*] at W.

49. *to lye*] for to lye O ; to lee C.

51. *To eche*] Tho *hilk* C. *here*] thayr C.

52. *to*] OCz om. *here*] thair C.

54. *here*] hire W ; thair C.

59. *Preched*] Prechyng W ; Pre-
cheden O.

60. *Glosed*] Gloseden O.

62. *maistres*] so also in C ; *maistre* W ; *maystre* O. *nowe*] now W.

- For here money and marchandise · marchen togideres.
 For sith charite haþ be chapman · and chief to shryue
 lordes, 64
 Many ferlis han fallen · in a fewe ȝeris.
 But holychirche and hij · holde better togideres,
 The moste my[s]chief on molde · is mountyng wel faste.
 ¶ þere preched a Pardonere · as he a prest were, 68
 Brouȝte forth a bulle · with bishopes seles,
 And seide þat hym-self myȝte · assoilen hem alle
 Of falshed of fastyng · of vowes ybroken.
 ¶ Lewed men leued hym wel · and lyked his wordes,
 Comen vp knelyng · to kissen his bulles ; 73
 He bonched hem with his breuet · & blered here eyes,
 And rauȝte with his ragman · rynges and broches.
 Thus þey geuen here golde · glotones to kepe, 76
 And leueth such loseles · þat lecherye haunten.
 Were þe bishop yblissed · and worth bothe his eres,
 His seel shulde nouȝt be sent · to deceyue þe peple.
 Ac it is nauȝt by þe bishop · þat þe boy precheth, 80
 For the parisch prest and þe pardonere · parten þe
 siluer,
 That þe poraille of þe parisch · sholde haue ȝif þei nere.
 ¶ Persones and parisch prestes · pleynd hem to þe
 bischop, 83
 þat here parissches were pore · sith þe pestilence tyme,
 To haue a lycence and a leue · at London to dwelle,
 And syngen þere for symonye · for siluer is swete. 86
 ¶ Bischopes and bachelers · bothe maistres and doctours,
 63. *marchandise*] hire marchaun- W ; yen O ; eyen C.
 diȝe W ; mauchaudises (*sic*) C.
 66. *hij*] þei O.
 67. *myschief*] mychief L ; meschief WCO. *wel*] vp wel OCz.
 69. *with*] wiþ many W.
 71. *of vowes*] of Auowes W ; and of
 vowes CO.
 72. *hym*] it W.
 74. *bonched*] bunchede O ; Mr
 Wright prints bouched. *eyes*] eȝen
 77. *leueth*] leueþ it or leneþ it
 (*misprinted* leueth in) W ; leuys or
 lenys C ; louen OCz. *þat*] as W.
 78. *yblissed*] yblessed W ; Iblessid O.
 80. *Ac*] And C. *boy*] both C.
 82. *poraille*] pore porayle O. *nere*]
 ne were WO.
 84. *parissches*] parisse C. *pore*]
 pouere W. *sith þe*] sith C.
 85. *a leue*] leue WO.

For since charity
has taken to
trading, many
strange things
have happened.

There preached a
pardonere, and
shewed a bull,
saying he could
assoil everyone.

Men came and
kissed it; and he
blinded their eyes
with it, and got
rings and
brooches.

Were the bishop
worth his ears,
this would not be
suffered.

5 [Fol. 2.]

Parish-priests
complain that
their parishes
are poor now
since the pesti-
lence, and so they
go to London.

† Bishops and

- þat han cure vnder criste · and crounyng in tokne 88 others having
 And signe þat þei sholden · shryuen here paroschienes, cure of souls live
 Prechen and prey for hem · and þe pore fede, in London, even
 Liggen in London · in lenten, an elles. in Lent. (Cf. A.
 Somme seruen þe kyng · and his siluer tellen, 92 † Some serve the
 In cheker and in chancerye · chalengen his dettes. king in his
 Of wardes and wardmotes · weyues and streyues. exchequer.
 ¶ And some seruen as seruantz · lordes and ladyes, † Some are
 And in stede of stuwardes · sytten and demen. 96 stewards to lords.
 Here messe and here matynes · and many of here oures
 Arn don vndeoutlych ; · drede is at þe laste
 Lest crist in cons[is]torie · acorse ful manye.
 I parceyued of þe power · þat Peter had to kepe, 100 † St Peter
 To bynde and to vnbynde · as þe boke telleth, deputed his power
 How he it left wiþ loue · as owre lorde hight, of the keys to the
 Amonges foure vertues · þe best of alle vertues, four cardinal
 þat cardinales ben called · & closyng zatis, 104 virtues ;
 þere crist is in kyngdome · to close and to shutte,
 And to opne it to hem · and heuene blisse shewe.
 Ac of þe cardinales atte Courte · þat cauȝt of þat name, † but as to the
 And power presumed in hem · a Pope to make, 108 power of the men
 To han þat power þat peter hadde · inpugnen I nelle ; now called
 For in loue and letterure · þe eleccioun bilongeth, cardinales—I will
 For-þi I can and can nauȝte · of courte speke more. not impugn it.
 ¶ þanne come þere a kyng · knyȝthod hym ladde, 112 Next I beheld a
 Miȝt of þe comunes · made hym to regne, king.
 And þanne cam kynde wytte · and clerkes he made,

88. *crounyng*] crowng (sic) C ;
 crownes C2.

91. *Liggen*] Liggand C. *in Lon-*
don] at Londone W.

93. *chancerye*] chauncelrie W.

94. *and wardmotes*] and of warde-
 motes W ; of wardemotes OC2. *weyues*
and] of weyues of OC2.

96. *stuardes*] stywardes W ; sti-
 wardes C.

99. *consistorie* WCO] constorie L.
acorse] a-curse C ; curse O.

101. *to unbynde*] vnbynden W.

102. *left*] self (!) OC2.

103. *C omits*.

105. *crist is*] is crist W. *in*] in
 his W.

106. *opne*] opene W ; open C.

107. *Ac*] And C. *atte*] at WO.

108. *And*] Ac (!) O.

109. *han*] haue CO. *inpugnen*]
 impugn W ; Impugne it O.

110. *letterure*] in lettrure W.

111. *and can*] and I can OC2.

- For to conseilke þe kyng · and þe comune saue.
 † He and his knights said the commons must support them.
 † The commons provided ploughmen to till the soil. [Fol. 2 b.]
 ¶ The kyng and knyȝthode · and clergie bothe 116
 Casten þat þe comune · shulde hem-self fynde.
 ¶ þe comune contreued · of kynde witte craftes,
 And for profit of alle þe poeple · plowmen ordeygned,
 To tilie and trauaile · as trewe lyf askep. 120
 þe kynge and þe comune · and kynde witte þe thridde
 Shope lawe & lewte · eche man to knowe his owne.
 † Then a lumatic cried aloud and said, "Christ grant, sir king, that you may rule well."
 ¶ þanne loked vp a lumatic · a lene þing with-alle,
 And knelyng to þe kyng · clergealy he seyde ; 124
 " Crist kepe þe, sire kyng · and þi kyngriche,
 And leue þe lede þi londe · so leute þe louye,
 And for þi riȝtful rewlyng · be rewarded in heuene !"
 † Then an angel exclaimed in Latin—
 ¶ And sithen in þe eyre an hiegh · An angel of heuene
 Lowed to speke in latyn— · for lewed men ne coude
 Iangle ne iugge · þat iustifie hem shulde, 130
 But suffren & seruen— · for-thi seyde þe angel,
 † giving the king good advice. "*Sum Rex, sum Princeps · neutrum fortasse deinceps ;—*
O qui iura regis · Christi specialia regis, 133
Hoc quod agas melius · iustus es, esto pius !
Nulum ius a te · vestiri vult pietate ;
Qualia vis metere · talia grana sere. 136
Si ius nudatur · nudo de iure metatur.
Si seritur pietas · de pietate metas !"
 † A buffoon replied in Latin to the angel.
 ¶ Thanne greued hym a Goliardeys · a glotoun of wordes,
 And to þe angel an heiz · [answered] after, 140
 "*Dum rex a regere · dicatur nomen habere,*
Nomen habet sine re · nisi studet iura tenere."

118. *contreued*] *controwed* (probably miswritten) C.

120. *and trauaile*] *and to trauaille* W.

121. *and kynde*] *kynde* C.

122. *lewte*] *leaute* WC ; *leute* O.

125. *Here commences the fragment of MS. R which is now found in MS.*

Lansdowne 398 ; see the Preface.

126. *leue*] *leue or lene* WCO. *lede*] to lede OCz.

135. *ius*] *vis* R.

137. *ius*] *vis* R.

140. [*answered* C] *answerde* W ; *answerede* O ; *answers* LR.

141. *Dum*] *so in* LWR ; *Cum* CO.

¶ And þanne gan alle þe comune · crye in vers of latin, † The commons
To þe kynges conseil · construe ho-so wolde— 144 too spoke in
"Precepta Regis · sunt nobis vincula legis." Latin.

¶ Wiþ þat ran þere a route · of ratones at ones, † Then a rout of
And smale mys with hem · mo þen a þousande, rats and mice ran
And comen to a conseil · for here comune profit; 148 together to take
For a cat of a courte · cam whan hym lyked, counsel.
And ouerlepe hem lyztlich · and lauhte hem at his wille,
And pleyde wiþ hem perilouslych · and possed [hem]
aboute. 151

"For doute of dyuerse dredes · we dar nouhte wel loken; † "We are all
And ȝif we grucche of his gamen · he wil greue vs alle, afraid of the cat."
Cracche vs, or clowe vs · and in his cloches holde,
That vs lotheth þe lyf · or he lete vs passe.

Myhte we wiþ any witte · his wille withstonde, 156
We myhte be lordes aloft · and lyuen at owre ese."

¶ A raton of renoun · most renable of tonge, † A rat of renown
Seide for a souereygne · help to hym-selue;— said, "I have
"I haue ysein segges," quod he · "in þe cite of london [Fol. 3.]
Beren biȝes ful briȝte · abouten here nekkes, 161 seen creatures in
And some colers of crafty werk; · vncoupled þei wenden London wear
Boþe in wareine & in waste · where hem leue lyketh; collars on their
And otherwhile þei aren elles-where · as I here telle. 164 necks.

Were þere a belle on here beiz · bi Ihesu, as me thynketh, † A bell might be
Men myhte wite where þei went · and awei renne! hung on to such
And riȝt so," quod þat ratoun · "reson me sheweth, a collar.
† Let us put a

143. And þanne] Thanne W. co-
mune] comunes O. vers] a vers R.

147. mys] mees W; myce O. with]
myd W.

148. here] þe W.

149. courte] contree W.

151. [hem COR] LW om.

152. dar] doren O; durre Cz. wel]
C om.

153. of] R om.

154. or] & O. clowe] clawen W;
clawe RO; clow C.

155. or] er WR.

156. wille] wit C (wrongly).

157. aloft] o-lofte W; on lofte R.

158. renoun] renoun WCO. renable]
resonable R.

159. hym-selue] hem alle R.

160. ysein] seyn CO; y-seyen W.

segges] segthis C.

161. Beren] Weren C. biȝes] beȝes
W; behes C; byes O; beȝes R.

162. wenden] so in LCOR; wenten
W.

163. hem leue lyketh] hem-self liked
W; þaym lef lykeþ R.

165. beiz] bighes C; byes O; bye R.

167. þat] þe O.

collar and bell on To bugge a belle of brasse · or of bryte syluer, 168
the cat's neck.
And knitten on a colere · for owre comune profit,
And hangen it vp-on þe cattes hals · þanne here we
mowen

Where he ritt or rest · or renneth to playe.

† When he is
playful, we can
stay; when
wrathful, we
must run away."

And zif him list for to laike · þenne loke we mowen, 172
And peren in his presence · þer while hym plaie liketh,
And zif him wrattheth, be ywar · and his weye shonye."

† But when the
bell was bought,
never a rat durst
hang it on the
cat's neck.

¶ Alle þis route of ratones · to þis reson þei assented.
Ac þo þe belle was ybrouzt · and on þe beize hanged, 176
þere ne was ratoun in alle þe route · for alle þe rewme
of Fraunce,

þat dorst haue ybounden þe belle · aboute þe cattis
nekke,

Ne hangen [it] aboute þe cattes hals · al Engelonde to
wynne;

† So theirs was
labour lost.

And helden hem vnhardy · and here conseil le feble, 180
And leten here laboure lost · & alle here longe studye.

† A mouse ad-
dressed the rout,
saying,

¶ A mous þat moche good · couthe, as me thouzte,
Stroke forth sternly · and stode biforn hem alle,
And to þe route of ratones · reherced þese wordes; 184

† "If we kill the
old cat, a young
one will come;

"Thouz we culled þe catte · 3ut sholde þer come an-
other,

To cracchy vs and al owre kynde · þouz we croupe vnder
benches.

For-þi I conseil le alle þe comune · to lat þe catte worthe,
And be we neuer so bolde · þe belle hym to shewe; 188

† and it is very

For I herde my sire seyn · is seuene 3ere ypassed,

168. *bugge*] *bigge* CO; *bye* Cz.

169. *on*] *it on* W.

170. W *omits*.

171. R *omits*. *rest*] *restip* O.

172. R *omits*.

173. *þer while*] *þe while* WR.

174. *ywar*] *war* W.

175. *þis* (1)] *þe* R. *þei*] O *om*.

176. *Ac*] And C. *ybrouzt*] *y-brouzt* W.

177. *rewme*] *reaume* W; *reem* C.

178. *ybounden*] *bounden* W; *bounde*

179. [*it*] *occurs in* WCROC₂; L
om. *þe cattes*] *his* R.

180. *And*] *Alle* W.

181. *alle*] O *om*.

184. *route of*] O *om*.

185. *culled*] *killen* W; *kulled* C;
killeden O; *had Iculled* R.

186. *cracchy*] *cracche* O; *cacchen*
W; *cache* (C. *croupe*] *copen* W,
crepe C; *crope* R.

188. *so*] W *om*.

þere þe catte is a kitoun · þe courte is ful elyng ; 190 bad for the court
þat witnisseth holiwrite · who-so wil it rede, where a kitten
reigns.

Ve terre vbi puer rex est, &c.

† Eccles. x. 16.

For may no renke þere rest haue · for ratones bi nyȝte ;
þe while he caccheþ conynges · he coueiteth nouȝt owre
caroyne, 193

But fet hym al with venesoun · defame we hym neuere.

For better is a litel losse · þan a longe sorwe, † Better a little
þe mase amonge vs alle · þouȝ we mysse a schrewe. 196 less than a long
sorrow.

For many mannus malt · we mys wolde destruye, † Mice and rats
And also ȝe route of ratones · rende mennes clothes, are a nuisance,
as well as cats.

Nere þat cat of þat courte · þat can ȝow ouerlepe ;
For had ȝe rattes ȝowre wille · ȝe couthe nouȝt reule
ȝowre-selue. 200

I sey for me," *quod* þe mous · "I se so mykel after, [Fol. 3 b.]
Shal neuer þe cat ne þe kitoun · bi my conseil be
greued,

Ne carpyng of þis coler · þat costed me neuere. † I do not pay
And þouȝ it had coste me catel · biknowen it I nolde, my share for the
collar.

But suffre as hym-self wolde · to do as hym liketh, 205 † Let them go
Coupled & vncoupled · to cacche what thei mowe. where they like."

Forþi vche a wise wiȝte I warne · wite wel his
owne."—

¶ What þis meteles bemeneth · ȝe men þat be merye,
Deȝine ȝe, for I ne dar · bi dere god in heuene! 209

¶ ȝit houed þere an hondreth · in houues of selke, There were a
hundred
sergeants in silk
hoods, law-
Seriauntȝ it semed · þat serueden atte barre, 212
Plededen for penyes · and poundes þe lawe,

192. *þere*] no R.

193. *owre*] youre W.

194. *fet*] fedeþ W; fedes C. *al*] O om.

196. C om.

198. *ȝe*] the C; þe O.

199. *þat cat of þat*] þe cat of þat
W; þat cat of þe R.

200. *rattes*] ratones R.

201. *for me*] it for my-self R.

203. *Ne*] Thoruȝ W. *costed*] cost
CO.

204. *had coste*] hadde costned W;
costed R.

207. *Forþi—wiȝte*] For vche a wyse
man R. *vche*] ech W; ilke C.

208. *bemeneth*] bymene R.

209. *for—dar*] ne dar I nouȝt R.

211. *it semed*] it bi-semed W; it
semeden O; as it semed C. *atte*] at
þe WOR.

212. *Plededen*] Pleteden WCRO;
Pleded Cz.

pleaders, who
never spoke till
they saw their
money.

And nouȝt for loue of owre lorde · vnlese here lippes
onis.

þow myȝtest better mete þe myste · on maluerne hulles,
þan gete a momme of here mouthe · but money were
shewed.

B

I saw too barons,
burgesses, bond-
men,

bakers, butchers,
brewsters, and
others: and
ditchers who lead
ill lives, and sing
idle songs.

¶ Barones an burgeis · and bonde-men als 216

I seiȝ in þis assemble · as ȝe shul here after.

Baxsteres & brewesteres · and bocheres manye,

Wollewebsteres · and weueres of lynnen,

Taillours and tynkeres · & tolleres in marketes, 220

Masons and mynours · and many other craftes.

Of alkin libbyng laboreres · lopen forth somme,

As dykers & delueres · þat doth here dedes ille,

And dryuen forth þe [longe] day · with "*Dieu vous
sauue, Dame Emme!*" 224

Cooks were cry-
ing "hot pies,"
and taverners
were praising
their wine.

Cokes and here knaues · crieden, "hote pies, hote!

Gode gris a[nd] gees · gowe dyne, gowe!"

¶ Tauerners vn-til hem · tolde þe same,

"White wyn of Oseye · and red wyn of Gascoigne, 228

Of þe Ryne and of þe Rochel · þe roste to defye."—

Al þis seiȝ I slepyng · and seuenne sythes more.

213. *vnlese*] vnlose (*printed* un-
close) W; vnlose O; vnlose C.

214. *þe*] W *om.*

215. *momme*] mom W; mumme
OR. *but—were*] but moneie be O; til
moneie be W; er mony hem by R. L
has monoy, miswritten for money;
cf. Pass. I. l. 44.

216. *burgeis*] burgeises W.

218. *Baxteres*] baksteres WR.

222. *alkin*] alle kynne W; alle

kyn O; alkyn C; alle R.

223. *doth*] doon WO; does C.

224. *[longe]* so in WCO; L *has*
dere. Cf. Text A. *þe — day*] here
dayes here R. *vous*] W *om.*

226. *and*] and WRO; an C; L *has a.*

227. *tolde*] trewely tolden W.

228. *red wyn*] R *om.*

230. W *omits*; but Mr Wright sup-
plies the line from MS. T (of the A-
class). *seiȝ*] sawe CO.

PASSUS I.

Passus Primus de visione.

- What this montaigne bymeneth · and þe merke dale,
 And þe felde ful of folke · I shal 3ow faire schewe.
 A loueli ladi of lere · in lynnyn yclothed,
 Come down fram a castel · and called me faire,
 And seide, “Sone, slepestow · sestow þis poeple,
 How bisi þei ben · abouten þe mase?
 þe moste partie of þis poeple · þat passeth on þis erthe,
 Haue þei worschip in þis worlde · þei wilne no better;
 Of other heuene þan here · holde þei no tale.”
 ¶ I was aferd of her face · þei3 she faire were,
 And seide, “mercy, Madame · what is þis to mene?”
 “þe toure vp þe toft,” quod she · “treuthe is þere-Inne,
 And wolde þat 3e wrou3te · as his worde techeth;
 For he is fader of feith · fourmed 3ow alle,
 Bothe with fel and with face · and 3af 3ow fyue wittis
 Forto worschip hym þer-with · þe while þat 3e ben here.
 And þefore he hy3te þe erthe · to help 3ow vchone
 Of wollen, of lynnyn · of lyflode at nede,
 In mesurable manere · to make 3ow at ese;
 ¶ And comaunded of his curteisye · in comune þree
 þinges;
 1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20

TITLE. *So in* LWC; Passus primus *she*] scho C.
 de visione petri plowman R; Primus
 Passus O.
 3. *lere*] leere W; lyre C.
 5. *sestow*] sest þow R; seest þou O.
 6. *abouten*] alle aboute W.
 10. *aferd*] a-fered CW; a-feerd O.
 12. *toure*] thour C. *vp*] on W.
 13. *techeth*] thecheth C.
 14. *is*] O om. *fourmed*] and formed
 W.
 16. *þe*] W om. *þat*] O om.
 18. *of lyflode*] o lifode (*sic*) C.

clothes, meat,
and drink.

But beware of
drink, and re-
member Lot's
sin,

which was caused
by drunkenness.

† Gen. xix. 32.

† Thus was Lot
encumbered.

Moderation is
wholesome,
though the
appetite be keen.

Believe not thy
body, which is
9
leagued with the
fiend; therefore
beware."

Arne none needful but þo · and nempne hem I thinke,
And rekne hem bi resoun · reherce þow hem after.
That one is vesture · from chele þe to saue,
And mete atte mele · for myseise of þi-selue, 24
And drynke whan þow dryest · ac do nouȝt out of

resoun ;

That þow worth þe werse · whan þow worche shuldest.
¶ For loth in his lifdayes · for likyng of drynke,
Dede bi his douȝtres · þat þe deuel lyked ; 28
Delited hym in drynke · as þe deuel wolde,
And lecherie hym lauzt · and lay bi hem boþe ;
And al he witt it wyn · þat wikked dede.

*Inebriamus cum vino, dormiamus que cum eo,
Ut seruire possimus de patre nostro semen.*

Thorw wyn and þorw women · þere was loth acombred,
And þere gat in glotonye · gerlis þat were cherlis. 33
For-þi drede delitable drynke · and þow shalt do þe
bettere ;

Mesure is medecyne · þouȝ þow moche ȝerne.
It is nauȝt al gode to þe goste · þat þe gutte axeþ, 36
Ne liflode to þi likam · [þat leef is to þi soule.
Leue not þi likam] · for a lyer him techeth,
That is þe wrecched worlde · wolde þe bitraye.
For þe fende and þi flesh · folweth þe to-gidere, 40
This and þat [sueth] þi soule · and seith it in þin herte ;

21. and] O om.

22. þow] ȝe O.

23. is] W om. vesture] clothinge
C2. chele] chelde C; cold W; colde
C2.

24. atte] at W; at þe R; atte the
C.

25. ac] and CC2.

28. lyked] wolde C. But C omits
the next line, which ends with wolde.

31. O omits. it] it þe WC.

33. gat] he gate O. gerlis] barnes
C. cherlis] karles C.

35. moche] myche O; muchel W;
mikile C; muche R.

36. to] for O. þe—axeþ] guttis
askys C.

37, 38. [þat leef—not þi likam]
LWC wrongly omit this, owing to the
repetition of likam; but we find—þat
leef is þi soule Lef nauȝt þi licame R;
þat leef is to þi soule Leue þou not
þi likham OC2. Cf. Text A.

39. þe] a O.

40. [e] W om.

41. [sueth] so in R. The other
readings hardly make sense; they are
—seest L; seep WO; sees C; seip
C2. Cf. Text A. seith] setth C. it]
O om.

And for þow sholdest þen ywar · I wisse þe þe beste."

¶ "Madame, mercy," quod I · "me liketh wel ȝowre I thanked her,
wordes, 43 and asked her to
whom the

Ac þe moneye of þis molde · þat men so faste holdeth, treasures of the
Telle me to whom, Madame · þat tresore appendeth?" world belonged.

¶ "Go to þe gospel," quod she · "þat god seide hym- She bade me go
seluen, to the gospel, and
read how Christ

Tho þe poeple hym apposed · wiþ a peny in þe temple, was tempted by
Whether þei shulde þer-with · worschip þe kyng being shown a
[Fol. 4 b.]
Sesar. penny. 48

And god axed of hem · of whome spake þe lettre,

And þe ymage ilyke · þat þere-inne stondeth ?

'Cesaris,' þei seide · 'we sen hym wel vchone.'

¶ '*Reddite cesari*,' quod god · 'þat *cesari* bifalleth, 52 "Render unto
Et que sunt dei, deo · or elles ȝe done ille.' Cesar," &c. (Matt.
xxii. 21).

For riȝtful reson · shulde rewle ȝow alle, Reason and
And kynde witte be wardeyne · ȝowre welthe to kepe, common sense
And tuȝour of ȝoure tresore · and take it ȝow at nede ; should rule you.

For housbonderye & hij · holden togideres." 57

þanne I frained hir faire · for hym þat hir made, Then I asked her
"That dongeoun in þe dale · þat dredful is of siȝte, what the deep
What may it be to mene · ma-dame, I ȝow biseche?" 60 dale meant.

¶ "þat is þe castel of care · who-so cometh þerinne 10
May banne þat he borne was · to body or to soule. "That is the
þerinne wonieth a wiȝte · þat wronge is yhote, castle of care,"
she said, "the
abode of Satan,

Fader of falshed · and founded it hym-selue. 64

Adam and Eue · he egged to ille, who deceived
Adam and Eve,

42. *ywar*] ware C. *beste*] better O.

44. *Ac*] And C. *holdeth*] kepeth R.

45. *to—Madame*] madame to whom R.

47. *Tho*] When C; To O. *hym*] þat hym O.

49. *axed*] asked WCO. *hem*] hym W.

50. *ilyke*] was lik W.

51. *Cesaris*] Cesares W; Cesar C. *hym*] it W.

52. *cesari* (2)] cesar C.

53. *ille*] yuele O.

54. *riȝtful*] riȝtfully W.

55. *welthe to kepe*] wele to kype C.

57. *For*] And O. *hij*] þei O; heo R.

58. *hir* (2)] me W.

60. *biseche*] be biseche C (*an obvious error*).

61. *þe*] a R. *cometh*] comþ W.

62. *or*] & O.

and Cain, and
Judas,

Conseilled caym · to kullen his brother ;
Iudas he iaped · with iuwen siluer,
And sithen on an eller · honged hym after. 68

He binders love,
and deceives all
that trust in vain
treasure."
Then I wondered
who she was, and
conjured her to
tell me her name.

He is letter of loue · and lyeth hem alle,
That trusten on his tresor · bitrayeth he sonnest."

¶ Thanne had I wonder in my witt · what womman it
were

þat such wise wordes · of holy writ shewed ; 72
And asked hir on þe hieze name · ar heo þennes ȝeode,
What she were witterli · þat wissed me so faire ?

"I am Holy
Church, who
received thee in
infancy; thou
broughtest me
then pledges, to
work my will."

¶ "Holicherehe I am," quod she · "þow ouȝtest me to
knowe,

I vnderfonge þe firste · and þe feyth tauȝte, 76
And brouȝtest me borwes · my bidding to fulfille,
And to loue me lely · þe while þi lyf dureth."

Then I prayed
her to teach me
Christ's will,

¶ Thanne I courbed on my knees · and cryed hir of
grace,

And preyed hir pitously · prey for my synnes, 80
And also [kenne] me kyndeli · on criste to bileue,

¶
for I wished for no
treasure but my
soul's salvation.

That I miȝte worchen his wille · þat wrouȝte me to man ;
"Teche me to no tresore · but telle me þis ilke,
How I may saue my soule · þat seynt art yholden?" 84

"Truth is the
best of treasures ;

¶ "Whan alle tresores aren tried," quod she · "trewthe
is þe best ;

I do it on *deus caritas* · to deme þe soþe ;

[Fol. 5.]

It is as derworth a drewery · as dere god hym-seluen.

whoever is true

¶ Who-so is trewe of his tonge · & telleth none other,

66. *kullen*] killen WCO.

67. *iuwen*] Iewes R ; Iuwes Cz.

68. *an*] C om. *hym after*] hym-
selue W ; hym selue, corrected to hym
after O.

70. *he*] he hem W. *bitrayeth he*] *by*
trayed aren R.

71. *it*] sche R.

72. *shewed*] me scheued C.

73. *on*] in CO. *ar heo*] er she W ;
ers scho C ; er sche O ; er heo R.

76. *vnderfonge*] vnderfeng W.

77. *And*] And þou O.

78. *me*] C om. *me lely*] lely me R.

79. *courbed*] coureed C.

80. *prey*] to preye R.

81. [*kenne* WCO] L *corruptly*
has kende.

82. R omits.

85. *aren tried*] been I-tryed O.
quod she] CO om.

87. *It*] þat it R. *drewery*] drury
W.

88. *Who-so*] Who W ; He R.

And doth þe werkis þer-with · and wilneth no man in word and work
ille, 89 is like our Lord.

He is a god bi þe gospel · agrounde and aloft,
And ylike to owre lorde · bi seynte lukes wordes. Luke viii. 21.

þe clerkes þat knoweþ þis · shulde kenne it aboute, 92
For cristene and vncristne · clameþ it vchone.

¶ Kynges & kniȝtes · shulde kepe it bi resoun, Kings and knights
Riden and rappe down · in reumes aboute, rightfully, and
And taken *transgressores* · and tyen hem faste, 96 bind trans-
Til treuthe had ytermyned · her trespas to þe ende. gressors;

And þat is þe professioun appertly · þat appendeth for and to do so is
knyȝtes, far better than to
fast on Fridays.

And nouȝt to fasten a fryday · in fyue score wynter; 99
But holden wiþ him & with hir · þat wolden al treuthe,
And neuer leue hem for loue · ne for lacchyng of syluer. 12

¶ For David in his dayes · dubbed kniȝtes, For David dubbed
And did hem swere on here swerde · to serue trewthe knights to serve
euere; Truth.

And who-so passed þat poynte · was *apostata* in þe
ordre. 104

¶ But crite kingene kyng · kniȝted ten, And Christ, too,
Cherubyn and seraphin · suche seuene and an-othre, knighted
And ȝaf hem myȝte in his maieste · þe murer hem Cherubim and
þouȝte; Seraphim, and

And ouer his mene meyne · made hem archangeles, 108
Tauȝte hem bi þe Trinitee · treuthe to knowe, taught them
To be buxome at his biddynȝ · he bad hem nouȝte elles. Truth and
Obedience.

¶ Lucifer wiþ legiounes · lerned it in heuene, Lucifer was most
But for he brake buxumnesse · his blisse gan he tyne, lovely till he
brake obedience :

- | | |
|--|--|
| 89. <i>doth</i>] O om. | 103. <i>swerde</i>] swerde (<i>printed</i> |
| 90. <i>agrounde</i>] on ground O. <i>aloft</i>] swerdes) W; swerd CO; swerdes R. | |
| on loft O; o lofte W. | 104. <i>þat</i>] þe O. <i>was</i>] is O. |
| 93. <i>clameþ</i>] cleymeþ W; claymeth R. | 105. <i>kingene</i>] kyngen C. |
| 95. <i>down</i>] adoun O. | 106. <i>an-othre</i>] oþere W. |
| 96. <i>transgressores</i>] marked as a Latin word in WC; transgressouris O. | 107. <i>murer</i>] miswritten murger L; |
| 98. <i>þe</i>] W om. <i>for</i>] to WO. | 108. <i>meyne</i>] meynge C. |
| 99. <i>a</i>] o W. | 110. <i>To</i>] And R. |
| 101. <i>And</i>] Ne R. | 112. <i>But for</i>] Til R. |

and then he and And fel fro þat felawship · in a fendes liknes, 113
his fellows became
fiends.
In-to a depe derke helle · to dwelle þere for cure ;

And mo þowsandes wiþ him · þan man couthe noumbre,
+ His fellows ha l Lopen out wiþ Lucifer · in lothelich forme, 116
trusted his lies.
For þei leueden vpon hym · þat lyed in þis manere :

+ Isaiah xiv. 14.

Ponam pedem in aquilone, et similis ero altissimo.

¶ And alle þat hoped it miȝte be so · none heuene
miȝte hem holde,

+ The fiends fell
for nine dayes,
till God shut
heaven.

But fellen out in fendes liknesse · nyne dayes togideres,
Til god of his goodnesse · gan stable and stynte, 120
And garte þe heuene to stekye · and stonden in quiete.

¶ Whan thise wikked went out · wonderwise þei
fellen,

[Fol. 5 b.]

Lucifer, for his
exceeding pride,
lies lowest in
hell ; with him all
wrongdoers shall
dwell.

Somme in eyre, somme in erthe · & somme in helle depe ;
Ac lucifer lowest · lith of hem alle ; 124

For pryde þat he pult out · his peyne hath none ende ;
And alle þat worche with wronge · wenden hij shulle
After her deth day · and dwelle wiþ þat shrewe.

But they that do
after the word
may be sure of

Ac þo þat worche wel · as holiwritt telleth, 128

And enden as I ere seide · in treuthe, þat is þe best,

Mowe be siker þat her soule · shal wende to heuene,

þer treuthe is in Trinitee · and troneth hem alle.

13

heaven ; and
therefore say I
that Truth is the
best treasure."

For-þi I sey as I seide ere · bi sizte of þise textis, 132

Whan alle tresores arne ytried · treuthe is þe beste.

Lereth it þis lewde men · for lettred men it knowen,

þat treuthe is tresore · þe triest on erþe."

115. *wiþ*] myd W.

117. C *omits.* *pedem*] *pedem* 126. *þat*] C *om.* (*by mistake*). *hij*]
meum O. *et—altissimo*] &c. R.

118. *none*] no C.

120. *stable*] *stabilisse* W.

121. *stekye*] *stekie* W ; *steke* C.

122. *wonderwise*] in wonder wise
W.

123. *in erthe*] in þe erthe C.

124. *lith*] lip yet W.

125. *pult*] *pelt* R ; *putte* W ; *put*
C ; *puttede* O.

126. *þat*] C *om.* (*by mistake*). *hij*]
þei WRO.

127. *and*] to R.

128. *Ac*] And WRC.

129. *ere*] erst O. *þe*] O *om.*

130. *soule*] soules W.

131. *and troneth*] for to saue R.

132. *þise textis*] þis texte C. *sizte*
of] R *om.*

133. O *omits.* *ytried*] tried W.

134. *it*] R *om.* *þis*] þise W ; þise
O ; this R. *it knowen*] ne knowen C.

¶ “ȝet haue I no kynde knowing,” quod I · “ȝet mote
ȝe kenne me better, 136 “But I have no
natural know-
ledge of it,” said I.

By what craft in my corps · it comseth and where.”

¶ “ȝow doted daffe,” quod she · “dulle arne ȝi wittes ; “Then fool,” said
To litel latyn · ȝow lernedest · lede, in ȝi ȝouthie ; she, “it is thy
natural
conscience,
teaching you
to love God,
and leave deadly
sin.
*Heu michi, [quod] sterilem duxi vitam iuueni-
lem !*

¶ It is a kynde knowyng,” quod he · “ȝat kenneth in
ȝine herte 140

For to louye ȝi lorde · leuer ȝan ȝi-selue ;

No dedly synne to do · dey ȝouȝ ȝow sholdest :

This I trowe be treuthe · who can teche ȝe better,

¶ Loke ȝow suffre hym to sey · and sithen lere it after. 141 If any can teach
you better, let
him!

For thus witnesseth his worde · [worche] ȝow ȝere-
after ; 145

For trewth the telleȝ ȝat loue · is triacle of heuene ;

May no synne be on him sene · ȝat vseth ȝat spise,

And alle his werkes he wrouȝte · with loue as him liste ;

And lered it Moises for ȝe leuest ȝing · and moste like
to heuene, 149 † Truth says that
Love is the
treacle of heaven.

And also ȝe plente of pees · moste precious of vertues.

¶ For heuene myȝte nouȝte holden it · it was so heuy
of hym-self, † Heaven could
not hold it, and
it fell to earth.

Tyl it hadde of ȝe erthe · yeten his fylle. 152

¶ And whan it haued of ȝis folde · flesshe & blode
taken, † But having
taken human
nature, it
was as light as a
linden-leaf.

Was neuere leef vpon lynde · liȝter ȝer-after,

136. ȝet mote ȝe] ye mote W. ȝe
kenne me] I lerne R.

137. corps] cors W ; coors O.

138. Here MS. R. has lost two
leaves. It begins again at P. ii. l. 40.

139. lede] leode WO. ȝouthie]
thougthe C. [quod] This reading
must be right, as shewn by the scansion
of the line. It occurs in MS. Camb.
ff. 5. 35. But LWC, and Crowley's
text, have quia.

140. he] she W ; sche O. See note.

144. lere] here C.

145. W omits. [worche COC₂]
worcheth L (wrongly).

146. of] in O.

148. his] this C. he] he (printed
be) W.

149. lered] lernede O. ȝe] O om.

150. ȝe] C om. plente] plentee WC.
Cf. Text A.

152. yeten] eten WO ; heten C.

153. haued] hadde WO ; had C.
ȝis] ȝe O. taken] OC₂ om.

- And portatyf and persant · as þe poynt of a nedle, 155
That myzte non armure it lette · ne none heiȝ walles.
- † Love is a leader of the angels, and a mediator. ¶ For-þi is loue leder · of þe lordes folke of heuene,
And a mene, as þe Maire is · bitwene þe kyng and þe comune ;
- Riȝt so is loue a ledere · and þe lawe shapeth, 159
Vpon man for his mysdedes · þe merciment he taxeth.
- [Fol. 6.] And for to knowe it kyndely · it comseth bi myght,
And in þe herte þere is þe heuede · and þe heiȝ welle ;
- ¶ For in kynde knowynge in herte · þere a myzte bigynneth.
- Love began with God the Father, who let His Son die for us; And þat falleth to þe fader · þat formed vs alle, 164
Loked on vs with loue · and lete his sone deye
Mekely for owre mysdedes · to amende vs alle ;
And ȝet wolde he hem no woo · þat wrouȝte hym þat peyne,
- even as Christ prayed for His enemies, But mekelich with mounthe · mercy he bisouȝto 168
To haue pite of þat poeple · þat peyned hym to deth.
- ¶ Here myȝtow see ensamples · in hym-selue one,
That he was miȝtful & meke · and mercy gan graunte
To hem þat hongen him an heiȝ · and his herte pired.
- granting mercy to them that pierced his heart. ¶ For-thi I rede ȝow riche · haueth reunte of þe pouere ;
Thouȝ ȝe be myȝtful to mote · beth meke in ȝowre werkes. 174
- Therefore I advise the rich to have pity on the poor; for · with the same measure, &c. (Matt. vii. 2). ¶ For þe same mesures þat ȝe mete · amys other elles,
ȝe shullen ben weyen þer-wyth · whan ȝe wende hennes ;
Eadem mensura qua mensi fueritis, remecietur vobis.
- For though ye be true in word and deed, except ye love the poor, and give alms, ¶ For þouȝ ȝe be trewe of ȝowre tonge · and trewliche wyne,
And as chaste as a childe · þat in chereche wepeth, ·

158. *bitwene*] bitwixe O.160. *man*] a man C.161. *myght*] nyght (!) C.162. *heuede*] heed W.166. *Mekely*] Mekel C.168. *with*] bi O. *he*] W om.170. *Here*] Here (*printed* There) W. *myȝtow*] myghtestow C. *en-**samples*] ensample W ; ensaumpyle C.172. *hongen*] hengen W.174. *Thouȝ*] Thought C.178. *chereche*] kerke C

But if 3e louen lelliche · and lene þe poure,
Such goed as god 3ow sent · godelich parteth, 180

3e ne haue na more meryte · in masse ne in houres,
þan Malkyn of hire maydenhode · þat no man desireth.

¶ For Iames þe gentil · iugged in his bokes,
That faith with-oute þe faite · is ri3te no þinge worthi,
And as ded as a dore-tre · but 3if þe dedes folwe; 185

Fides sine operibus mortua est, &c.

¶ For-thi chastite with-oute charite · worth cheyned in
helle;

It is as lewed as a laumpe · þat no li3te is Inne.

¶ Many chapeleynes arne chaste · ac charite is away;
Aren no men auarousere þan hij · whan þei ben
auaunced; 189

Vnkynde to her kyn · and to alle cristene,
Chewen here charite · and chiden after more.

Such chastite wiþ-uten charite · worth cheyned in
helle! 192

¶ Many curatoures kepen hem · clene of here bodies,
Thei ben acombred wiþ coueitise · þei konne nou3t don
it fram hem,

So harde hath auarice · yhasped hem togideres.

And þat is no treuthe of þe trinite · but treccherye of
helle, 196

And lernyng to lewde men · þe latter for to dele.

¶ For-þi þis wordes · ben wryten in þe gospel,
Date & dabitur vobis · for I dele 3ow alle.

And þat is þe lokke of loue · and lateth oute my grace,
To conforte þe careful · acombred wiþ synne. 201

¶ Loue is leche of lyf · and nexte owre lorde selue,
And also þe graith gate · þat goth in-to heuene;

15
ye have no merit
in your prayers.

St James tells us
that Faith with-
out works is
dead (Jam. ii. 20);

so chastity
without charity is
but an unlighted
lamp.

Many chaplains
are chaste, but
have not charity;

they eat up what
they should give
away, and ask for
more.

Curators that
should be chaste
are encumbered
with avarice.

[Fol. 6 b.]

This treachery
teaches the laity
to put off giving
away.

See what is in the
16
Gospel (Luke vi.
38).
Love comforts the
sad.

Love is the

180. *goed*] good WCO.

181. *more*] C om. ne] nor W.

184. *faite*] feet W; feite O; facte
or faite C.

185. C om. the second as. þe] thy C.

188. *ac*] and C.

189. *hij*] þei O.

196. *no*] in O (*wrongly*).

200. *lateth*] leteþ WC.

201. *conforte*] counforte O; con-
forten W; confort C.

202. *nexte*] next C.

readiest way to
heaven;
and Truth is the
best of all
treasures."

For-þi I sey as I seide · ere by þe textis, 204

Whan alle tresores ben ytryed · treuthe is þe beste.

Now haue I tolde þe what treuthe is · þat no tresore is
bettere,

I may no lenger lenge þe with · now loke þe owre
lorde!" 207

204. *ere—textis*] erst · bi þe trewe
textis O.

205. *ytryed*] tried W

PASSUS II.

Passus secundus de visione, vt supra.

Yet I courbed on my knees · and cryed hir of grace, 17
 And seide, “mercy, Madame · for Marie loue of
 heuene,

That bar þat blisful barne · þat bouzte vs on þe Rode,
 Kenne me bi somme crafte · to knowe þe fals.” 4

¶ “Loke vpon þi left half · and lo where he standeth,
 Bothe fals and fauel · and here feres manye!” Falsehood.

¶ I loked on my left half · as þe lady me taughte,
 And was war of a womman · wortheli yclothed, 8
 Purfiled with pelure · þe finest vpon erthe,

Y-crounede with a corone · þe kyng hath non better.
 Fetislich hir fyngres · were fretted with golde wyre,
 And þere-on red rubyes · as red as any glede, 12
 And diamantz of derrest pris · and double manere saf-
 feres,

Orientales and ewages · enuenymes to destroye.

¶ Hire robe was ful riche · of red scarlet engreyned, [18]
 With ribanes of red golde · and of riche stones; 16
 Hire arraye me rauyssshed · suche ricchesse saw I neuere; + Never beheld I
such rich array.

TITLE. *So in* LWC; Secundus liche W.
 Passus O.

1. *courbed*] courred C.

4. *to*] for to O.

5. *he*] sche O. *standeth*] stondeþ

W.

7. *taughte*] thaughte C.

8. *was*] whas C. *wortheli*] worþi-

C.

10. *corone*] croune C. *hath*] haes

gold] gol C.

11. *fretted*] fettred C; fetrid O.

13. *saffers*] saphires W; saphyrs

C: saphers O.

17. *saw*] sau; W.

I had wondre what she was · and whas wyf she were.

"Who is this?"
I asked.

¶ "What is þis womman," quod I · "so worthily a-
tired?"

"That is Meed
(Bribery)," she
said, "who has
done me much
evil.

¶ "That is Mede þe Mayde," quod she · "hath noyed
me ful oft, 20

And ylakked my lemman · þat lewte is hoten,
And bilowen hire to lordes · þat lawes han to kepe.

[Fol. 7.]

In þe popis paleys · she is pryue as my-self,
But sothenesse wolde nouȝt so · for she is a bastarde. 24

+ Her father was
named False; and
she is like him.

¶ For fals was hire fader · þat hath a fykel tonge,
And neuere sothe seide · sithen he come to erthe.

¶ And Mede is manered after hym · riȝte as kynde
axeth;

+ Matt. vii. 17.

*Qualis pater, talis filius; [bona] arbor bonum
fructum facit.*

I auȝte ben herre þan she · I cam of a better. 28

+ My father is the
One God.

¶ Mi fader þe grete god is · and grounde of alle graces,
O god with-oute gynnyng · & I his gode douȝter,
And hath ȝoue me mercy · to marye with my-self;

+ Every merciful
man is my hus-
band.

And what man be merciful · and lelly me loue, 32
Schal be my lorde and I his leef · in þe heiȝe heuene.

¶ And what man taketh Mede · myne hed dar I legge,
That he shal lese for hir loue · a lappe of *caritatis*.

+ See what David
says of men who
take Meed.

How construeth dauid þe kynge · of men þat taketh
Mede, 36

And men of þis molde · þat meynuteneth treuthe,
And how ȝe shal saue ȝow-self · þe Sauter bereth wit-
nesse,

+ Psal. xiv. 1
(Vulgate).

Domine, quis habitabit in tabernaculo tuo, &c.

18. *she*] scho C. *whas*] whos
WCO.

20. *hath*] hathes C.

21. *lewte*] leautee W; leaut C.

22. *han*] hathes C.

26. *come*] com WC.

27. *axeth*] askeþ WO; askes C.

[*bona*] *So* in CC2; bonus LWO.

[*fructum*] *fructum* (printed *fructum*)
W.

28. *auȝte*] ouȝte W. *herre*] hyere
W; heyer O.

29. *graces*] grace C.

30. *O*] Oo (printed So) W. *his*
C om.

31. *ȝoue*] yeuen W; geue C.

32. *loue*] loueþ O.

38. *shal*] shul W; schul O; sal C.
ȝow-self] ȝow-seluen O; ȝour-self W;
ȝowre-self C.

¶ And now worth þis Mede ymaried · al to a mansed
schrewe,

To-morrow shall
Meed be married
to Falsehood, by
help of Flattery.

To one fals fikel-tonge · a fendes bizete ; 40

Fauel þorw his faire speche · hath þis folke enchaunted,
And al is lyeres ledyng · þat she is þus ywedded.

¶ To-morwe worth ymade · þe maydenes bruydale,
And þere miȝte þow wite, if þow wolt · which þei ben
alle 44

To-morrow you
may see the whole
crew of them,

That longeth to þat lordeship · þe lasse and þe more.

Knowe hem þere if þow canst · and kepe þi tonge,

And lakke hem nouȝt, but lat hem worth · til lewte be
iustice, † but let them alone.

And haue powere to punyschen hem · þanne put forth
þi resoun. 48

¶ Now I bikenne þe criste," quod she · "and his clene
moder, 19 I now commend
thee to + Christ."

And lat no conscience acombte þe · for coueitise of
Mede."

¶ Thus left me þat lady · liggyng aslepe,
And how Mede was ymaried · in meteles me þouȝte ; 52

† Thus she left
me lying asleep.

þat alle þe riche retenauns · þat regneth with þe false
Were boden to þe bridale · on bothe two sydes, Afterwards, I
beheld the bridal.

Of alle maner of men · þe mene and þe riche.

To marie þis maydene · was many man assembled, 56 † Thither were
assembled

As of kniȝtes and of clerkis · and other comune poeple, knights, clerks,

As sysours and sompnours · Shireues and here clerkes, sheriffs, beadles,
[Fol. 7 b.]

Bedelles and Bailliuës · and brokoures of chaff[a]re,

39. *alto*] vn-to W. *mansed*] mansed
W (see Mr Wright's note); *maysed*
C; *in* MS. O *mansed is glossed by*
cursid. schrewe] sherewe W; O *om.*

40. *Here* MS. R *begins again.*

fikel] fikel of R. *a*] and C.

41. *þorw*] thorough C. *his*] hir C.
hath] hayth C.

43. *ymade*] ymaked W; ymaad O.
maydenes] maydesnesse (!) C. *bruy-*
dale] bridale WC; brydale O.

44. *miȝte þow*] myȝtow W; myȝtist
þou O. *wolt*] wilt WBO.

45. *longeth*] longen WO.

46. *kepe*] kepe þow W; kepe wel
O; kepen R.

47. *lewte*] leaute W; leute O; leaut C.

48. *þanne*] þat C.

50. *lat*] at R.

53. *retenauns*] retenaunce WO;
retenauntz C; retenawans R.

54. *boden*] bede R.

56. *was*] were W. *man*] men W.

58. *sompnours*] somonours W;
sumpnoures RO.

59. *chaffare* WCO] chaffre L.

- † advocates, and many others. Forgoeres and vitailers · and vokates of þe arches ; 60
I can nouȝt rekene þe route · þat ran aboute mede.
- † Of these, Simony and Civil were the principal. ¶ Ac Symonye and eyuile · and sisoures of courtes
Were moste pryue with Mede · of any men, me þouȝte.
- Then Flattery led Meel to Falsehood. Ac fauel was þe first · þat fette hire out of boure, 64
And as a brokour brouȝte hir · to be with fals enioigned.
Whan Symonye and eyuile · seiȝ here beire wille,
Thei assented for siluer · to sei as bothe wolde.
- [20] † Then Liar leapt forth with a charter. Thanne lepe lyer forth, and seide · “lo here ! a chartre,
That gyle with his gret othes · gaf hem togidere,” 69
And preide eyuile to se · and symonye to rede it.
- Simony and Civil unfold the deed. Thanne Symonye and eyuile · stonden forth bothe,
And vnfoldeth þe feffement · þat fals hath ymaked, 72
And þus bigynneth þes gomes · to greden ful heiȝ :—
“*Sciāt presentes & futuri, &c.*”
- CARTA. “Know all men that + Meel is married for her goods ; ¶ Witeth and witnesseth · þat wonieth vpon þis erthe,
þat Mede is y-maried · more for here goodis, 76
þan for ani vertue or fairenesse · or any free kynde.
Falsenesse is faine of hire · for he wote hire riche ;
And fauel with his fikel speche · feffeth bi þis chartre
To be prynces in pryde · and pouerte to dispise,
To bakbite, and to bosten · and bere fals witnessse, 80
To scerne and to scolde · and schlaundere to make,
Vnboxome and holde · to breke þe ten hestes ;—
¶ And þe Erldome of enuye · and Wratthe togideres,
With þe chastelet of chest · and chater yng-oute-of-resoun,
anl Flattery grows them the earldom of Envy, þe counte of coueitise · and alle þe costes aboute, 85
anl the county of Covetousness ;

60. *vokates*] aduokettes W.
62. *Ac*] And C.
63. *me*] R om.
64. *Ac*] And C.
65. O omits.
66. *beire*] so also C; *boþer* (printed bothe) W; *boþer* O; *bethere* R.
67. *Thei*] And R. *sei*] seggen R.
68. *lepe*] leap W; leup R.
71. *stonden*] stondeth R.
72. *feffement*] feffament C.
73. *gomes*] gromes C. *to*] at R.
75. *y-maried*] married C.
76. *vertue*] *vertus* C. or (1)] of CO. or (2)] or for O. *kynde*] kyne C; kende R.
78. *speche*] felaw O.
79. *prynces*] *princesse* O.
82. R *begins*, Bold and vnboxum.
84. *chastelet*] chastilet WO. *cheste*] cleste C; *gestes* R. *resoun*] tyme R.
85. *counte*] countee WCRO. *costes*] coostes O.

That is, vsure and auarice · alle I hem graunte,
In bargaines and in brokages · with al þe [borghe] of
theft ;—

¶ And al þe lordeship of lecherye · in lenthe and in brede, + also the lordship
of Lechery.” 88

As in werkes and in wordes · and waitynges with eies,
And in wedes and in wisshynges · and with ydel
thouȝtes,

There as wille wolde · and wer[k]manship failleth.” 91

¶ Glotonye he gaf hem eke · and grete othes togydere, + Gluttony is
also granted to
them,
And alday to drynke · at dyuerse tauernes,
And there to iangle and to iape · and iugge here euene
cristene,

And in fastyng-dayes to frete · ar ful tyme were. 95

And þanne to sitten and soupen · til slepe hem assaille, + and all kinds of
Sloth;
[Fol. 8.]
And [breden] as burgh-swyn · and bedden hem esily,
Tyl sleuth and slepe · slyken his sides ;

And þanne wanhope to awake hym so · with no wille
to amende,

For he leueth be lost · þis is here last ende. 100

¶ And þei to haue and to holde · and here eyres after, to have and to
hold all their
lives,
A dwellyng with þe deuēl · and dampned be for eure,
Wip al þe purtenaunces of purgatorie · in-to þe pyne of
helle.

3eldyng for þis þinge · at one ȝeres ende, 104 they yielding
their souls to
Satan at a year's
end.
Here soules to Sathan · to suffre with hym peynes,
And with him to wonye with wo · whil god is in
heuene. 21

87. [borghe CR] burghe WO ; L has borgthe.

89. waitynges] in waitynges W ; waitynges C. eies] eizes W ; yen O. 90. wedes] wedynges R. in (2)] O om.

91. wolde] ne wolde LC ; but ne must be omitted, as in WRO ; see note. werkmanship] wermanship L (by mistake ; WCR O preserve the k)

95. in] with R. ar] er WCO.

96. soupen] to soupe O.

97. [breden WCO] bredun LR. as] as a R.

99. hym] hem W. to (2)] it C.

100. be lost] he be lost O ; be ylost R. here] hir WC ; his R.

103. purtenaunces] purtenance CO ; appurtenaunces W. of (2)] in O.

104. ȝeres ende] dayes tyme W.

105. to (2)] and R.

106. with] in CRO.

The witnesses
were Wrong,
Piers the
Pardoner,
Bette the beadle,
and many others.

¶ In witnesse of which þing · wronge was þe first,
And Pieres þe pardonere · of paulynes doctrine, 108
Bette þe bedel · of Bokyngham-shire,
Rainalde þe Reue · of Rotland sokene,
Munde þe Mellere · and many moo other.

The deed was then
sealed and signed.

“ In þe date of þe deuel · þis dede I assele, 112
Bi sizte of Sire Symonye · and cyuyles leue.”

But Theology was
wroth, and said
to Civil, “Wo
betide thee!

¶ þenne tened hym theologie · whan he þis tale
herde,

And seide to cyuile · “now sorwe mot þow haue, 115
Such [weddynges] to worche · to wratthe with treuthe;
And ar þis weddyng be wrouzte · wo þe bityde!

Meed should be
wedded
† to Truth.

¶ For Mede is moylere · of amendes [engendred],
And god graunteth to gyf · Mede to treuthe, 119
And þow hast gyuen hire to a gyloure · now god gyf
þe sorwe!

Remember the
text (Luke x. 7).

Thi tixt telleth þe nouzt so · treuthe wote þe sothe,
For *dignus est operarius* · his hyre to haue,
And þow hast fest hire to fals · fy on þi lawe! 123

† Thou livest by
lying.

For al by lesynges þow lyuest · and lecherouse werkes,
Symonye and þi-self · schenden holicherche,

þe notaries and 3ee · noyeth þe peple,

3e shul abiggen it bothe · bi god þat me made!

Wel 3e witen, wernardes · but if 3owre witte faille, 128

That fals is faithlees · and fikel in his werkes,

22

But ye shall
abide it + here-
after.
Ye well know
Falsehood is a

107. *which*] wilch C; þis R.
was] C om.

110. *Rainalde*] Reynald WCR;
Reynold O. *Rotland*] Rutland W;
Rutlande C; Rokelond R; Ruteland O.

111. *Munde*] Maude WCO.
mellere] millere W; mylner O.

112. *In þe*] In R. *I assele*] I en-
sele W; is yseled C.

113. *and*] at R.

114. *tened*] teneth R; torned C.
herde] harde C; yherde R.

115. *to*] vn-to W.

116. [*weddynges* WRO] wend-
ynges LC. Cf. Text A.

117. *ar*] er WCO.

118. *moylere*] muliere W; Moilere
C; mulirie O. [*engendred* WO] en-
gendreth LCR.

119. *graunteth*] graunted CO.

121. *Here* MSS. Bodley 814, Cotton
Calig. A. xi., and B. M. Addit. 10574
(*which up to this point have followed
the C-text*), *begin to agree with the
B-text. See Note.*

123. *fest*] fast R.

124. *lecherouse*] lechores R.

125. *schenden*] scheden (*by mis-
take for schenden*) C.

126. *noyeth*] noyen WO; noythi-
s C; nuyzet R.

129. *fikel*] fals R.

And was a bastarde y-bore · of belsabubbes kynne.

And Mede is moylere · a mayden of gode,

And myȝte kisse þe kyng · for cosyn, an she wolde.

¶ For þi worcheth bi wisdom · and bi witt also, 133

And ledeth hire to londoun · þere lawe is yshewed,

If any lawe wil loke · þei ligge togederes,

And þouȝ Iustices iugge hir · to be ioigned with fals,

ȝet beth war of weddyng · for witty is truthe, 137

And conscience is of his consaille · and knoweth ȝow

vchone ;

And if he fynde ȝow in defaute · and with þe fals

holde,

It shal bisitte ȝowre soules · ful soure atte laste ! " 140

¶ Here-to assenteth cyuile · ac symonye ne wolde,

Tyl he had siluer for his seruise · and also þe no-

taries.

¶ Thanne fette fauel forth · floreyne ynowe,

And bad gyle to gyue · golde al aboute, 144

And namelich to þe notaries · þat hem none ne faille,

And fesse false-witnes · with floreyne ynowe ;

" For he may mede amaistrye · and maken at my

wille."

¶ Tho þis golde was gyue · grete was þe þonkyng 148

To fals and to fauel · for her faire ȝiftes,

And comen to conforte · fram care þe fals,

And seiden, " certis sire · cesse shal we neuere

Til Mede be þi wedded wyf · þorw wittis of vs alle. 152

For we haue Mede amaistried · with owre mery speche,

traitor, and
Beelzebub's
bastard son ;
but Meed
(Reward) might
kiss the king.

Then take her to
London, and see
if the law will
permit this.

[Fol. 8 b.]

If Conscience
find this out,
it will go hard
with you at the
last."

23

Then Flattery
fetched out
florins, and bade
Guile give it to
the notaries.

Great were the
thanks for these
bribes.

130. *was*] as R. *y-bore*] yborne *atte*] at þe W; at C.
C; Iborn O.

131. *is*] O *om. moylere*] muliere
W; mulere O.

132. *an*] and WCRO. *she*] he R.

133. *witt*] witti O.

134. *lawe*] it W.

136. *with*] to W.

137. *beth*] be W. *weddyng*] þe
weddyng R.

140. *soure*] so spelt in LWCRO.

141. *ac*] and C.

142. *Tyl*] Thil C. *his*] this R.

145. *noon ne*] non ne R; noone O.

146. *witnes*] witnesse CRO; wit-
nesses W.

147. *he*] þei WCO.

148. *gyue*] y-gyue W; Igyue R.

152. *þi wedded*] weddid þi O.

153. *haue*] han O. *with*] thorȝ R.

Meed consents to
go to London.

That she graunteth to gon · with a gode wille,
To Londoun to loke · ȝif þat þe lawe wolde
Iugge ȝow ioyntly · in ioie for euere.” 156

Then were False-
hood and Flattery
glad, and bade all
be ready to go to
Westminster.

¶ Thanne was falsenesse fayne · and fauel as blithe,
And leten sompne alle segges · in schires aboute,
And bad hem alle be bown · beggeres and othere,
To wenden wyth hem to Westmynstre · to witnesse þis
dede. 160

Then they all
wanted horses.

¶ Ac þanne cared þei for caplus · to kairen hem pider,
And fauel fette forth þanne · folus ynowe ;

21
Meed was set on
a sheriff's back,
and Falschood
on an assizer's;
Flattery rides
upon + a flatterer,

And sette Mede vpon a Schyreue · shodde al newe,
And fals sat on a sisoure · þat softlich trotted, 164
And fauel on a flat[er]ere · fetislich atired.

but Symony and
Civil had to go on
foot.

¶ Tho haued notaries none · annoyed þei were,
For Symonye and cyuile · shulde on hire fete gange.

Summoners are to
be saddled,

¶ Ac þanne swore Symonye · and cyuile bothe, 168
That sompnoures shulde be saddled · and serue hem
vchone,

and provisors and
deans to be used
as horses,

And lat apparaille þis prouisoures · in palfreis wyse ;—
“Sire Symonye hym-seluen · shal sitte vpon here
bakkes.

¶ Denes and suddenes · drawe ȝow togideres, 172
Erchdekenes and officiales · and alle ȝowre Regystreres,
Lat sadel hem with siluer · owre synne to suffre,
As auoutrie and deuo[r]ses · and derne vsurye,

+ and to be sad-
dled with silver.
[Fol. 9.]

154. *she*] sho C; heo R. to gon] hadden O.
goo R.

155. *þat*] W om. þe] R om.

158. *sompne*] somone W. alle] vchone] echone WC; ichoon O.
alle þe R.

159. *othere*] otheres R.

160. *hem*] hym R. þis] þe R.

161. *Ac*] And C. *kairn*] carien WC.

162. *folus*] foles W; foolis CO.

163. *vpon*] vpp R. *shodde*] shoed W; I-schoud R; schod O.

165. *flaterere*] So in WCRO; L has flatere.

166. *haued*] hadde W; had C:

168. *Ac*] And C.

169. *sompnoures*] somonours W.

170. *þis*] þise W; þe R; þeise O.

171. *hym-seluen*] hym-self W ·

hym-selue R.

172. *suddenes*] sudenes O; south-

denes WR; subdeanes C.

173. *officiales*] deknes · officiales R.

alle] C om.

175. *auoutrie*] deuoutrie R. *de-*

uorses] so in C; diuorces W; de-

uorces O; but LR have deuoses.

rsurye] vsure RO.

To bere bischopes aboute · abroad in visytynge. 176

¶ Paulynes pryues · for pleyntes in þe consistorie,

Shul serue my-self · þat cyuile is nempned ;

And cartesadel þe comissarie · owre carte shal he lede,

And fecchen vs vytailles · at *fornicatores*. 180

¶ And maketh of lyer a longe carte · to lede alle þese
othere,

As Freres and faitours · þat on here fete rennen."

And thus fals and fauel · fareth forth togideres,

And Mede in þe myddes · and alle þise men after. 184

¶ I haue no tome to telle · þe taille þat hem folweth,

Of many maner man · þat on þis molde libbeth ;

Ac gyle was forgoer · and gyed hem alle.

¶ Sothenesse seiþ hym wel · and seide but a litel, 188

And priked his palfrey · and passed hem alle,

And come to þe kynges courte · and conscience it tolde,

And conscience to þe kyng · carped it after.

¶ "Now by cryst," *quod* þe kyng · "and I cacche
myzte 192

Fals or fauel · or any of his feres,

I wolde be wroke of þo wrecches · þat worcheth so ille,

And don hem hange by þe hals · and alle þat hem

meynnteneth !

Shal neure man of molde · meynprise þe leste, 196

But riȝte as þe lawe wil loke · late falle on hem alle."

¶ And comanded a constable · þat come atte furst,

To "attache þo tyrauntz · for eny thyng, I hote,

And fettereth fast falsenesse · for enykyntes ȝiftes, 200

177. *pryues*] pryuees W; preues O.
þe] WC om.

179. þe] oure O.

181. *maketh*] make C. *longe*] lang
W; lange R. *þese*] þise WC; þes R.

182. *Freres*] fobberes R. *faitours*] *fautouris* O.

184. *men*] other CO.

185. *tome*] toom O. *hem folweth*] *hire folwed* W.

186. W omits.

188. *hym*] hem WR. *a*] W om.

190. *come*] com WR.

193. *or*] other R (*in both places*).

194. *þe*] þe C.

196. *of*] of þis W; on O. *leste*] *leeste* WO.

197. *wil*] wol WC; wole O.

198. *come*] com W. *atte*] *atte* þe
R; at C.

200. *enykyntes*] any kynnes WC;
any kyns O.

"Pauline's friends
shall serve my-
self," said Civil.

"Yoke our
commissary,"

and make of liar
a long cart."

Plowman 29

Thus all fare forth
together.

Guile led the
way ; but soon
Soothness spurred
on, and went and
told Conscience.

"If I could but
catch Falsehood,
or Flattery,"
said the king,
"I would hang
them both.

I command the
constable to
attach them, 26
fetter Falsehood,

and cut off Guile's
head.
Let not Liar
escape."

Dread was at the
door, and heard
the doom, and
bade Falsehood
flee.

Then fled
Falsehood and
Guile;

[Fol. 9 b.]
but tradesmen
prayed Guile to
keep their shops
for them.

Liar leapt away
through by-lanes,
being nowhere
welcome.

But pardoners
took him in,
washed him,
clothed him, and
sent him to
church with
pardons.

And gurdeth of gyles hed · and lat hym go no further.
And ȝif ȝe lacche lyer · late hym nouȝt ascapen
Er he be put on þe pilorye · for eny preyere, I hote ;
And bryngeth Mede to me · maugre hem alle." 204

¶ Drede atte dore stode · and þe dome herde,
And how þe kyng comaunderd · constables and
seriantz,

Falsenesse and his felawschip · to fettren an to bynden.
þanne drede went wiȝtliche · and warned þe fals, 208
And bad hym flee for fere · and his felawes alle.

¶ Falsenesse for fere þanne · fleiȝ to þe freres,
And gyle doȝ hym to go · agast for to dye. 211
Ac marchantz mette with hym · and made hym abide,
And bishetten hym in here shope · to shewen here
ware,

And apparailled hym as a prentice · þe poeple to serue.
¶ Liȝtliche lyer · lepe away þanne,
Lorkynge thorw lanes · to-lugged of manye. 216
He was nawhere welcome · for his manye tales,
Ouer al yhowted · and yhote trusse ;

Tyl pardoneres haued pite · and pulled hym in-to
house.

They wesshen hym and wyped hym · and wonden hym
in cloutes, 220

And sente hym with seles · on sondayes to cherches,
And gaf pardoun for pens · poundmel aboute.

202. ȝe] thou C. lacche] laccheth R.

203. þe] C om.

204. bryngeth] brynght C. maugre]
maugree W; maugrey O.

205. atte] at þe WCO.

206. comaunderd] demede R. ser-
iantz] sergeantz W; sergeantz C;
sergeantiz O.

207. an] and WCRO.

210. fleiȝ] fleiȝt R; fleis C.

212. Ac] And C.

213. shope] shoppes W.

214. And] W om. apparailled]
apparayleden O. a prentice] Appren-

tice W.

215. lepe] leep W; leepe O.

216. Lorkynge] Lurkyng W.

217. nawhere] nowher W; nawere
R; nouȝwher O; naught where C.

218. yhowted] so in LC; I-howted
RO; y-houted or y-honted (printed
y-honted) W.

219. haued] hadde W; hadden O.

220. wonden] wounden WCO. hym]
C om.

221. sente] senten W; sent R.
cherches] kyrkees C; chirche O.

222. gaf] yeuen W. pens] pans R.

- ¶ Thanne loured leches · and lettres þei sent,
 þat he sholde wonye with hem · wateres to loke. 224
 Spiceres spoke with hym · to spien here ware,
 For he couth of here craft · and knewe many gomme.
 ¶ Ac mynst[r]alles and messageres · mette with hym
 ones,
 And helden hym an half-ȝere · and elleuene dayes. 228
 ¶ Freres with faire speche · fetten hym þennes,
 And for knowyng of comeres · coped hym as a frere.
 Ac he hath leue to lepe out · as oft as hym liketh,
 And is welcome whan he wil · and woneth wyth
 hem oft. 232
 ¶ Alle fledden for fere · and flowen in-to hernes,
 Saue Mede þe Mayde · na mo durst abide.
 Ac trewli to telle · she trembled for drede,
 And ek wept and wronge · whan she was attached. 236
- Then leeches
 begged him to
 dwell with them;
 and spicers asked
 him to be
 shopkeeper.
 Minstrels
 entertained him
 half a year;
 but Friars fetched
 him thence, and
 clothed him as a
 Friar.
 Thus all fled into
 corners for fear,
 and only Meed
 durst stay; and
 even *she* wept
 when taken
 prisoner.
225. *spoke*] spoken O; speken C.
 WR; spake C. *with*] to R.
 226. *of here*] on here R; of hir
 WC. *gommes*] gummes R.
 227. *Ac*] And WC.
 228. *an half-ȝere*] half a ȝere R.
 229. *with*] with hir C. *þennes*]
 þennes (*printed* pennnes) W; theyunes
 231. *Ac*] And C.
 234. *na mo*] nama C; no moo O;
 no man R.
 235. *Ac*] And C. *she—drede*] heo
 tremeled for fere R.
 236. *ek*] al-so R. *whan*] R om.
she] heo R.

PASSUS III.

Passus tertius.

28

Now is Meed, all
alone, brought to
the king.

Now is Mede þe Mayde · and namo of hem alle 1
With bedellus & wiþ bayllyues · brouȝt bifor þe
kyng.

The kyng called a clerke · can I nouȝt his name,
To take Mede þe mayde · and make hire at ese. 4

"I shall ask her,"
said the king,
"whom she
wishes to wed;
and perhaps I
may forgive her."

"I shal assaye hir my-self · and sothelich appose
What man of þis molde · þat hire were leueste.
And if she worche bi my witte · and my wille folwe,
I wil forgyue hir þis gilte · so me god help!" 8

So a clerk
brought her to
the chamber.

¶ Curteysliche þe clerke þanne · as þe Kyng hight,
Toke Mede bi þe Middel · and brouȝte hir in-to
chaumbre,

And þere was myrthe and mynstralcye · Mede to plese.

[Fol. 10.]

¶ They þat wonyeth in Westmynstre · worschiped hir
alle; 12

Gladly the
Justices went to
see her, and said,

Genelliche wiþ ioye · þe Iustices somme
Busked hem to þe boure · þere þe birde dwelled,

TITLE; Passus tertius O; Passus
iijus L; Passus Tertius de visione,
C; to which W adds vt supra; and R
adds petri plowman, vt supra, &c.

OBS. Occasional readings from MS.
B (Bodley 814) are given in lines 1-86;
after which it is more closely collated.
See Note.

2. wiþ] BOom. bayllyues] baillies W;
baylis O; baillifs C. brouȝt] ybrouȝt RB.

5. sothelich] couthliche R.

6. þis] C om. molde] world RB.

7. B omits. my (1)] W om.

8. þis gilte] þis gultes R; þe gilt B.

9. þanne] C om. hight] hym hyȝt B.

10. into] in O; to B.

11. to] forto B.

12. worschiped] worschipeden O;
worshiþeþ WB.

13. somme] comen O; sone B.

14. hem] hym B. birde] burde W;
buyrde R; berde B; bryde O; bred Cz.

To conforte hire kyndely · by clergise leue,

And seiden, "mourne nought, Mede · ne make þow no
sorwe,

16

"Mourn
not, Meed, we
will get thee
clear off."

For we [wil] wisse þe kyng · and þi wey shape,

To be wedded at þi wille · and where þe leue liketh,

For al conscience caste · or craft, as I trowe ! "

¶ Mildeliche Mede þanne · mercyed hem alle

20

Then Meed
thanked them all,
and gave them
gold cups and
ruby rings.

Of þeire gret goodnesse · and gaf hem vchone

Coupes of clene golde · and coppis of siluer,

Rynges with rubies · and richesesses manye,

The leste man of here meyne · a motoun of golde. 24

Thanne lauzte þei leue · þis lordes, at Mede.

¶ With that comen clerkis · to conforte hir þe same,

And beden hire be blithe · "for we beth þine owne,

For to worche þi wille · þe while þow myzte laste." 28

Hendeliche heo þanne · bihight hem þe same,

To "loue þow lelli · and lordes to make,

And in þe consistorie atte courte · do calle þowre names ;

Shal no lewdnesse lette · þe leode þat I louye,

32

That he ne worth first auanced · for I am biknowen

þere konnyng clerkes · shul klokke bihynde."

¶ þanne come þere a confessoure · coped as a Frere,

To Mede þe mayde · he mellud þis wordes,

36

And seide ful softly · in shrifte as it were,

"Theiȝ lewed men and lered men · had leyne by þe

bothe,

And falsenesse haued yfolwed þe · al þis fyfty wyntre,

Then came clerks,
and said, "Be
blithe, Meed, we
will work thy
will."

She promised to
love them, and
make them lords.

"Naught shall
prevent one
whom I love
from being
advanced." 30

Then came a
confessor, and
said,

"Though learned
and lay had all
lain by thee, I
would assoil thee

17. [wil R] willen B ; wol W ; LCO
om. *shape*] make B.

18. B omits. *leue*] leef W.

19. *conscience*] Consciences W.
caste—craft] crafte · and cast R ;
cast a craft B.

21. *þeire*] hire W ; her O.

22. *coppis*] cuppes RO ; pecis B.

27. *beden*] biden C.

28. *þe—laste*] while our lif lasteþ B.

29. *heo*] sho C ; sche O ; she B.

30. *þow*] hem WCOB. *lely*] lealy

C ; lely R ; leely B.

31. *And*] O om. *consistorie*] con-
sistorie RB. *þowre*] hire W. *names*]
name O.

33. *ne*] R om. *auanced*] vaused R.

34. *klokke*] so in LWCROB.

35. *come*] cam W ; com RB. *coped*]
ycoped R ; caped C.

36. *mellud*] melled C ; mellid B ;

mened W ; medeled O.

37. *softly*] sotely R.

39. B omits. *falsenesse*] falsede R.

for a load of
wheat."

I shal assoille þe my-selue · for a seme of whete, 40
And also be þi bedeman · and bere wel þi message,
Amonges kniȝtes and clerkis · conscience to torne."

Then Meed knelt
to him, and
shrove her, and
gave him a noble.

¶ Thanne Mede for here mysdedes · to þat man kneled,
And shroue hire of hire shrewednesse · shamelees, I
trowe, 44

Tolde hym a tale · and toke hym a noble,
Forto ben hire bedeman · and hire brokour als.

Then he assoiled
her, and said that
if she would glaze
a window, she
should be saved.

¶ Thanne he assoiled hir sone · and sithen he seyde,
"We han a wyndowe a wirchyng · wil sitten vs [ful]
heigh ; 48

Woldestow glase þat gable · and graue þere-inne þi
name,

Siker sholde þi soule be · heuene to haue."

[Fol. 10 b.]

"Wist I that," *quod* þat womman · "I wolde nouȝt
spare

She said that,
were that only
sure, she would
þ be his friend.

For to be ȝowre frende, frere · and faille ȝow neure 52
Whil ȝe loue lordes · þat lechery haunteþ,
And lakkeþ nouȝt ladis · þat loueþ wel þe same.

+ "Lechery,"
said she, "is a
frailty of the
flesh.

It is a frelete of flesche · ȝe fynde it in bokes,
And a course of kynde · wher-of we komen alle ; 56
Who may scape þe sklaundre · þe skaþe is sone
amended ;

It is synne of [þe] seuene · sonnest releessed.

¶ Haue mercy," *quod* Mede · "of men þat it haunte,
And I shal keure ȝowre kirke · ȝowre cloystre do maken,
Wowes do whitten · and wyndowes glasen, 61
Do peynten and purtraye · and paye for þe makynge,

+ Be not hard on
those who
practise it, and I
will glaze your
windows."

42. *torne*] *turne* ROB.

44. *shroue*] *shrof* WR ; *shroof* B.

47. *he seyde*] *a sayde* R.

48. *a* (2)] in W. [*ful*] *So in*
WCROB ; L *has wel*. Cf. Text A.

51—63. R *has only these four lines*—

Wist I þat, quatȝ mede · þere nys wyn-
dow no wowȝ,

þat y ne wolde make and amende · it
with of myne,

And my name write · openliche þere-

Inne,

þat vch a segge schal I-se · Ich am
suster to ȝow alle.

55. *a*] W *retains a, omitted in the*
printed copy. ȝe] þei B.

57. þe (1)] W *om.*

58. B *omits.* [þe] *inserted in*
WOCz ; LC *om.* *sonnest*] is sonnest
O. *releessed*] *for-gyuene* C.

60. *keure*] *keuere* O ; *kouere* C ;
couere W. ȝowre (2)] & ȝoure O.

That eury segge shal seyn · I am sustre of ȝowre hous."

31

¶ Ac god to alle good folke · suche *grayunge* defendeth, But God forbids
To writen in wyndowes · of here wel dedes, 65 such painting of
On auenture pruyde be peynted þere · and pompe of þe
world; windows.

For crist knoweþ þi conscience · and þi kynde wille, † For Christ
And þi coste and þi couetise · and who þe catel ouȝte. knows thy
conscience.

¶ For-þi I lere ȝow, lordes · leueþ suche werkes, 69 Cease, lords, to
To writen in wyndowes · of ȝowre wel dedes, write on
Or to greden after goddis men · whan ȝe delen doles ; windows, and to
An auenture ȝe han ȝowre hire here · and ȝoure heuene cry out for friars
als ; when ye give
62 alms.

Nesciat sinistra quid faciat dextra.

Lat nouȝte þi left half · late [ne] rathe, But remember
Wyte what þow worchest · with þi riȝt syde ; ye the text, Matt.
For þus bit þe gospel · gode men do here almesse. vi. 3.

¶ Meires and maceres · that menes ben bitwene 76 Hear this, mayors
þe kyng and þe comune · to kepe þe lawes, and masters, and
To punyschen on pillories · and pynynge stoles punish butchers
Brewesteres and bakesteres · bocheres and cokes ; and bakers on the
pillory.

For þise aren men on þis molde · þat moste harme For they defraud
worcheth the poor that buy
80 by retail.

To þe pore peple · þat parcel-mele buggen.

¶ For they poyssoun þe peple · priueliche and oft, 32

Thei rychen þorw regraterye · and rentes hem buggen

With þat þe pore people · shulde put in here wombe ;

For toke þei on trewly · þei tymbred nouȝt so heiȝe, 85 Were they true
Ne bouȝte non burgages · be ȝe ful certeyne. men, they would
not be so rich.

63. *seyn*] seye WCO.

64. *Ac*] And C.

66. *On*] An W ; And CR ; In B.
peynted] ypeynted R.

67. *crist*] god R. *kynde*] kende R.

68. *And*] R om.

72. *An*] On WCO ; In B. *han*] haue W.

73. [*ac*] so in WCRB ; LO have no.
Cf. Text A.

75. *For*] And O. *bit*] bitt R ; bid-

diþ B. *In W miswritten by, as printed.*

77. *kepe*] kepe wel O.

78. *on*] vpon R.

79. *bakesteres*] baxters C.

80. *on*] vpon R ; of B.

82. *For—poyssoun*] And also poy-
sene R. *poyssoun*] enpoisone W ;
punyschen O.

83. *buggen*] biggen WO ; bieffen B.

86. *burgages*] burgage R.

But Meed advised
the mayor to take
bribes,

[Fol. 11.]

and to suffer
them to cheat.

But Salomon
thus speaks
against all
receivers of
bribes; see Job
xv. 34.

¶ Ac Mede þe Mayde · þe Maire hath bisouȝte,
Of alle suche sellers · syluer to take, 88

Or present; with oute pens · as peeces of siluer,
Ringes or other richesse · þe regrateres to maynetene.

¶ “For my loue.” *quod* that lady · “loue hem vchone,
And soffre hem to selle · somdele aȝeins resoun.” 92

¶ Salamon þe sage · a sarmoun he made,
For to amende Maires · and men þat kepen lawes,
And tolde hem þis teme · þat I telle thynke;

*Ignis devorabit tabernacula eorum qui libenter
accipiunt munera, &c.*

This Latin
means, that fire
shall consume
the tabernacles
of bribery.

Amonge þis lettered ledes · þis latyn is to mene, 96

That fyre shal falle, and [brenne] · al to blo askes
The houses and þe homes · of hem [þat] desireth
ȝiftes or ȝeresȝyues · bi-cause of here offices.

33

Then the king
sent for Meed,
who was brought
with mirth and
song.

¶ The kynge fro conseilie cam · and called after Mede,
And ofsent hir alswythe · with seriauntes manye, 101
That brouȝten hir to bowre · with blisse and with ioie.

Then the king
courteously
spake thus:

¶ Curteisliche þe kynge þanne · comsed to telle,
To Mede þe mayde · melleth þise wordes: 104

“Vnwittily, womman! · wrouȝte hastow oft,
Ac worse wrouȝtestow neure · þan þo þow fals toke.

“Never hast
thou done worse
than now; but
do so no more.

But I forȝyue [þe] þat gilte · and graunte þe my grace;
Hennes to þi deth day · do so namore! 108

I have a knight
named Con-
science; with thou
marry him?”

¶ I haue a knyȝte, conscience · cam late fro biȝunde;
ȝif he wilneth þe to wyf · wyltow hym haue?”

87. *Ac*] And C.

89. *or*] And B. *pens*] pans R.

90. *or other*] other othere R.

91. *loue*] lord R.

95. *thynke*] *written* thynko in L;
þynke W; thenke CRO. *accipiunt
munera*] R om.

96. O omits. *ledes*] lede R.

97. *That*] þat is O. [*brenne*
WCOB] *preferable to berne, as in L.*

98. [*þe homes*] homes W. [*þat*
WCOB] L om.

99. *ȝeresȝyues*] ȝeresȝiftes R; ȝeres-
ȝiftes C. *offices*] office R.

100. *fro*] fro þe W.

101. *alswythe*] as swiþe WC; also
swiþe B. *seriauntes*] sergeauntz W;
sergeauntes CO; *seruauntis* B.

102. *That*] And W.

104. *melleth*] he meneþ W.

106. *Ac*] And C.

107. [*þe*] þee WO; þe R; þo (*by
mistake for þe*) CB; L om. Cf. Text
A. *þat*] þis O.

108. *do*] to do R.

109. *biȝunde* LR] biȝonde WCO.

110. *wylt*] wyue RB.

"3e, lorde," quod þat lady · "lorde forbede elles ! 111
But I be holely at 3owre heste · lat hange me sone !"

¶ And þanne was conscience calde · to come and appiere
Bifor þe Kynge and his consaille · as clerkes and othere.
Knelynge conscience · to þe kynge louted, 115
To wite what his wille were · and what he do shulde.

¶ "Woltow wedde þis womman," quod þe kynge · "3if
I wil assente, 117
For she is fayne of þi felawship · for to be þi make?"

¶ Quod conscience to þe kynge · "cryst it me forbede !
Ar I wedde suche a wyf · wo me bityde ! 120

For she is frele of hir feith · fykel of here speche,
And maketh men mysdo · many score tymes ;
Truste of hire tresore · treieþ ful manye.

Wyues and widewes · wantounes she techeth, 124
And lereth hem leccherye · that loueth hire 3iftes.

3owre fadre she felled · þorw fals biheste,
And hath apoysonde popis · [&] peired holicherche ;
Is nau3t a better baude · bi hym þat me made, 128

Bitwene heuene and helle · in erthe þough men sou3te !
For she is tikil of hire taile · talwis of hir tonge,

As comune as a cartwey · to eche a knaue þat walketh,
To monkes, to mynst[r]alles · to meseles in hegges. 132

Sisoures and sompnoures · suche men hir preiseth ;
Shireues of shires · were shent 3if she nere ;

For she dop men lese here londe · and here lyf bothe.

"Yes," said she,
"I will do your
will."

34

Then was
Conscience called,
who knelt and
asked the king's
will.

"Wilt thou wed
this woman?"
said the king.

"Nay, Christ
forbid!" quoth
Conscience.

"She is frail and
fickle, and makes
men sin.

[Fol. 11 b.]
She teaches
women
wantownesse.
She caused
Adam's fall; and
harms holy
Church.

She is frail, and a
tale-bearer; as
common as a
cartway to every

35

knave.

As-izers and
summoners
and sheriffs
praise her.

111. *forbede*] forbede it W. *lorde*
—*elles*] lord it me forbede R.

113. *calde*] called WCO; Icalled R.

115. *louted*] a-lowtid B.

116. *shulde*] wolde W.

117. *I*] she B. *Woltow*] Wiltow
CR; wilt þou OB.

118. *fayne*] R om.

120. *Ar*] Er WCOB.

121. *fykel*] and fykel R.

123. *treieþ*] bitrayeþ W; bitraieþ B.

124. *wantounes*] *It may be wanton-*
nes, the reading being uncertain in

W and C; but cf. wantownesse RO.

126. *she*] he R; O om. *fals*] faire
R; hire fals B.

127. *apoysonde*] a-poysowned O;
apoisunde C; appoysond R; apoisoned
B; enpoisoned W. *peired*] and peired
WO; and appayreth R. L omits &.

129. *in*] and R.

130. *tikil*] fikil O. *talwis*] and
talewis W. *hir*] R om.

132. *to* (2)] and to R.

133. *sompnoures*] Somonours W.

134. *nere*] ne were W.

She makes men
lose both land
and life, and
releases prisoners
by bribes.

She ties true men
fast, and hangs
the innocent.

She is assoiled
when she pleases.

She is intimate
with the pope,
and seals bulls.

She maintains
priests in
concubinage.

36

* She corrupts
judges with
jewels.

She directs the
law as she likes,
and appoints
love-days.

She leteth passe prisoneres · and payeth for hem ofte,
And gyneth þe gailers golde · and grotes togideres, 137
To vnfettre þe fals · fle where hym lyketh ;

And takeþ þe trewe bi þe toppe · and tieth hym faste,
And hangeth hym for hatred · þat harme dede neure.
¶ To be cursed in consistorie · she counteth nouȝte a
russhe ; 141

For she copeth þe comissarie · and coteth his clerkis ;
She is assoiled as sone · as hir-self liketh,
And may neiȝe as moche do · in a moneth one[s], 144
As ȝowre secret seel · in syx score dayes.

For she is priue with þe pope · prouisoours it knoweth,
For sire symonye and hir-selue · selethe hire bulles.
¶ She blesseth þise bisshopes · þeiȝe þey be lewed, 148
Prouendreth persones · and prestes meynnteneth,
To haue lemmannes and lotebies · alle here lif dayes,
And bringen forth barnes · aȝein forbode lawes.

There she is wel with þe kynge · wo is þe rewme, 152
For she is fauorable to þe fals · and fouleth trewth the ofte.

¶ Bi ihesus, with here ieweles · ȝowre iustices she
shendeth,

And lith aȝein þe lawe · and letteth hym þe gate,
That feith may nouȝte haue his forth · here floreines go
so pikke. 156

She ledeth þe lawe as hire list · and louedayes maketh,
And doth men lese þorw hire loue · þat lawe myȝte
wynne,

136. *leteth*] lat R : lates C ; lateþ B.
prisoner] prisons R.

139. *þe trewe*] trewth R. *hym*] hem W.

140. *hym*] hem W.

141. *consistorie*] constorie RB.
she] he R. *russhe*] resshe C ; rische O ; reische B ; bene W.

142. *she*] he R.

143. *as* (1)] al-so B.

144. *neiȝe*] nee C. *as*] al-so B.
[*ones* ROB] one LWC. Cf. Text A.

145. *ȝowre*] oure O.

146. *she*] he R.

148, 149. *þeiȝe*—*persones*] R om.

150. *lif dayes*] lyues dayes C.

151. *bringen*] bryngeþ WB. *forbode*] forboden O.

152. *rewme*] reame W : reame C.

153. *þe*] W om. *fouleth*] defouleþ W ; folweþ CB.

154. *ȝowre*] þe R. *she*] heo R.

155. *letteth*] let R.

157. *ledeth*] let R.

þe mase for a mene man · þouȝ he mote hir cure.

Lawe is so lordeliche · and loth to make ende, 160

With-oute presentȝ or pens · she pleseth wel fewe.

¶ Barounes and burgeys · she bryngeth in sorwe,

And alle þe comune in kare · þat coueyten lyue in
trewthe ;

For clergeye and coueitise · she coupleth togideres. 164

þis is þe lyf of that lady · now lorde ȝif hir sorwe !

And alle that meynteneth here men · meschaunce hem
bityde !

For pore men mowe haue no powere · to pleyne hem

þouȝ þei smerte ;

Suche a maistre is Mede · amonge men of gode." 168

¶ Thanne morned Mede · and mened hire to the kynge,

To haue space to speke · spede if she myȝte.

¶ The kynge graunted hir grace · with a gode wille ;

"Excuse þe, ȝif þow canst · I can namore seggen, 172

For conscience acuseth þe · to congey þe for euere."

¶ "Nay, lorde," quod þat lady · "leueth hym þe worse,

Whan ȝe wyten witterly · where þe wronge liggeth ;

There þat myschief is grete · Mede may helpe. 176

And þow knowest, conscience · I cam nouȝt to chide,

Ne depraue þi persone · with a proude herte.

Wel þow wost, wernard · but ȝif þow wolt gabbe,

þow hast hanged on myne half · elleuene tymes, 180

And also griped my golde · gyue it where þe liked ;

And whi þow wratthest þe now · wonder me thynketh.

ȝit I may as I myȝte · menske þe with ȝiftes, 183

And mayntene þi manhode · more þan þow knoweste.

¶ Ac þow hast famed me foule · bifor þe Kynge here.

Law will not
make an end
without bribes.

She brings
barons and
burgesses to
sorrow.

[Fol. 12.]
Such is her evil
life.

The poor cannot
make their
complaints
known."

Then Meed was
sorry, and asked
leave to speak.

The king bids her
excuse herself.

37
"Disbelieve
Conscience," said
she ;

"for well knowest
thou, Conscience,
thou hast hung
on my [† side]
eleven times, and
taken money
from me,

and hast defamed
me. And yet I

159. *mote hire*] moote heer O ; mute
here Cz.

160. *make*] make an O.

161. *pens*] pans R. *she*] he R.

162. *burgays*] burgeises W. *she*]
heo R.

163. *comune in*] comunen into O.

167. *pore*] pouere W. *hem*] B om.

170. *she*] a R.

173. *congey*] congeien W.

174. *leueth*] leue R ; leues C.

177. *þow*] þat þow R.

179. *roȝt*] woost W.

181. *griped*] Igripe R. *gyue*] and ȝaf B.

183. *menske*] amende B.

185. *Ac*] And C.

never killed a
king, as *thou*
+ sayest.

'Twas *thou* who
madest him
return from
Normandy,

hastening home
for hunger,

334

But I laughed
and made my
lost merry, and
made his men
hopeful.

Had I been
marshal then, he
should have been
lord of all the
land!

[Fol. 12 b.]

But *thou*,
Conscience, didst
counsel him to
leave that richest
realm.

A king should
reward them that
serve him.

For kulled I neuere no kyng · ne conseilled þer-after,
Ne dede as þow demest · I do [it] on þe kyng! 187

¶ In normandye was he nouzte · noyed for my sake;
Ac þow þi-self sothely · shamedest hym ofte,
Crope in-to a kaban · for colde of þi nailles,
Wendest þat wyntre · wolde haue lasted euere,
And draddest to be ded · for a dym cloude, 192
And hiedest homeward · for hunger of þi wombe.

¶ Wip out pite, piloure · pore men þow robbedest,
And bere here bras at þi bakke · to caleys to selle.

There I lafte with my lorde · his lyf for to saue, 196
I made his men meri · and mornynge lette.

I bated hem on þe bakke · and bolded here hertis,
And dede hem hoppe for hope · to haue me at wille.

Had I ben Marschal of his men · bi Marie of heuene!
I durst haue leyde my lyf · and no lasse wedde, 201

He shulde haue be lorde of þat londe · a lengthe and a
brede,

And also Kyng of þat kitthe · his kynne for to helpe,
þe leste brolle of his blode · a barounes pere! 204

¶ Cowardliche þow, conscience · conseiledest hym
pennes,

To leuen his lordeship · for a litel siluer,
That is þe richest rewme · þat reyne ouer houeth!

¶ It bicometh to a kyng · þat kepeth a rewme, 208
To ȝiue Mede to men · þat mekelich hym serueth,

To alienes and to alle men · to honoure hem with ȝiftes;
Mede maketh hym biloued · and for a man holden.

186. *kyng*] kniȝt R.

187. [*it* WR O; *hit* B] LC¹ am.

188. *noyed*] Inuyed R; anoyed B.

189. *Ac*] And C.

190. *Crope*] And crope B. *kabane*] Cabane W; caban CO.

191. *haue lasted*] han y-lasted W; a last R. *lasted*] durid O.

193. *hiedest*] hyedest þee O.

195. *bere*] bare CO.

196. *laft*] lefte R.

197. *lette*] lettete O.

198. *I*] And I O. *bated*] batred W.

200. *his*] O om.

202. *a*] in (*in both places*) W. *of*] of al B.

203. *of*] of al B. *kitthe*] kiȝ WB · kyth R; kiȝþe O.

204. *brolle*] brol WR. *blode*] kynne CB. *pere*] pier WC.

205. *pennes*] þanne O.

208. *a* (2)] þe COB.

- Emperoures and Erlis · and al manere lordes 212 Thus emperors
and earls get
their young
servants.
For giftes han 3onge men · to renne and to ride. Thus, too, the
The pope and alle prelatiſ · preſentȝ vnderfongen, pope gives
And medeth men hem-seluen · to meyntene here rewards to men.
lawes.
- Seruauntz for her seruise · we seth wel þe sothe, 216 **39** Servants receive
wages.
Taken Mede of here maistre · as þei mowe acorde.
Beggeres for here biddynge · bidden men Mede ; Beggars ask for
Mynſtralles for here murthe · mede þei aske. gifts, and so do
þe kynge hath mede of his men · to make pees in minstreles.
londe ; 220 The king
[† receives meed]
to keep the peace.
- Men þat teche chyl dren · craue of hem mede.
Prestis þat precheth þe poeple · to gode, asken mede, Priests expect
mass-pence.
And masse-pans and here mete · at þe mele tymes.
Alkynnes crafty men · crauen Mede for herȝ prentis ; Trade and
Marchauntz and Mede · mote nede go togideres ; 225 payment go
together ; none
No wiȝte as I wene · with-oute Mede may libbe.” can live without
reward.”
- ¶ [Quod] þe kynge to conscience · “bi criste ! as me “Then Meed is
thynketh, worthy to rule,”
said the king.
Mede is wel worthi · þe maistrye to haue !” 228
¶ “Nay,” quod conscience to þe Kynge · and kneled to
þe erthe,
“There aren two manere of Medes · my lorde, with
3owre leue.
þat one, god of his grace · graunteth in his blisse the *one*, such as
To þo þat wel worchen · whil þei ben here. 232 God gives men
on earth ;
The prophete precheth þer-of · and put it in þe sautere,
Domine quis habitabit in tabernaculo tuo ? † see Psalm xv.
(Vulgate xiv.).
“Lorde, who shal wonye in þi wones · and with þine
holi seyntes,
213. *For*] þurȝ R. *3onge men*] 223. *þe*] R *om. mele*] male O.
3oumen R. *renne*] 3ernen R. 224. *Alkynnes*] Alle kynne W ;
214. *alle*] alle þe W. Alle kyns O. *crafty*] craftes W.
216. *Seruauntz*] Sergeauntz W. *prentis*] Prentices WO ; prentyes R.
seth] se C. 225. *mote*] most R.
217. *maistre*] mayster O ; maistres 227. [*Quod* WCROB] Quatȝ L.
WCB ; meystres R. 228. *wel*] R *om.* 230. *with*] by R.
221. *of hem*] after W. 234. *and*] R *om.*

Or resten on þi holy hilles? ' þis asketh dauid; 235

¶ And dauid assoileth it hym-self · as þe sauter telleth,

† Ps. xv. 2.

Qui ingreditur sine macula, & operatur iustitiam,

Tho þat entren of o colour · and of on wille,

And han wrouȝte werkis · with riȝte and with reson;

And he þat ne vseth nauȝte · þe lyf of vsurye,

And enfourmeth pore men · and pursueth treuthe; 240

Ps. xv. 5;

Qui pecuniam suam non dedit ad usuram, & munera super innocentem, &c.

[Fol. 13.]

And alle þat helpeth þe innocent · and halt with þe riȝtful,

With-oute mede doth hem gode · and þe treuthe helpeth—

Suche manere men, my lorde · shal haue þis furst Mede

Of god at a grete nede · whan þei gone hennes. 244

40

the other, such as maintains misdoers, and of which the psalter speaks (Ps. xxvi. 10).

There is an-other Mede mesurelees · þat maistres desireth;

To meyntene mysdoers · Mede þei take;

And þere-of seith þe sauter · in a salmes ende,

In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus;

Such as take bribes will have to answer for it.

And he þat gripeth her golde · so me god helpe! 248

Shal abie it bittere · or þe boke lyeth!

Priests that take money shall have the reward St Matthew speaks of (Matt. vi. 5).

¶ Prestes and parsones · þat plesynge desireth,

That taketh Mede and [moneie] · for messes þat þei syngeth,

Taketh here mede here · as Mathew vs techeth; 252

235. on] in WCOB.

238. wrouȝte] y-wrought W; Iwrouȝt R.

239. ne] W om.

240. innocentem] innocentem B; innocentes O; innoc: LWCR.

241. helpeth] helpen WO. halt] holt R; hold C; holden W; holdip B.

242. þe] O om. treuthe] trewe R.

243. þis] þe O.

244. a] þe B; O om.

245. an-other] and other C.

247. þere-of] þer B. sunt] C om.

249. bittere] bittirli O; ful bittere R; ful bytterly B. lyeth] lees C.

251. taketh] taken WO; takes C; taked R. [moneie WC] money O; moneye B; this seems preferable to the spelling mone LR.

252. Taketh] Taken WO; Takes C. receperunt O] recipiebant LWCRB.

Amen, amen, [receperunt] mercedem suam.

¶ That laboreres and lowe folke · taketh of her maistres,
It is no manere Mede · but a mesurable hire.

In marchandise is no mede · I may it wel a-vowe 255
It is a *permutacioun* apertly · a penyworth for an othre.

¶ Ac reddestow neuere Regum · þow recrayed Mede,
Whi þe veniaunce fel · on Saul and on his children ?

God sent to Saul · bi Samuel þe prophete,
þat agage of amaleke · and al his peple afre 260

Shulde deye for a dede · þat done had here eldres.

¶ 'For-þi,' seid Samuel to Saul · 'god hym-self hoteth
The, be boxome at his biddynge · his wille to fulfille :

Wende to amalec with þyn oste · and what þow fyndest
þere, slee it ; 264

Biernes and bestes · brenne hem to ded ;

Wydwes and wyues · wommen and children,

Moebles and vnmobles · and al þat þow myȝte fynde,

Brenne it, bere it nouȝte away · be it neuere so riche

For mede ne for [moneie] ; · loke þow destruye it, 269

Spille it and spare it nouȝte · þow shalt spede þe
bettere.'

¶ And for he coueyted her catel · and þe kyng spared,
Forbare hym and his bestes bothe · as þe bible wit-
nesseth, 272

Otherwyse þan he was · warned of þe prophete,

God seide to Samuel · þat Saul shulde deye,

And al his sede for þat synne · shenfullich ende.

Such a myschief Mede made · Saul þe kyng to haue,

But that which
labourers receive
is not Meed
(Bribery), but
wages.

In trading is no
Meed, but only
barter.

41

Hast thou not
read, in Kings,
how God told
Saul to slay Agag
for Amalek's sin
against Israel ?

(1 Sam. xv. ;
Exod. xviii. 8).
Samuel said to
Saul,

+ Go to Amalek
and slay men
and beasts,

+ and burn all
thou findest
there."

But because he
did not so,

God sent to say
that he should
die.

Thus did Meed

253. *lowe*] lewed R. *taketh*] taken
WO.

254. *is*] nis R. *mesurable*] reson-
abile CB.

256. *a*] R om.

257. *Ac*] And C.

258. *veniaunce*] vengeaunce WC.

260. *al*] R om.

263. *be*] to be O. *his*] is C. *his*—
to] & his wille O.

264. *fyndest*] fynst R.

265. *brenne*] bren W ; brynne C.
ded] dede CROB ; deþe W.

267. *Moebles*] Mobles C ; Mebles
ROB. *vnmoebles*] vnmobles C ; vn-
mobles ROB. *þat*] WO om.

269. *ne*] nor C. [*moneie* C] money
OB ; monee W ; mone LR.

275. *shenfullich*] shendfulliche B ;
shentfulliche R ; shenfuliche C. *ende*]
endede R.

make God hate
him.

42

[Fol. 13 b.]

† But now-a-days,
a truth-teller is
blamed.

I, Conscience,
well know that
Reason shall
reign.

Saul shall be
blamed, and
David diademed;

and there
shall be Love,
Humility, and
Loyalty; Loyalty
shall punish
trespassers.

Meed makes
[† many lords.]

But Common
Sense shall yet
return, and make
Law a labourer.

† Then shall
Jews think that
Moses or Messiah
is come.

That god hated hym for euere · and alle his eyres after.
The *eulorum* of þis eas · kepe I nouȝte to shewe; 278

An auenture it noyed men · none ende wil I make.

For so is þis worlde went · wiþ hem þat han powere,
That who-so seyth hem sothes · is sonnest yblamed. 281

¶ I conscience knowe þis · for kynde witt me it tauȝte,
þat resoun shal regne · and rewmes gouerne;

And riȝte as agag hadde · hadde shul somme. 284

Samuel shal sleen hym · and Saul shal be blamed,

And dauid shal be diademed · and daunten hem alle,

And one cristene kynge · kepen hem alle.

¶ Shal na more Mede · be maistre, as she is nouthe,

Ac loue and lowenesse · and lewte togederes, 289

þise shul be maistres on molde · treuthe to saue.

¶ And who-so trespasseth ayein treuthe · or taketh
aȝein his wille,

Leute shal don hym lawe · and no lyf elles. 292

Shal no *seriaunt* for here *seruyse* · were a silke howue,

Ne no pelure in his cloke · for pleydyng atte barre.

Mede of mys-doeres · maketh many lordes,

And ouer lordes lawes · reuleth þe rewmes. 296

¶ Ac kynde loue shal come ȝit · and conscience to-
gideres,

And make of lawe a laborere · suche loue shal arise,

And such a pees amonge þe peple · and a *perfit* treuthe,

þat iewes shal wene in here witte · and waxen wonder

glade, 300

þat Moises or Messie · be come in-to þis erthe,

And haue wonder in here hertis · þat men beth so trewe.

277. *eyres*] eires O; heires WCRB.

278. *shewe*] telle W.

279. *An*] On WO; R *om.* *auen-*
ture] Aunter R.

281. *sothes*] sopest W.

282. *I*] retained in W (*but not in*
the printed copy). *me it*] it me W.
it tauȝte] tauȝte it O.

288. *she*] he R; scho C.

289. *Ac*] And C. *lowenesse*] lewed-

nese C; lewidnesse B. *lewte*] leautee
W; leaute CB.

290. *on*] of CB.

292. *lyf*] lif WRB; lief C; lijf O.

293. *seriaunt*] sergeant W; ser-
geant CB. *here*] his W.

294. *atte*] at þe WOB.

297. *Ac*] And C. *kynde*] kende R.

299. *a*] R *om.*

¶ Alle þat bereth baslarde · brode swerde or launce,
 Axe [other] hachet · or eny wepne ellis, 304

Men shall beat
 their swords and
 axes into sickles
 and scythes.

Shal be demed to þe deth · but if he do it smythyne

In-to sikul or to sithe · to schare or to kulter ;

Conflabunt gladios suos in vomeres, &c. ;

† Isaiah ii. 4.

Eche man to pleye with a plow · pykoys or spade,

Spynne, or sprede donge · or spille hym-self with

sleuthe.

308

¶ Prestes and parsones · with *placebo* to hunte,

And dyngen vpon dauid · eche a day til eue.

Huntynge or haukyng · if any of hem vse,

His boste of his benefys · worth bynome hym after.

Shal neither kyng ne knyght · constable ne Meire 313

Ouer-lede þe comune · ne to þe courte sompne,

Ne put hem in panel · to don hem plizte here treuthe,

But after þe dede þat is don · one dome shal rewarde,

Mercy or no mercy · as treuthe wil acorde.

317

[Fol. 14.]

¶ Kynges courte and comune courte · consistorie and
 chapitele,

Al shal be but one courte · and one baroun be iustice ;

Thanne worth trewe-tonge a tidy man · þat tened me

neuere.

Batailles shal non be · ne no man bere wepne,

321

And what smyth þat ony smyt[h]eth · be smyte per-

with to dethe,

† War shall
 cease.

Non leuabit gens contra gentem gladium, &c.

† Isaiah ii. 4.

¶ And er þis fortune falle · fynde men shal þe worste,

By syx sonnes and a schippe · and half a shef of arwes ;

And þe myddel of a mone · shal make þe iewes to torne,

† Signs and
 wonders will
 be seen."

303. *baslarde*] baslard R ; base-

larde W ; baselard CB ; basalarde O.

304. [other R ; oþer OB] ouþer
 WC ; orther L (*corruptly*).

307, 308. B omits.

307. *pykoys*] pykoise W ; pikeys
 CO ; pycos R.

308. or (2)] other R. *spille*] lese R.

310. a] W om.

318. *consistorie*] constorie R.

chapitele LR] Chapitle WCO.

318, 319. *consistorie—courte*] B
 omits.

319. *one*] oon WC ; on R ; o O.
baroun] C om.

322. *smytheth*] smyþeþ WO ; smi-
 thie R ; smyteth LCB. *smyte*] smiten
 R.

325. *to*] R om.

- And saracenes for þat sizte · shulle synge *gloria in excelsis*, &c., 326
- For Makomet & Mede · myshappe shal þat tyme ;
- + Prov. xxii. 1. For, *melius est bonum nomen quam diuicie multe.*"
- ¶ Also wroth as þe wynde · wex Mede in a while,
 "I can no latyn," quod she · "clerkis wote þe sothe.
- + Meed replies by
 quoting
 Scripture, Se what Salamon seith · in Sapience bokes, 330
 That hij þat ȝiueth ȝiftes · þe victorie wynneth,
 & moche worschip had þer-with · as holiwryt telleth,
Honorem adquiret qui dat munera, &c."
- + Prov. xxii. 9
 (Vulgate). ¶ "I leue wel, lady," quod conscience · "þat þi latyne
 be trewe ; 333
- + "You are like
 a lady," said
 Conscience,
 "who read but
 half a text
 (1 Thess. v. 21 ;
 Ac þow art like a lady · þat redde a lessoun ones,
 Was, *omnia probate* · and þat plesed here herte,
 For þat lyne was no lenger · atte leues ende. 336
 Had [she] loked þat other half · and þe lef torned,
 [She] shulde haue founden fele wordis · folwyng þer-
 after,
Quod bonum est tenete · treuthe þat texte made !
- + the rest of it
 was over the leaf. ¶ And so ferde ȝe, madame ! · ȝe couthe namore
 fynde, 340
 Tho ȝe loked on sapience · sittynge in ȝoure studie.
 þis tixte þat ȝe han tolde · were gode for lordes,
 Ac ȝow failled a cunnyng clerke · þat couthe þe lef
 haue torned !
- + And what says
 the rest of your
 text ? It
 condemns you." And if ȝe seche sapience eft · fynde shal ȝe þat
 folweth, 344
 A ful teneful tixte · to hem þat taketh Mede,
 And þat is, *animam autem aufert · accipientium*, &c. :

326. þat] þe R.
 327. For] And CB.
 329. wote] wite W ; wyten B.
 331. hij] þei WB ; he O. ȝiueth]
 ȝyuen W ; ȝeuen B.
 332. moche] moost W ; myche O.
 333. I] retained in W (but not in
 the printed copy).
 334. Ac] An C.

336. no] O om. (1)
 337, 338. [she WC] sche RO ; ȝe
 LB (corruptly). torned] Iturned R.
 340. couthe] koude C ; coude RO.
 342. han told] haue Itolde R.
 couthe] coude R.
 343. Ac] And C. haue torned]
 attorned (contr. from a torned) R.
 345. B omits. taketh] taken O.

And þat is þe taille of þe tixte · of þat þat 3e schewed, † Prov. xxii. 9
 þat þei3e we wynne worschip · and wip mede haue (Vulgate).
 victorie, 348

þe soule þat þe sonde taketh · bi so moche is bounde."

347. 3e] she W. *schewed*] scheweden 349. *sonde*] son3d (*miswritten for*
 O; schede (!) R. sondz ?) R.
 348. *mede*] me (!) R.

PASSUS IV.

Passus quartus de visione, vt supra.

43

[Fol. 14 b.]
 "Be reconciled,"
 said the king,
 "and kiss her,
 Conscience."

"Not unless
 Reason advises
 me so to do."

"Then ride and
 fetch Reason
 here," said the
 king.

"He shall give us
 good advice."

Conscience gladly
 rode off,
 and gave
 Reason the king's
 44 message.

Reason bids his
 knave Cato saddle
 his horse called
 Suffer-till-I-see-
 my-time.

"Cesseth," seith þe kyng · "I suffre ȝow no lengere.
 ȝe shal sauȝtne for sothe · and serue me bothe.

Kisse hir," quod þe kyng · "conscience, I hote."

¶ "Nay, bi criste," quod conscience · "congeye me for
 euere ! 4

But resoun rede me þer-to · rather wil I deye !"

¶ "And I comaunde þe," quod þe Kyng · to conscience
 þanne,

"Rape þe to ride · and resoun þow fecche ;
 Comaunde hym þat he come · my conseil to here. 8

For he shal reule my rewme · and rede me þe beste,
 And acounte with þe, conscience · so me cryst helpe,
 How þow lernest þe peple · þe lered and þe lewede."

¶ "I am fayne of þat forwarde " · seyde þe freke þanne,
 And ritt riȝte to resoun · and rowneth in his ere, 13

And seide as þe kyng badde · and sithen toke his leue.

¶ "I shal arraye me to ride, quod resoun · "reste þe a
 while"—

And called catoun his knaue · curteise of speche, 16

And also tomme trewe-tonge · telle-me-no-tales-

Ne-lesyng-to-lawȝe-of · for-I-loued-hem-neuere—

TITLE. *vt supra*] petri plowman, COB.
 vt supra R; CB om.

1. *Cesseth*] Cesses C.

2. *sauȝtne*] sauȝtle OB.

3. *hote*] þe hote B.

4. *for*] er for W. *for euere*] rather R; lauȝhe O; lauȝhe B. *of*] at O.

11. *þe lered*] lered R.

13. *ritt*] ryt W; rit CO; ridiþ B.

14. *sithen*] sithes R.

18. *lawȝe*] lauȝen W; laughe C; lawe

"And sette my sadel vppon suffre · til-I-se-my-tyme,
And lete warrok it wel · with witty-words gerthes, 20
And hange on hym þe heuy brydel · to holde his hed
lowe,

For he wil make wehe · tweye er he be there."

¶ Thanne conscience vppon his caple · kaireth forth Then Conscience
faste, and Reason rode
to the king, and

And resoun with hym ritte · rownyng togideres, 24
Whiche maistries Mede · maketh on þis erthe.

¶ One waryn wisdom · And witty his fere Wisdom and Wit
Folwed hem faste · [for þei] haued to done followed them,
In þe cheker and at þe chauncerie · to be discharged of for they wanted
þinges ; Reason's advice. 28

And riden fast, for resoun · shulde rede hem þe beste,
For to saue hem, for siluer · fro shame and fram harmes.

¶ And conscience knewe hem wel · þei loued coueitise, † Conscience
And bad resoun ride faste · and recche of her noither, knew these two
"þere aren wiles in here wordes · and with Mede þei were covetous,
dwelleth ; 33

There as wratthe and wranglyng is · þere wyne þei siluer,

¶ Ac þere is loue and lewte · þei wil nouzte come þere ; † and shunned
Love and
Loyalty.

Contricio & infelicitas in vijs eorum, &c.

þei ne gyueth nouzte of god · one gose wynges, 36 † Ps. xiii. 7
(Vulgate).

Non est timor dei ante oculos eorum.

[Fol. 15.]

For, wot god, þei wolde do more · for a dozeine
chickenes,

Or as many capones · or for a seem of otes,

20. *lete*] let R; lat W. *it*] hym W. *gerthes*] gere B.

21. *holde*] helde R.

22. *wehe*] wehee W. *tweye*] twies WB; twyes O; twyees C.

23. *kaireth*] carieþ WB.

24. *ritte*] ryt W; rit RO; rydes C; rytt B.

25. *Mede—erthe*] on eerth · Mede þe mayde maketh R.

27. *hem*] hym W. [*for þei* WOB] for hij C; LR *om.*; but in L, the line

is marked for correction. *haued*] hadde WC; hadden B.

28. *þe cheker*] þescheker W. *and*] R *om.* at þe] in þe WCOB; atte þe R.

29. *hem*] O *om.*

32. CB *omit.* *resoun*] O *om.* *noither*] neiþer WO; nother R.

33. *þere—wiles*] þei arn wyli O.

35. *Ac þere*] Ac where W; And þer C; þere R.

36. *gose*] goose W; goos O.

+ "They will do more," said he, "for a dozen chickens than for our Lord's sake."

þan for loue of owre lorde · or alle hise leue seyntes.
For-þi, resoun, lete hem ride · þo riche, bi hem-seluen,
For conscience knoweth hem nouȝte · ne cryst, as I
trowe. 41

And þanne resoun rode faste · þe riȝte heiȝe gate,
As conscience hym kenned · til þei come to þe kyng.

The king receives them courteously.

¶ Curteisliche þe kyng þanne · come aȝein resoun, 44
And bitwene hym-self and his sone · sette hym on
benche,

And wordeden wel wyseli · a gret while togideres.

45

Enter Peace, with a plea against Wrong.

¶ And þanne come pees in-to parlement · and put
forth a bille,

How wronge aȝeines his wille · had his wyf taken, 48
And how he rauissched Rose · Reginoldes loue,
And Margarete of hir maydenhode · maugre here chekis.

"Wrong (said he) has stolen my geese and pigs, and my horse Bayard,

"Bothe my gees & my grys · his gadelynges feccheth ;
I dar nouȝte for fere of hym · fyȝte ne chyde. 52
He borwed of me bayard · he brouȝte hym home neure,
Ne no ferthyng þer-fore · for nauȝte I couthe plede.

murdered my men, stolen my wheat, and beaten myself."

He meyneteneth his men · to morther myne hewen,
Forstalleth my feyres · and fiȝteth in my chepyng, 56
And breketh vp my bernes dore · and bereth aweye my
whete,

And taketh me but a taile · for ten quarteres of otes,
And ȝet he bet me þer-to · and lyth bi my Mayde,

I nam nouȝte hardy for hym · vneth to loke." 60

¶ The kyng knewe he seide sothe · for conscience hym
tolde,

39. *loue*] þe loue W.

40. *resoun*] R om.

43. *þei*] he O.

44. *come*] com W. *aȝein*] ayeins W.

46. *a*] at C.

47. *put*] puttde O.

49. *Reginoldes*] Reignaltes W; Reynoldes CO; Reynaldes R; Raynaldis B.

50. *maugre*] maugree W; maugrey O; magre B.

52. *hym*] hem W.

53. *he*] and R. *hym*] it R.

54. CB om. *nauȝte*] ouȝt W; ouȝt þat O.

55. *hewen*] hennes (!) R.

57. CB om. *bernes dore*] berne-dores O.

58. *but*] C om. *a*] o O. *taile*] taille WC. *ten*] a ten CB.

59. *bet*] betep WB.

60. *nam*] am WR. *vneth*] vnneþe WROB; vnees C.

þat wronge was a wikked luft · and wrouzte moche
sorwe. 62

¶ Wronge was afered þanne · and wisdome he souzte
To make pees with his pens · and profered hym
manye, Then was Wrong
afraid, and tried
to bribe Wisdom
to plead for him.

And seide, “had I loue of my lorde þe kyng · litel
wolde I recche, 46 65

Theiþe pees and his powere · pleyned hym eure !”

¶ þo wan wisdome · and sire waryn þe witty,
For þat wronge had ywrouzte · so wikked a dede, 68

And warned wronge þo · with such a wyse tale ;

“ Who-so worcheth bi wille · wratthe maketh ofte ;

I seye it bi þi-self · þow shalt it wel fynde.

But if Mede it make · þi myschief is vppe, 72
For bothe þi lyf and þi londe · lyth in his grace.”

¶ Thanne wowed wronge · wisdome ful 3erne,
To make his pees with his pens · haudi-dandi payed. [Fol. 15 b.]

Wisdom and witte þanne · wenten togideres, 76
And toke Mede myd hem · mercy to winne.

¶ Pees put forþ his hed · and his panne blodly ;
“ Wyth-uten gilte, god it wote · gat I þis skape,
Conscience and þe comune · knowen þe sothe.” 80

¶ Ac wisdom and witt · were about faste
To ouercome þe kyng · with catel, 3if þei myzte.

¶ þe kyng swore, bi crist · and bi his crowne bothe,
þat wronge for his werkis · sholde wo polye, 84

And comaunded a constable · to casten hym in yrens,
“ And late hym nouzte þis seuene 3ere · seen his feet
ones.”

¶ “ God wot,” quod wysdom · “ þat were nauzte þe
beste ; Wisdom offer
bail, and says

62. *luft*] lift O ; lyft C. *wrouzte*—
sorwe] miche sorwe wrouzte R.

66. *hym*] hem R.

67. *wan*] whan CB ; wente WO.

70. *bi*] my CB ; by my O.

71. *þi-self*] myself WCB.

75. *his pees*] pees WB.

77. *myd*] with C.

78. *put*] putte WR.

79. *gilte*] gult R.

81. *Ac*] And C. *were*] weren OB.

84. *þolye*] thole R.

Wrong will pay
damages.

And he amendes mowe make · late meynprise hym haue ;
And he borwgh for his bale · and biggen hym bote, 89
And so amende þat is mysdo · and euermore þe bettere."

Wit seconds this.

¶ Witt acorded þer-with · and seide þe same :
" Bettere is þat bote · bale adoun brynge, 92
þan bale be ybette · & bote neuere þe bettere."

Then Meed
proffers Peace a
present of gold,

¶ And þanne gan Mede to mengen here · and mercy
she bisought,

and engages that
Wrong shall keep
the peace.

And profred pees a present · al of pure golde :
" Haue þis, man, of me," quod she · "to amende þi
skape, 96

Peace begs Wrong
off, and forgives
him, since Meed
has made amends.

For I wil wage for wronge · he wil do so namore."
¶ Pitously pees þanne · prayed to þe kyng
To haue mercy on þat man · þat mys-did hym so ofte :
" For he hath waged me wel · as wysdome hym tauzte,
And I forgyue hym þat gilte · with a goode wille ; 101
So þat þe kyng assent · I can seye no bettere ;
For Mede hath made me amendes · I may namore axe."

48
But the king
swears that
Wrong shall not
get off so lightly.

¶ " Nay," quod þe Kyng þo · " so me cryst helpe ! 104
Wrong wendeth nouzte so awaye · arst wil I wite more ;
For loupe he so listly · laughen he wolde,
And efte þe balder be · to bete myne hewen ;
But resoun haue reuthe on hym · he shal rest in my
stokkes, 108
And þat as longe as he lyueth · but lowenesse hym
borwe."

Then some
advised Reason
to take pity on
Wrong.
[Fol. 16.]

¶ Somme men redde Resoun þo · to haue reuthe on þat
schrewe,
And for to conseille þe kyng · and conscience after,

88. *mowe*] mowe (*printed* now) W.
89. *borwgh*] borgh WCB; boru; R.
biggen] buggen WR; bi;en B. *hym*]
hem C.

90. *euermore*] euere be R.
92. *Bettere*] þat bettere R.
94. *mengen*] meken R. *she*] he R;
C om.
99. *on*] of O.

103. *made me amendes*] me amendes
maad W. *axe*] aske O.
105. *erst*] erst WCOB. *wite*] Com.
106. *loupe*] lope WO; lepe B.
laughen] ley;hen R.
107. *balder*] boldere WR. *hewen*]
huen O; hewes R.
110. *redde*] radde WR; radden O;
red den B.

That Mede moste be meynpernour · resoun þei bisouȝte.

¶ “Rede me nouȝte,” quod resoun · “no reuthe to haue,
113 “Nay,” says Reason, “not till all lords and ladies love truth,

Til lordes and ladies · louien alle treuthe,

And haten al harlotrye · to heren it, or to mouthen it ;

Tyl pernelles purfil · be put in here hucche ; 116

And childryn cherissyng · be chastyng with ȝerdes ;

And harlotes holynesse · be holden for an hyne ; rioters are holy, clerks [† charitable to the poor],

Til clerken coueitise be · to clothe þe pore and to fede,

And religious romares · *recordare* in here cloistres, 120

As seynt Benet hem bad · Bernarde and Fraunceys ;

And til prechoures prechyng · be preued on hem- and priests practise what they preach ;
seluen ; 49

Tyl þe kynges conseil · be þe comune profyte ;

Tyl bisschopes baiardes · ben beggeres chambres, 124

Here haukes and her houndes · helpe to pore Religious ;

¶ And til seynt Iames be souȝte · þere I shal assigne, till men go no more to Galicia, and Rome-seekers no more bear the king's coin over the sea,
That no man go to Galis · but if he go for euere ;

And alle Rome-renneres · for robberes of [byȝonde] 128

Bere no siluer ouer see · þat signe of kynges sheweþ,

Noyther graue ne vngraue · golde noither siluer,

Vppon forfeiture of þat fee · who so fynt hym at

Douere,

But if it be marchaunt or his man · or messagere with unless they be merchants, messengers, pro-
visors, or priests.
letteres, 132

Prouysoure or prest · or penaunt for his synnes.

112. *moste*] *muste* OB.

115. *heren it*] *heren* W.

116. *pernelles*] *Parnelles* W ; *peronelles* RB ; *Peronelle* C.

117. *childryn*] *childrene* W ; *children* COB ; *childerne* R. *chastyng*] *chastysyng* O.

118. *an hyne*] *vuheende* O ; *nauȝte* R.

119. *clerken*] *clerkene* WR ; *clerkis* B. *to fede*] *fede* W.

122. *And*] C *om.*

124. *baiardes*] *Bayardes* WCRO ; *see* Text A.

bayardis B.

125. *to*] *þe* CB. *pore*] *pouere* WR ; *Religious*] *religioues* R.

128. *of*] W *om.* [byȝonde] *bizonde* COB ; *byonde* W ; *preferable to byȝende*, as in LR.

129. *see*] *sehe* O.

130. *Noyther*] *Neiþer* WCOB ; *Nother* R. *noither*] *neiþer* WCOB ; *nother* R.

131. *hym*] *it* W.

132. *if*] B *om.* *it*] *he* WCOB ; *but*

I will have no
pity while Meed
is here.

¶ And 3et," *quod* resoun, "bi þe Rode · I shal no
reuthe haue,

While Mede hath þe maistrye · in þis moot-halle.

Ac I may shewe ensamples · as I se other-while, 136

I sey it by my-self," *quod* he · "and it so were

That I were kyng with crowne · to kepen a Rewme,

Shulde neuere wronge in þis worlde · þat I wite myȝte,

Ben vnpunissed in my powere · for peril of my soule !

Ne gete my grace for giftes · so me god saue ! 141

Ne for no Mede haue mercy · but mekenesse it make.

50

No evil ought to
go unpunished,
nor good unre-
warded.

¶ For *nullum malum* þe man · mette with *inpunitum*,

And badde *nullum bonum* · be *irremuneratum*. 144

¶ Late ȝowre confessoure, sire Kyng · construe þis
vnglosed ;

And ȝif ȝe worken it in werke · I wedde myne eres,

That lawe shal ben a laborere · and lede a-felde donge,

And loue shal lede þi londe · as þe lief lyketh ! 148

¶ Clerkes þat were confessoures · coupled hem to-
gideres,

Were this rule
kept, Law might
go and cart
manure, and Love
should rule over
all."

[Fol. 16 b.]

Alle to construe þis clause · and for þe kynges profit,

Ac nouȝte for conforte of þe comune · ne for þe kynges
soule.

† Then I saw
Meed wink at the
lawyers ;

¶ For I seiȝe mede in the moot-halle · on men of lawe
wynke, 152

And þei lawghyng lope to hire · and lafte resoun manye.

† and Waryn
Wisdom winked
again at Meed.

¶ Waryn wisdom · wynked vppon Mede,

And seide, "Madame, I am ȝowre man · what so my
mouth iangleth ; 155

I falle in floreines," *quod* þat freke · "an faile speche ofte."

136. *Ac*] And C. *as*] CB *om.* other] ouȝer W.

137, 138. *and—crowne*] B *om.* *crowne*] coroune W ; corown O.

139. *wite*] witt R.

141. *for*] þoruȝ R.

142. *make*] made R.

143. *inpunitum*] impunitum O.

144. *badde*] bad WRB ; bade O.

146. *ȝe worken*] he wirke B. *myne*] boȝe myne O.

150. *Alle*] Al W.

152. *seiȝe*] seiȝ WC ; seiȝ R ; syȝ O ; say B.

153. *lope*] lepe C. *laſte*] left WR.

155. *am*] C *om.* *iangleth*] iangle WR.

156. *an*] and WCROB.

¶ Alle riȝtful recorded · þat resoun treuthe tolde, 157
And witt acorded þer-with · and comended his wordes,
And þe moste peple in þe halle · and manye of þe
grete,

[† All true men
thought Reason]
was right, and
that Meed was a
wretch.

And leten mekenesse a maistre · and Mede a mansed
schrewe. 160

¶ Loue lete of hir liȝte · and lewte ȝit lasse,
And seide it so heiȝe · þat al þe halle it herde,
“Who-so wilneth hir to wyf · for welth of her godis,
But he be knowe for a koke-wolde · kut of my nose !”

As for Love, he
laughed her to
scorn, and said,
“Whoever marries
her will surely
prove a cuckold.”

¶ Mede mourned þo · and made heuy chere, 165
For þe moste comune of þat courte · called hire an
hore.

Ac a sysoure and a sompnoure · sued hir faste,
And a schireues clerke · byschrewed al þe route, 168
“For ofte haue I,” quod he · “holpe ȝow atte barre,
And ȝit ȝeue ȝe me neuere · þe worthe of a russhe.”

† A sheriff's clerk
and others com-
fort Meed.

¶ The kyng called conscience · and afterwarde
resoun,

51
The king decreed
that Reason was
right,

And recorded þat resoun · had riȝtfullich schewed, 172
And modilich vppon Mede · with myȝte þe Kyng loked,
And gan wax wrothe with lawe · for Mede almoste had
shent it,

† and reproves
his lawyers;

And seide, “þorw ȝowre lawe, as I leue · I lese many
chetes ;

Mede ouer-maistrieth lawe · and moche treuthe letteth.

Ac resoun shal rekene with ȝow · ȝif I regne any while,
And deme ȝow bi þis day · as ȝe han deserued. 178

157. *riȝtful*] rightfulle W.

159. *þe* (2)] þis R.

160. *And*] O *om.* *maistre*] mais-
tresse B. *mansed*] mased C; masid
B.

163. *wyf*] wyue RB.

164. *kut*] bitte (*prob. miswritten*
for kitte) R.

167. *Ac*] And C. *sued*] sieden O.

168. *at*] al (*printed at*) W.

169. *holpe*] Ihulpe R. *atte*] at þe

WCOB.

170. *ȝeue*] gaue C. *russhe*] risshe
W; resshe C; rische O; reische B.

172. *riȝtfullich*] reufullliche (!) CB.

173. *with—loked*] miȝte þat kyng
loke R.

174. *gan*] gand C. *naw*] wexe W.
it] C *om.*

175. *ȝowre*] W *om.* *many*] myn B.
chetes] eschetes W; eschetis B.

178. *bi þis*] on a O.

Mede shal nouȝte meynprise ȝow · bi þe Marie of
heuene !

† and declares
that justice shall
be done.

I wil haue leute in lawe · and lete be al ȝowre ian-
glyng, 180

And as moste folke witnesseth wel · wronge shal be
demed."

† Conscience says
it is hard to
govern thus.

¶ Quod conscience to þe kynge · "but the comune wil
assent,

It is ful hard, bi myn hed · here-to to brynge it,
Alle ȝowre lige leodes · to lede þus euene." 184

Reason declares
it is easy.

¶ "By hym þat rauȝte on þe rode" · quod resoun to þe
kynge,

"But if I reule þus ȝowre rewme · rende out my guttes !

[Fol. 17.]

ȝif ȝe bidden buxomnes · be of myne assente."

The king says he
assents to
Reason's counsel;

¶ "And I assent," seith þe kynge · "by seynte Marie
my lady, 188

Be my conseilliche comen · of clerkis and of erlis.

and hopes he will
stay with him.

Ac redili resoun · þow shalt nouȝte ride fro me,
For as longe as I lyue · lete þe I nelle."

"I will stay if
Conscience be
your counsellor."

¶ "I am aredy," quod resoun · "to reste with ȝow
euere, 192

So conscience be of owre conseilliche · I kepe no bettere."

"Yes," said the
king, "let us
live together till I
die."

"And I graunt," quod the kynge · "goddess forbode it
faile,

Als longe as owre lyf lasteth · lyue we togideres." 195

180. *al*] O om.

181. *moste*] alle R. *folke*] O om. *witnesseth*] witness C. *wel*] R om. *demed*] ydemed R.

182. *the*] C om.

186. *But if*] But B.

187. *ȝif*] If WCROB.

188. *seith*] saye C; quod O; quat;
R.

189. C omits. *Be*] so in LROB. *comen*] so in LOB; I come R. Hence the reading in W, By my counsell commune, is probably corrupt; cf. Text A.

190. *Ac*] And C.

192. *aredy*] al redy WCB.

194. *it*] he R. *it faile*] ellis W.

195. *lasteth*] last R. *lyue*] leue R.

PASSUS V.

Passus quintus de Visione.

The kyng and his knightes · to the kirke wente
 To here matynes of þe day · and þe masse after.
 þanne waked I of my wynkyng · and wo was with-alle,
 þat I ne hadde sleped sadder · and yseizen more. 4
 Ac er I hadde faren a fourlonge · feyntise me hente,
 That I ne myȝte ferther a-foot · for defaute of slepyng;
 And sat softly adown · and seide my bileue,
 And so I babeled on my bedes · þei brouȝte me a-slepe.
 ¶ And þanne saw I moche more · þan I bifore tolde, 9
 For I say þe felde ful of folke · þat I bifore of seyde,
 And how resoun gan arrayen hym · alle þe reume to
 preche,
 And with a crosse afor þe kyng · comsed þus to
 techen. 12
 ¶ He preued þat þise pestilences · [were] for pure synne,
 And þe southwest wynde · on saterday at euene

52
 The king goes to
 matins.

THE FIRST VISION
 ends.

Here begins the
 SECOND VISION,
 viz. of the Deadly
 Sins, and of PIERES
 THE PLOWMAN.

The sermon of
 Conscience upon
 the pestilence and
 the violent wind
 of Jan. 15, 1362.

TITLE. Passus Quintus O; Passus
 quintus de visione LCB; to which W
 adds vt supra; and R adds petri
 plowman, vt supra.

3. waked] awaked RB. was] Com.

4. sleped] slept W. yseizen] yseien
 B; I-sye O.

5. Ac] And C. fourlonge] furlong
 W; forlong CO; furȝlonge R. feyn-
 tise] a feyntise O.

7. sat] sette me B.

8. so I] R om. on] vppon R; of

O. þei] til þei B.

9. moche] myche O; mykile C.
 tolde] of tolde W.

10. say] seiȝ W; sey C; saw O;
 sauȝ B.

12. with] O om. afor] bifore C.

13. preued] preueȝ O. pestilences]
 pestilence C. [were W] was LCROB;
 but were seems required.

14. southwest] south westrene W.
 wynde] wijnd O. on] vppon a B.
 euene] eue C.

53

Pear-trees,
plum-trees,
beeches, and oaks
were blown down.

The dreamer gives
an outline of
Conscience's
sermon.

Conscience bids
a waster work,

and tells Pernel
to put her fiery
[Fol. 17 b.]
away.

Thomas is to fetch
home his wife
Felice; and Wat's
wife is to blame.

† Bette is to beat
lazy Betoun.

Chapmen are to
chastise their
children.

Was pertliche for pure pryde · and for no poynt elles.
Piries and plomtrees · were puffed to þe erthe, 16
In ensample, 3e segges · 3e shulden do þe bettere.
Beches and brode okes · were blowen to þe grounde,
Torned vpward her tailles · in tokenyng of drede,
þat dedly synne at domesday · shal fardon hem alle. 20
¶ Of þis matere I myȝte · mamely ful longe,
Ac I shal seye as I saw · so me god helpe !
How pertly afor þe poeple · resoun gan to preche.
¶ He bad wastoure go worche · what he best couthe, 24
And wynnyn his wastyng · with somme manere crafte.
¶ And preyed peronelle · her purfyle to lete,
And kepe it in hir cofre · for catel at hire nede.
¶ Thomme stowue he tauȝte · to take two stauēs, 28
And fecche [felice] home · fro þe wyuen pyne.
¶ He warned watt · his wyf was to blame,
þat hire hed was worth halue a marke · his hode nouȝte
worth a grote.
And bad bette kut · a bow other tweyne, 32
And bete betoun þer-with · but if she wolde worche.
And þanne he charged chapmen · to chasten her chil-
deren ;
Late no wynnynge hem forweny · whil þei be ȝonge,

15. *pure*] R *om.*

17. *3e segges*] þat 3e segges (*printed*
that the segges) W. 3e shulden]
sholden W; shulden B.

19. *tailles*] taile R. in tokenyng]
to kenynge R.

21. *mamely*] mamelen W; mamly B.

22. *Ac*] And C. *saw*] sauȝ WB.

23. *pertly*] apertly B. *gan*] bigan
WB; gand C.

25. *crafte*] craftys R.

26. *And*] He W. *peronelle*] Per-
nele WR.

27. *hir*] CB *om.*

28. *stowue*] Stowue C; stouue R;
Stowe O; of stowue B; Stowue or
Stowne (*printed* Stowne) W. *stauēs*]
stones R.

29. [*felice* WCROB] filice L. *fro*
þe] fram R. *wyuen*] wyuen or
wynen LWCO; wyuene or wynene
RB. See note to Text A; p. 144.

30. *He*] And O.

31. *þat*] For W. *halue a*] half a
C; half WROB. *his*] & his W; & is
B. *hode*] hed C; B *om.* *worth* (2)]
R *om.*

32. *bow*] bouȝ W; bowghe C.
other] outhur W; or C. *tweyne*]
tweye WR; tweyen O.

33. *if*] C *om.* *she*] heo R.

34. *chasten*] chastigen W; chasti-
sen O; chaste R.

35. *hem*] R *om.* *forweny*] for-
wanye WB; for-wanyen R. *whil*] þe
while R.

Ne for no pouste of pestilence · plese hem nouȝte out
of resoun. 36

¶ “My syre seyde so to me · and so did my dame,
þat þe leuere childe · þe more lore bihoueth,
And Salamon seide þe same · þat Sapience made,

Qui parcit virge, odit filium.

† The better the
child, the more
profit in teaching
him.

† Spare the rod,
and spoil the
child (Prov. xiii.
24).

þe Englich of þis latyn is · who-so wil it knowe, 40
Who-so spareth þe sprynge · spilleth his children.”

¶ And sithen he preyed prelatz · and prestes to-gideres,
“þat ȝe prechen to þe peple · preue it on ȝowre-seluen,
And doth it in dede · it shal drawe ȝow to good; 44
If ȝe lyuen as ȝe leren vs · we shal leue ȝow þe bettere.”

51
† Priests should
practise what
they preach.

¶ And sithen he radde Religioun · here reule to holde—
“Leste þe kynge and his conseil · ȝowre comunnes ap-
payre,

Religion should
rule strictly.

And ben stuwardes of ȝowre stedes · til ȝe be ruled
bette.” 48

¶ And sithen he conseilled þe kynge · þe comune to
louye,

† The king should
love the com-
mons.

“It is þi tresore, if tresoun ne were · and triacle at þi
nede.”

And sithen he prayed þe pope · haue pite on holi-
cherche,

† The pope should
govern himself.

And er he gyue any grace · gouerne firste hym-selue. 52

¶ “And ȝe that han lawes to kepe · late treuthe be
ȝowre coueytise,

† Lawyers should
covet truth.

More þan golde or other gyftes · if ȝe wil god plese;
For who-so contrarieth treuthe · he telleth in þe gospel,

36. *pouste*] poustee W.

41. *sprynge*] ȝerde B. *spilleth*] he
spilleth R. *children*] child B.

42. *preyed*] prechede W; proued
R.

43. *ȝowre-seluen*] yowselue WR.

45. *lyuen*] leuen WC. *leren*] lerne
R.

48. *stuwardes*] stywardes WOB; R.
stiwardes CR.

49. *þe* (2)] his W. *comune*] comunnes
O.

50. *tresore—were*] trewe tresor W.
ne] R om.

51. *pope*] erased in R. *on*] of C.

54. *or other*] ouȝer W; & oȝer O.
ȝe] he O.

55. *who-so*] who B. *telleth*] telth

That god knoweth hym nouȝte · ne no seynte of heuene,

† Matt. xxv. 12.

Amen dico vobis, nescio vos.

Pilgrims should
seek St Truth.

¶ And ȝe þat seke seynte James · and seintes of
Rome, 57

Seketh seynt treuthe · for he may saue ȝow alle ;

Qui cum patre & filio · þat feire hem bifalle

þat suweth my sermon ;” · and þus seyde resoun.

Thanne ran repentance · and reherced his teme, 61

[Fol. 18.]

And gert wille to wepe · water with his eyen.

SUPERBIA.

¶ Peronelle proude-herte · platte hir to þe erthe,

I. PARDE. Pernel
repents her pride,

And lay longe ar she loked · and “lorde, mercy!”
cried, 64

And byhiȝte to hym · þat vs alle made,

and vows to wear
a hair shirt, and
to be ever
humble.

She shulde vnsowen hir serke · and sette þere an heyre

To affaiten hire flesshe · þat fierce was to synne :

“Shal neuere heiȝe herte me hente · but holde me
lowe, 68

And suffre to be myssayde— · and so did I neuere.

But now wil I meke me · and mercy biseche,

For al þis I haue · hated in myne herte.”

LUXURIA.

55

II. LECHERY.
Lechour repents,

¶ þanne lechoure seyde “allas!” · and on owre lady
he cried, 72

To make mercy for his mis-dedes · bitwene god and his
soule,

56. *hym*] hem R. *Amen*] Amen
amen C.

60. *suweth*] seweth W; suen O;
sueth R; suwes C. *resoun*] O adds
Amen.

61. *and*] O om. *teme*] tyme C.

62. *eyen*] eizen WB; eyzes R; yen O.

Superbia. This is here written in
the margin of LWCO. Further on,
we find the other titles, *Luxuria*,
Inuidia, &c.

63. *Peronelle*] Pernele WR.

64. *she*] he R. *cried*] he cried R.

65. *byhiȝte*] bisouȝte CB. *to*] vn-
to O.

66. *heyre*] haire RB.

67. *fierce*] fiers W; fers RO; feerse
C; firs B.

68. *holde*] holde I wole W.

70. *wil I*] I wole W.

71. *al*] R om. *hated*] I-hated R;
hauntid B.

With þat he shulde þe saterday · seuene ȝere þere-after, and vovs
Drynke but myd þe doke · and dyne but ones. henceforth to
drink only with
the ducks.

INUIDIA.

¶ Enuye with heuy herte · asked after scrifte, 76 **III. ENVY.** Envy
And carefullich *mea culpa* · he comsed to shewe. confesses his
misdeeds.
He was as pale as a pelet · in þe palsye he semed, He is pale,
And clothed in a caurimaury · I couthe it nouȝte dis- paralytic, and like
a dried leek for
leanness.
creue ;

In kirtel and kourteby · and a knyf bi his syde, 80
Of a freres frokke · were þe forsleues.

And as a leke hadde yleye · longe in þe sonne,
So loked he with lene chekes · louryng foule.

¶ His body was to-bolle for wratthe · þat he bote his 84 He bites his lips,
lippes, and wrings his
fist.

And wryngyng he ȝede with þe fiste · to wreke hym-
self he pouȝte

With werkes or with wordes · whan he seighe his tyme.

Eche a worde þat he warpe · was of an Addres tonge, † His words were
as if from an
adder's tongue.

Of chydyng and of chalangyng · was his chief lyfode,
With bakbityng and bismer · and beryng of fals wit-
nesse ; 89

þis was al his curteisye · where þat euere he shewed hym.

¶ “I wolde ben yshryue,” quod þis schrewe · “and I † “I had rather
than an Essex
cheese that Gib
should suffer loss.
for shame durst ;

I wolde be gladder, bi god · þat gybbe had meschaunce,

74. *þe saterday*] on þe day R.

75. *myd*] with CR.

Inuidia. O has *Envie*.

78. *as pale*] also pale B. *þe*] O
om. *palsye*] palacye C.

79. *clothed*] cluted R. *cauri-*
maury] kaurymaury W ; Caurymaury
CB ; taurimaury (!) R. *couthe*] coude
R. *discreue*] discryue WCOB ; de-
scriue R.

80. *kourteby*] courtepy W ; curteby
R ; curtepy B.

81. *þe*] his R. *forsleues*] fore sleues
WR.

82. *leke*] leek þat W. *yleye*] y-
leyen C.

84. *to-bolle*] to-bollen WCO ; to-
bolne B. *bote*] boot W ; bot R.

85. *wryngyng*—*ȝede*] wryngzed R.
þe] his O. *fiste*] fust W ; fuyst B.

86. *seighe*] sey ; R ; say B ; saw O.

87. *of*] B *om.* *an Addres*] an
addre R ; a neddes W.

88. *and*] O *om.*

90. W *omits.* *euere*] C *om.*

91. *yshryue*] schryuen O. *schrewe*]
sherewe W.

56

I annoy my
neighbour,

and make his
friends his foes.

I stir up strife
between † men,

[Fol 18 b.]

yet I pretend to
be my foe's friend.

When I kneel in
church, I pray
Christ to curse
them that have
borne away my
bowl.

57

I envy († Eleyne)
his new clothes,

laugh when men
lose, weep when
they win,

Than þouze I had þis woke ywonne · a weye of essex
chese. 93

¶ I haue a neighbore neyze me · I haue ennuyed hym
ofte,

And lowen on hym to lordes · to don hym lese his
siluer,

And made his frendes ben his foon · thorw my false
tonge ; 96

His grace and his good happes · greueth me ful sore.

Bitwene many and many · I make debate ofte,
þat bothe lyf and lyme · is lost þorw my speche.

And whan I mete him in market · þat I moste hate, 100

I hailse hym hendeliche · as I his frende were ;

For he is douztier þan I · I dar do non other.

Ac hadde I maystrye and myzte · god wote my wille !

¶ And whan I come to þe kirke · and sholde knele to
þe Rode, 104

And preye for þe pople · as þe prest techeth,

For pilgrimes and for palmers · for alle þe poeple after,

þanne I crye on my knees · þat cryste ȝif hem sorwe

þat bar[en] away my bolle · and my broke schete. 108

¶ Away fro þe auter þanne · turne I myn eyghen,

And biholde how Eleyne · hath a newe cote ;

I wisshe þanne it were myne · and al þe webbe after.

¶ And of mennes lesynge I laughe · þat liketh myn
herte ; 112

And for her wynnyng I wepe · and waille þe tyme,

93. *woke*] *wouke* W ; *wike* B.

94. *neyze*] *by* W ; *nyz* OB. *en-
nuyed*] *anoyed* W ; *enuyed* CRO ;
ennuyed B.

96. *made*] also R.

97. *greueth*] *greuen* WOB ; *greues*
C.

100. *hate*] *hatye* R.

101. *hailse*] *haile* B. *his*] is C.

103. *Ac*] And C.

104. *kirke*] *cherche* R. *to* (2)] *to-*
for O.

106. *and for*] and B.

108. *baren*] *so in* OB ; *beren* W ;
bare RC ; bar L. *broke*] broken OB.

109. *eyghen*] *eyzes* R ; *yen* O.

110. *how*] W om. *Eleyne*] *heleyne*
R ; *Elyne* C. *hath*] has C.

111. *þe*] C om. *webbe*] web WRO ;
weeb B.

112. *mennes*] his R. *liketh*] *werkes*
C ; *akip* B. *þat--herte*] *þat myn*
herte akep O.

113. *And*] Ac R. *her*] his R.

¶ And deme þat hij don ille · þere I do wel worse ; judge ill-doers,
Who-so vndernymeth me here-of · I hate hym dedly and do worse
after. myself.

I wolde þat vche a wyght · were my knaue, 116

For who-so hath more þan I · þat angreth me sore.

And þus I lyue louelees · lyke a luther dogge, So live I loveless,
That al my body bolneth · for bitter of my galle. and my breast
swells with
bitterness, which
nothing can
assuage."

¶ I myzte nouzte eet many ȝeres · as a man ouzte, 120

For enuye and yuel wille · is yuel to defye ;

May no sugre ne swete þinge · asswage my swellynge,

Ne no *diapenidion* · dryue it fro myne herte,

Ne noyther schrifte ne shame · but ho-so schrape my
mawe ? " 124

¶ " ȝus, redili," quod repentaunce · and radde hym to Repentance bids
þe beste, him be sorry.

"Sorwe of synnes · is sauacioun of soules."

¶ "I am sori," quod þat segge · "I am but selde other, "I am never
And þat maketh me þus megre · for I ne may me otherwise," said
venge. he. 58

128

Amonges Burgeyses haue I be · dwellynge At
Londoun,

And gert bakbitinge be a brocoure · to blame mennes
ware.

Whan he solde and I nouzte · þanne was I redy † "I have often
To lye and to loure on my neighbore · and to lakke his lied against my
chaffare. neighbour ; but
132 will try and make
amends."

114. *þat*] men *þat* R. *hij*] *þei* nouþer C. *ne*] no R. *schrape*] *schape* O.
WO; huy B. 125. *ȝus*] *ȝis* WR; *þis* CB; *þis*

115. *here-of*] *herof* (*printed hero*) (*corrected to ȝis*) O. *redili*] *rede* I O.
W. and] has C; *haþ* B.

116. *I*] And I O. *vche a*] *ech a* 126. *sauacioun*] *saluacion* C.

W; *Ilk a C.* *my*] *my owne* O. 127. *þat*] *þe* B.

118. *luther*] *lyther* CR; *liþer* B. 128. *venge*] *avenge* O.

119. *bitter*] *bytterhed* B. *of*] in R. 129. *Burgeyses*] *burgeis* C; *burgeys*

121. *defye*] *diffye* CO; *diffie* B. R.

122. *sugre*] *sucere* RB; *sugure* C.

123. *diapenidion*] *diapendioun* CB. 130. *gert*] *gart* W; *grete* C; *gret*

Ne—diapenidion] For no *diapendion* B. *bakbitinge*] *bagbytyng* R.

may B. 131. *redy*] *a-redy* R.

124. *Ne*] *Bom. noyther*] *neiþer* WOB; 132. *lye*] *lee* C. *to lakke*] *lakke*

CB. *chaffare*] *ware* R.

I wil amende þis, ȝif I may · þorw myȝte of god
almyȝty." 133

IRA.

† IV. IRA. Wrath
comes, with two
white eyes.

[Fol. 19.]

† "Once," said
he, "I was a friar,
and gardener to
the convent.

¶ Now awaketh wratthe · with two whyte eyen,
And nyuelynge with þe nose · and his nekke hangyng.

¶ "I am wrath," quod he · "I was sum tyme a frere,
And þe couentes Gardynere · for to graffe ympes ; 137

On limitoures and listres · lesynges I ympe,
Tyl þei bere leues of low speche · lordes to plesse,
And sithen þei blosmed obrode · in boure to here
shriftes. 140

And now is fallen þer-of a frute · þat folke han wel
leuere

Schewen her schriftes to hem · þan shryue hem to her
persones.

† The regular
clergy and the
friars are wroth
with one another

¶ And now persones [han] parceyued · þat Freres
parte with hem,

þise possessioneres preche · and depraue freres, 144
And freres fyndeth hem in defaute · as folke bereth
witnes,

That whan þei preche þe poeple · in many place
aboute,

I, wrath, walke with hem · and wisse hem of my
bokes.

† and despise one
another.

þus þei spoken of spiritualte · þat eyther despiseth
other, 148

133. *wil*] wolde C. *þorw*] by CB;
bi O. *myȝte*] my (!) C. *þorw—of*]
by dere B.

135. *nyuelynge*] neuelynge W;
sneuelyng C; sneueling B. *þe*] his
CB. *hangyng*] hyngyng CB.

137. *þe*] O om. *couentes*] couent R.

138. *listres*] listers C; legistreris O.

140. *blosmed*] blesmed (*so mis-*
written) C. *obrode*] abrode CO; a-
brood W; R om.

141. *frute*] fruyt WCROB. *han*]
haue R. *wel*] C om.

142. *shryue hem*] shryuen C.

143. *persones han*] L omits han;
but we find persons han W; han per-
sones COB; haue persones R. *The*
reading in W alone gives the right
sense. parceyued] aperceyued R.

144. *depraue*] dempne C.

145. *freres*] R om.

146. *place*] places WRO.

147. *walke*] walkes C. *hem*] *The*
first time R has hym, but the second
time hem.

148. *of*] of my WR. *eyther*]
aiþer C.

Til þei be bothe beggers · and by my spiritualte
libben,

Or elles alle riche · and riden aboute. 150

I, wrath, rest neuere · þat I ne moste folwe

† I keep them
excited.

This wykked folke · for suche is my grace.

¶ I haue an aunte to nonne · and an abbesse bothe,

† My aunt is a
nun and an
abbess.

Hir were leuere swowe or swelte · þan [suffre] any
peyne. 154

I haue be cook in hir kichyne · and þe couent serued

† I was cook in
her kitchen.

Many monthes with hem · and with monkes bothe.

I was þe priouresses potagere · and other poure ladyes,

And made hem ioutes of iangelynge · þat dame Iohanne
was a bastard,

† I got up all
kinds of scandal.

And dame Clarice a kniȝtes douȝter · ac a kokewolde
was hire syre,

And dame Peronelle a prestes file · Priouresse worth
she neuere, 160

For she had childe in chirityme · al owre chapitere it
wiste.

¶ Of wykked wordes I, wrath · here wortes I-made,

† I fed them with
wicked words.

Til ‘þow lixte’ and ‘þow lixte’ · lopen oute at ones,

And eyther hitte other · vnder þe cheke; 164

Hadde þei had knyues, bi cryst · her eyther had killed
other.

¶ Seynt Gregorie was a gode pope · and had a gode
forwit,

† Gregory ruled
that no prioress
might hear con-
fession.

þat no priouresse were prest · for þat he ordeigned.

149. *my*] R *om*.

150. B *omits. alle*] al W.

151. *moste*] *muste* OB; *not* R.

153. *an aunte*] a naunte R. *and*
an] & O. *bothe*] R *om*.

154. *were*] hadde W. *þan*] or O.
[*suffre* WCRB] L *has the unusual*
spelling soeffre.

156. *bothe*] also R.

157. *priouresses*] Prioress WCO.
poure] pouere WC; pouer R; pore
OB.

158. *And—of*] I made hir wortes

with CB; And made hem iowtes wip
O. *Iohanne*] Iohane W; Iohan C;
ione R.

159. *ac*] and COB.

160. *Peronelle*] Pernele W; peronel
RO. *she*] heo R.

161. *she*] heo R. *chirityme*] chirie-
tyme WO. *chapitere*] Chapitre WOB.

162. *I-made*] made WCB.

164. *eyther*] aither C.

165. *Hadde*] Ha C. *her eyther*]
eifer COB.

167. *prest*] preest WO.

þei had þanne ben *infamis* þe firste day · þei can so
yuel hele conseilke. 168

† I rather slau
monks;

¶ Amonge monkes I miȝte be · ac many tyme I
shonye;

For þere ben many felle frekis · my feres to aspye,
Bothe Prioure an supprioure · and owre *pater abbas*;
And if I telle any tales · þei taken hem togyderes, 172
And do me faste frydayes · to bred and to water,
And am chalanged in þe chapittelhous · as I a childe
were,

† for priors and
abbots make one
do penance for
talebearing.

And baleised on þe bare ers · and no breche bitwene;
For-þi haue I no lykyng · with þo leodes to wonye. 176

[Pol. 19 b.]

I ete there vnthende fisse · and fieble ale drynke;
Ac other while, whan wyn cometh · whan I drynke
wyn at eue,

† But when I can
get at the wine,
my tongue runs
fast indeed."

I haue a fluxe of a foule mouthe · wel fyue dayes after.
Al þe wikkednesse þat I wote · bi any of owre
bretheren, 180

I couth it in owre cloistre · þat al owre couent wote it."

† "Repent," said
Repentance;

¶ "Now repent þe," quod Repentaunce · "and reheree
þow neure

Conseille þat þow enowest · bi contenaunce ne bi
riȝte; 183

And drynke nouȝte ouer delicatly · ne to depe noyther,
þat þi wille bi cause þer-of · to wrath myȝte torne.

168. *ben*] be CR. *infamis*] so in
LCRO, and in W (though printed in-
fames); but infames in B. *þe-day*]
O om. so—*hele*] ille holde CB. *hele*]
holde O.

169. *ac*] and CR. *shonye*] shonye
it W.

170. *feres*] feris W; feres C.

171. *an*] and WCROB.

173. *do*] doon W.

174. *am*] þæt am R. *chapittelhous*]
Chapitre hous WC B.

175. *ers*] ars B; hers (altered to
bake) R. and B om.

176. O omits. *þo*] B om. *leodes*]
leodes R; leedis B.

177. *vnthende*] vnheende O. *fieble*]
feble WROB.

178. *Ac*] And C. *cometh*] come
C. *whan* (2)] þanne W; and COB.
wyn (2)] wel R; it COB.

179. *I*] And W.

180. *wote*] woot WO; wot B.
bretheren] brether C; breþere B.

181. *couth*] kipe B; couþe (glossed
by make knowe) O. *owre* (2)] þe COB;
R om. *wote*] woot WCO; wot RB.

183. *riȝte*] syȝt O; speche R.

184. *nouȝte*] nat W; nauȝt R; not
OB. *noyther*] neiþer WOB; neyther
R; nowþer C.

185. *bi*] be CROB.

Esto sobrius," he seyde · and assoilled me after, 186 † "and keep your-
And bad me wilne to wepe · my wikkednesse to self sober."
amende.

AUARICIA.

V. AVARICE.

¶ And þanne cam coueytise · can I hym nouzte Then came
descryue, 188 Avarice,
So hungiriliche and holwe · sire [Heruy] hym loked.
He was bitelbrowed · and baberlipped also,
With two blered eyghen · as a blynde hagge ;
And as a letheren purs · lolled his chekes, 192
Wel sydder þan his chyn · þei chiueled for elde ;
And as a bondman of his bacoun · his berde was † with a greasy
bidraueled. beard like a
bondman,
With an hode on his hed · a lousi hatte aboue,
And in a tauny tabarde · of twelue wynter age, 196 and a threadbare
Al totorne and baudy · and ful of lys crepynge ; and torn coat.
But if þat a lous couthe · haue lopen þe bettre,
She sholde nouzte haue walked on þat welche · so was
it thredebare.
¶ "I haue ben coueytouse," quod þis caityue · "I bi- "I acknowledge I
knowe it here ; 200 am covetous, for
For some tyme I serued · Symme atte Stile, I once served Sim
And was his prentis yplizte · his profit to wayte. at the Stile,
First I lerned to lye · a leef other tweyne,
Wikkedlich to weye · was my first lessoun. 204 where I learnt
lying and false
weights.

186. *and*] and so he R.

188. *Auaricia*] Descripcio Avaritie
R. *can I*] I can RO. *nouzte*] naȝt
W; noȝt B; not O.

189. [*Heruy* WOB] Henri L; henry
CR.

190. *bitelbrowed*] bytter browid B.
also] bope CB.

193. *sydder*] sidder WC; siddere
B. *chiueled*] ryueleden (*corrected* to
chyueleden) O; chuerid B.

195. *an*] his R.

196. *twelue*] twelf WC.*

197. *totorne*] to torn (*printed* so

torn) W.

198. *þat*] R *om.* *haue*] han W.
haue lopen] lepe R.

199. *haue*] han W. *on þat welche*]
on þat welpe W; on þat welch R;
there CB; þeron O. *In R the line*
begins, He ne schulde nouȝt walke on
þat welch.

200. *coueytouse*] couettise C. *I—*
here] y knew hit neuere B.

201. *atte*] at þe RO.

202. *profit*] prophete (!) C.

203. *leaf*] so in LWCRB. *other*]
ouȝer WC.

I went to
Winchester and
Weyhill fair, and

To Wy and to Wynchestre · I went to þe faire,
With many manere marchandise · as my Maistre me
hizte ; 206

sold my wares by
cheating.

Ne had þe grace of gyle · ygo amonge my ware,
It had be vnsolde þis seuene ȝere · so me god helpe !

59

Then I went to
the drapers, and
learnt from them
false measure.

¶ Thanne drowe I me amonges draperes · my donet to
lerne, 209

To drawe þe lyser alonge · þe lenger it semed ;
Amonge þe riche rayes · I rendred a lessoun,

There I learnt to
fasten pieces of
stuff together,

To broche hem with a [pak-]nedle · and plaited hem
togyderes, 212

and press them
out till they
seemed longer.

And put hem in a presse · and pyn[n]ed hem þerinne,
Tyl ten ȝerdes or twelue · [hadde] tolled out threttene.

My wife made
woollen cloth,
and paid for it by
false weight.

¶ My wyf was a webbe · and wollen cloth made ;
She spak to spynnesteres · to spynnen it oute. 216
Ac þe pounde þat she payed by · poised a quarteroun
more,

[Fol. 20.]

Than myne owne auncere · who-so weyȝed treuthe.

She brewed
barley, and
made mixed
drinks for poor
people,

¶ I bouȝte hir barly malte · she brewe it to selle,
Peny ale and podyng ale · she poured togideres 220
For laboreres and for low folke ; · þat lay by hym-
selue.

¶ The best ale lay in my boure · or in my bedchambre,
And who-so bummed þer-of · bouȝte it þer-after,

206. *marchandise*] merchandises
COB.

207. *had*] hadde WROB. *ygo*] go
C ; goo B. *amonge*] amonges W.
nare] chaffare WCOB.

208. *be*] so in LR ; ben WCB ;
been O.

209. *amonges*] among WCOB.

210. *lyser*] liser WCB ; lesere O.

211. *rayes*] rayeres R.

212. [*pak-nedle* WCO] packenedle
B ; bat-nedle L ; batnedel R. See
Text A. *plaited*] playte W ; plyghted
C ; plytyd B.

213. *pynned*] so in CB ; pyned
LR ; pynnede O ; pyne W.

214. [*hadde* WOCB] LR om.

216. *She*] Heo R. *spynnesteres*]
a spinnester R.

217. *Ac*] And C. *þat*] O om. *poised*]
peised WR ; weyed CO. *quarteroun*]
quartron W ; quaterone C ; quartroun
O ; quarter R. B *has*, Ac for þe pound
she paid · al-þouȝ hit weyed a quar-
troun more.

218. *auncere*] aunser COB.

219. *malte*] R om.

220. *podyng*] puddyng WCR ; pud-
yng O. *she*] heo R.

221. *for*] COB om.

222. *ale*] of alle R. *my bed-
chambre*] bedde chambre C.

223. B omits. *bouȝte*] he bouȝt
CRO.

A galoun for a grote · god wote, [no] lesse ; 224 and sold ale
 And ȝit it cam in cupmel · þis crafte my wyf vsed. at a groat a
 gallon.

Rose þe regratere · was hir riȝte name ; Her name is
 Rose the regrater.

She hath holden hokkerye · al hire lyf tyme. .

¶ Ac I swere now, so the ik · þat synne wil I lete, 228 But now I repent
 And neuere wikkedliche weye · ne wikke chaffare and will make
 restitution." 60

vse,

But wenden to Walsyngham · and my wyf als,

And bidde þe Rode of bromeholme · brynge me oute of
 dette."

¶ "Repente[de]stow þe euere," quod repentance · "ne † "Have you
 restitucioun madest ?" 232 never made
 restitution ? "

¶ "ȝus, ones I was herberwed," quod he · "with an †
 hep of chapmen, said Repentance.

I roos whan þei were arest · and yrifled here males." † "Yes; I once
 rifled some

¶ "That was no restitucioun," quod repentance · "but †
 a robberes thefte, pedlars' paecks ;

þow haddest [be] better worthy · be hanged þerfore

þan for al þat · þat þow hast here shewed." 237

¶ "I wende ryflynge were restitucioun," quod he · "for †
 I lerned neuere rede on boke, rifling, as I don't
 know French."

And I can no frenche in feith · but of þe ferthest ende
 of norfolke."

¶ "Vsedestow euere vsurie," quod repentaunce · "in †
 alle þi lyf tyme ?" 240 † "Did you ever
 lend on usury ? "

224. [no] so in WCOB; L has na.

225. it] Com. cupmel] cuppemele
 WB; coppemele R; copmele C. vsed]
 vseth R.

226. was] is R.

227. hokkerye] hukkerye W;
 hukrie O.

228. Ac] And C. so] also B. the
 ik] thee ik W; theich R; thehi C;
 þeik B.

231. bromeholme] Bromholm
 WCOB. of dette] dette C.

232. Repentedestow] Repentedes-
 tow W; Repentedest þow R; Re-
 pentestow LC; Repentist þow OB. þe]
 WCRO om.; B retains. ne] or WCO.

233. ȝus] ȝis WCOB. herberwed] y-
 herberwed W; herberd C; solrid (!) B.

234. roos] aros B. arest] at reste
 B. yrifled] rifled WCOB; Irifled R.

236. [be C] LR om.; be þe W; been
 O; ben B. be] to be O.

237. C has, thanne for al þat thow
 haste · here now yshewed; OB the
 same, but O has schewid for yshewed.
 LWR agree.

238. for] COB om. lerned] lerid
 B. rede] COB om.

239. þe ferthest] ferrest C. nor-
 folke] Northfolk WC.

240. Vsedestow] Vsedist þow OB.
 euere] O om.

+ "Only in my youth, when I learnt to clip coin.

¶ "Nay, sothly," he seyde · "saue in my ȝouth.
I lerned amonge lumbardes · and iewes a lessoun,
To wey pens with a peys · and pare þe heuyest,
And lene it for loue of þe crosse · to legge a wedde and
lese it ; 244

Suche dedes I did wryte · ȝif he his day breke.
I haue mo maneres þorw rerages · þan þorw *miseretur*
& *comodat*.

+ I have lent to lords, and dealt with exchanges.

¶ I haue lent lordes · and ladyes my chaffare,
And ben her brocour after · and bouȝte it my-self. 248
Eschaunges and cheuesances · with suche chaffare I
dele,

And lene folke þat lese wol · a lyppe at euery noble.
And with lumbardes *lettres* · I ladde golde to Rome,
And toke it by taille here · and tolde hem þere lasse."

[Pol. 29 b.]

"Len[t]estow euere lordes · for loue of her mayntenance?" 253

+ I have made knights mercers and drapers.

¶ "Ȝe, I haue lent lordes · loued me neuere after,
And haue ymade many a knyȝte · bothe mercere &
drapere,
þat payed neuere for his prentishode · nouȝte a peire
gloues." 256

¶ "Hastow pite on pore men · þat mote nedes borwe?"

+ I pity the poor as much as a pedlar does cats.

¶ "I haue as moche pite of pore men · as pedlere hath
of cattes,
þat wolde kille hem, yf he cacche hem myȝte · for
coucitise of here skynnes."

241. *ȝouth*] *ȝouȝpe* B.

242. *and—lessoun*] a lessoun, and
of iewes R.

243. *pens*] pans R. *peys*] pays C.

245. *breke*] broke RB; brook O.

246. *maneres*] manoirs W. *comodat*] so in LCROB; also *comodat* in W (though printed *comodat*).

247. *lent*] lente R.

248. *bouȝte*] brouȝt (!) R.

249. *chaffare*] chaffares R.

252. *taille*] tale W. *hem*] O om.

253. *Lentestow* W] *Lenestow* L;

Lenedest þow R; *Lenedestow* C; *Lentist* þou OB.

254. *lordes*] to lordes W. *loued*] þat loueden O; louede þei B.

255. *ymade*] maad C; made B. a] CR om.

256. *his*] hir CB. *peire*] paire of C.

257. *Hastow*] Hast þou O.

258. *as moche*] as mikile C; also *muche* B. *of—men*] of hem CB; on hem O. *pedlere*] þe pedlere R.

259. *ȝif*] and R. *cacche hem*] COB om. *for—of*] *forto haue* CB.

¶ "Artow manlyche amonge þi neizbores · of þi mete
and drynke?" 260

¶ "I am holden," quod he, "as hende · as hounde is in
kychyne, † I am as hos-
pitable as a cur
in a kitchen."

Amonges my neizbores, namelich · such a name ich
haue."

¶ "Now god leue neure," quod repentance · "but þow
repent þe rather, † "God grant
that your issue
may have no joy
with your
winnings,

þe grace on þis grounde · þi good wel to bisette, 264

Ne þine ysue after þe · haue ioye of þat þow wynnest,

Ne þi excecuteurs wel bisett · þe siluer þat þow hem
leuest;

And þat was wonne with wronge · with wikked men
be despended.

For were I frere of þat hous · þere gode faith and
charite is, † Were I a friar, I
would not touch a
penny of yours. 268

I nolde cope vs with þi catel · ne owre kyrke amende,

Ne haue a peny to my pitaunce · of þyne, bi my soule
hele,

For þe best boke in owre hous · þeiþe brent golde were
þe leues,

And I wyst wytterly · þow were suche as þow [tellest,]
[Or elles þat I kouþe knowe it · by any kynnes wise.]

Seruus es alterius · cum fercula pinguis queris, 274

Pane tuo potius · vescere, liber eris.

¶ Thow art an vnkynde creature · I can þe nouȝte as-
soille, † I cannot absolve
you till you make
restitution. 276

260. *Artow*] Art þow ROB. þi saue W. *hele*] CB om.
mete and] met and of CB.

261. COB *place* as hende *before*
quod he. *is in*] in his R.

263. *Now*] O om. *leue*] leue þee
or leue þee W. *neure*] CB om.

265. *ysue*] vssue R; heires WCB;
eyres O.

266. *wel*] COB om. *þe*] þi O.

267. *be*] B om.

269. *nolde*] wolde nouȝt R. *kyrke*] W.
cherche R.

270. *of -hele*] so god my soule

271. *brent*] brend RB.

272. [*tellest* WCROB] tellethe L;
but the line is marked for correction.

273. LWRO omit this line, but it
is found in CBC2, and in Crowley's
text, which has *kindes wyt for kynnes*
wise. *I quote it from C.*

274. *cum*] dum W.

275. *potius*] potius (*printed* potius)
W.

276. *þe nouȝte*] nouȝt þe CB.

Til þow make restitucioun · and rekne with hem alle,
 And sithen þat resoun rolle it · in þe regystre of heuene,
 That þow hast made vche man good · I may þe nouzte
 assoille ; 279

Non dimittitur peccatum · donec restituatur ablatum, &c.

† All who touch
 your money must
 make restitution
 at the last day."

¶ For alle þat [haue] of þi good · haue god my trouthe !
 [Ben] holden at þe heighe dome · to helpe þe to restitue.
 And who so leueth nouzte þis be soth · loke in þe
 sauter glose, 282

† Ps. li. 6.
 (l. 8. Vulg.)

In *miserere mei deus* · where I mene treuthe,

Ecce enim veritatem dilexisti, &c.

¶ Shal neuere werkman in þis worlde · þryue wyth þat
 þow wynnest ; 284

† Ps. xviii. 26.
 (xvii. 26. Vulg.)

Cum sancto sanctus eris · construe me þat on englische."

¶ Thanne wex þat shrewe in wanhope · and walde haue
 hanged him-self,

[Fol. 21.]

Ne hadde repentaunce þe rather · reconforted hym in
 þis manere,

† Repentance bids
 him pray for
 mercy.

"Haue mereye in þi mynde · and with þi mouth
 biseche it, 288

For goddes mereye is more · þan alle hise other werkes ;

† Ps. cxliv. 9
 (Vulgate).

Misericordia eius super omnia opera eius, &c.

¶ And al þe wikkednesse in þis worlde · þat man
 myzte worche or thynke,

Ne is no more to þe mereye of god · þan in þe see a glede ;

277. R *inserts quod* repentance plowman.
after restitucioun.

278. *it*] þe C ; B *om.*

279. *assoille*] saue R. *donec*] nisi
 R. *ablatum*] oblatum WCB.

280. [*haue* C] haue B ; han WO ;
 hath LR.

281. [*Ben* WCOB] Is LR. *holden*]
 haldynge R. *to* (2)] R *om.*

282. *nouzte þis be*] this be nouzt
 CB. *þe*] a R.

283. *After &c. follows in R only the*
curious line, þere is no laborere wolde
leue with hem · þat knoweth peres þe

284. *Shal*] For schal R.

285. *construe—englische*] C *om.*
me þat] me þis W ; þou me þat B.

286. *þat*] þe R. *him-self*] hym W.

287. *reconforted*] confortd R.
hym] CB *om.*

289. LOR *preserue*, WCB *omit, the*
Latin quotation, eius] domini R.

290. *þe*] O *om.* *in*] of O. *þis*]
 C *om.* *worche*] do COB.

291. *Ne is*] Nis WCOB. [*quasi*
 WCOB] L *om.* *sintilla*] *so in W*
(though printed scintilla).

*Omnis iniquitas quantum ad misericordiam dei,
est [quasi] sintilla in medio maris.*

¶ For þi haue mercy in þi mynde · and marchandise, † “Give up your trading,” said Repentance.
leue it, 292

For þow hast no good grounde · to gete þe with a wastel,

But if it were with thi tonge · or ellis with þi two hondes.

For þe good þat þow hast geten · bigan al with false- † That which you won, you won falsely.
hede,

And as longe as þow lyuest þer-with · þow zeldest nouȝte, but borwest. 296

¶ And if þow wite neuere to whiche · ne whom to restitue, † If you know not whom to repay, give your money to the bishop.

Bere it to þe bisschop · and bidde hym of his grace,

Bisette it hym-selue · as best is for þi soule.

For he shal answeere for þe · at þe heygh dome, 300

For þe and for many mo · þat man shal ȝif a reken- † He shall answer for you.
ynge.

What he lerned ȝow in lente · leue þow none other,

And what he lent ȝow of owre lordes good · to lette ȝow fro synne.”

GULA.

VI. GLUTTONY.

¶ Now bigynneth glotoun · for to go to schrifte, 304 † Glutton goes to church to confess, but on the way Beton the brewster hails him.

And kaires hym to-kirke-ward · his coupe to schewe.

¶ Ac Beton þe brewestere · bad hym good morwe,

And axed of hym with þat · whiderward he wolde.

¶ “To holi cherche,” quod he · “forto here masse, 308

295. *bigan*] hit began B.

297. *wite*] wost COB. *restitue*] restitute R; make restitucioun B.

301. *for*] COB *om*.

303. *Corruptly made into two lines* in COB.

And what he lente yow of his goode · to wite yow fro synne,
For he sholde helpe yow · of oure lordes goode C.

304. GULA] LWCOCz.

305. *kares*] karies WB. *kirke*] cherche R. *coupe*] culpe B.

306. *Ac*] And W; An C.

307. *axed*] asked WR. *of*] at W. *hym*] B *om*. *whiderward*] whider B.

308. *cherche*] kirke O. *forto*] to CB.

She offers him
ale; he asks if it
is spiced; she
says, yes.

And sithen I wil be shryuen · and synne namore."

¶ "I haue gode ale, gossib," quod she · "glotoun,
wiltow assaye?"

"Hastow auzte in þi purs · any hote spices?"

¶ "I haue peper and piones," quod [s]he · "and a
pounde of garlike, 312

A ferthyngworth of fenel-seed · for fastyngdayes."

Glutton goes in.

There were Cis
the shoemaker's
wife, Wat the
warrener,
Tim the tinker,

61

Hick the ostler,
Hugh the needle-
seller, Clarice of
Cock lane, the
clerk of the

[Fol. 21 b.]

church,
Sir Piers of
Pridie, Pernel of
Flanders, a
ribibe-player, a
rateacher, and
many others,
who all welcomed
Glutton.

Clement the
cobbler offers to
barter his cloak,
and Hick the
ostler his hood.

¶ þanne goth glotoun in · and grete othes after;

Cesse þe souteresse · sat on þe benche,

Watte þe warner · and his wyf bothe, 316

Tymme þe tynkere · and tweyne of his prentis,

Hikke þe hakeneyman · and hughe þe nedeler,

Clarice of cokkeslane · and þe clerke of þe cherche,

Dawe þe dlykere · and a dozeine other; 320

Sire Piers of Pridie · and Peronelle of Flaundres,

A ribibour, a ratonere · a rakyer of chepe,

A ropere, a redyngkyng · and Rose þe dissheres,

Godfrey of garlekehith · and gryfin þe walshe, 324

And vpholderes an hepe · erly bi þe morwe

Geuen glotoun with glad chere · good ale to hansel.

¶ Clement þe cobelere · cast of his cloke,

And atte new faire · he nempned it to selle; 328

Hikke þe hakeneyman · hitte his hood after,

And badde bette þe bochere · ben on his side.

þere were chapmen y-chose · þis chaffare to preise;

310. *wiltow*] woltow W; wilt þou
OB.

311. *purs*] purs, quod he W.

312. *piones*] pionus C; pioyne R;
greynes B. *she*] so in W; she OR;
he LCB; see l. 310.

313. *A*] And a W.

315. *souteresse*] sowestere B.

316. *warner*] waryner B.

317. *Tymme*] Symme CRB. *prentis*]
prentices WCO; prentys R; prentis
B.

318. *hughe*] howe R; hue O.

319. *cokkeslane*] cockislane B. *þe*
clerke] clere C.

320, 321. R transposes these lines.

321. *Sire*] And sire R. *Pridie*]
Pride C. *Peronelle*] Pernele W.

322. *rakyer*] Raker COB.

323. *redyngkyng*] Rydyngkyng C.
dissheres] disshere B; dyssheres
douzter R.

324. *garlekehith*] garlek-hethe R.
gryfin] grifyth R.

325. *erly*] herly R.

326. *Geuen*] Gyuen C. *glad*] good
COB.

328. *atte*] at þe WCOB; to þe R.
he] R om.

330. *ben*] to ben R.

331. *were*] R. om. *y-chose*] chosen
CB.

Who-so haueth þe hood · shuld haue amendes of
þe cloke. 332

¶ Two risen vp in rape · and rouned togideres,
And preised þese penyworthes · apart bi hem-selue ;
þei couth nouȝte bi her conscience · acorden in treuthe,

Then all rose
together, and
chaffered, and
disputed.

Tyl Robyn þe ropere · arose bi þe southe, 336
And nempned hym for a nounpere · þat no debate nere,
[For to trye þis chaffare · bitwixen hem þre.]

Robin the
roper is made
umpire, 62

¶ Hikke þe hostellere · hadde þe cloke,
In couenaunte þat Clement · shulde þe cuppe fille, 340
And haue Hikkes hode hostellere · and holde hym
yserued ;

who decided that
Hick should have
the cloak, and
Clement have
the hood and fill
the cup.

And who-so repented rathest · shulde arise after,
And grete sire glotoun · with a galoun ale.

¶ þere was laughyng and louryng · and “let go þe
cuppe,” 344

Then came much
laughing and
drinking, till
Glutton had
swallowed more

And seten so til euensonge · and songen vmwhile,
Tyl glotoun had y-globbed · a galoun an a lille.

His guttis gunne to [gothely] · as two gredy sowes ;

He pissed a potel · in a pater-noster while, 348

than he could
well hold.

And blew his rounde ruwet · at his rigge-bon ende,

That alle þat herde þat horne · held her nose after,

And wissheden it had be waxed · with a wispe of firses.

332. *Who-so* That whoso W. *haueth*] haue CB; hadde WO. *shuld*] shul CR. *haue*] han W.

333. *Two*] þo R. *vp*] R om.

334. *þese*] þe R.

336. *bi*] R om (!).

337. *nounpere*] nounpere W; noun-
pier C. *nere*] were R.

338. *From* O; also in CBCz; LWR
omit. Crowley has the line, but puts
there for þre.

341. *yserued*] serued CB.

342. *who-so*] who þat COB. *rathest*]
rather COB.

343. *sire*] wele C; wel B; wel sire
O.

345. *seten so*] sitten so R; so setyn
þey C; so þei seten B; so seten O.
songen] syngen R. *vmwhile*] vmb-

while R; ofter while O.

346. *y-globbed*] y-glubbed W;
glubbed O; globed C; swelwid B.
an] and WCROB. *lille*] gille
WCROB.

347. *gunne*] gonne R; bigonne
WC; bigune O. [*gothely* C] gurle,
corrected to gotheli O; gopelen W;
grouly B; godly LR; but in L, the
line is marked for correction. Crowley
prints gothlen. *gredy*] guedy R.

348. *potel*] potel and more B.

349. *And*] He R. *ruwet*] rowet
R; rewet C; ruet B. *rigge-bon*]
rigges bon C; ruggebones W; rigges-
bones R; rigge-bonys O; riegbones B.

350. *þat herde*] R om. *nose*] noses W.

351. *waxed*] waxed COB. *wispe*]
wips R.

He could scarce
stand, and walked
all ways, like a
gleeman's bitch,

63

or a man setting
bird-catching
lures.

He stumbled at
the threshold,
when Clement
caught him and
carried him,

[Fol. 22.]

for which service
he was ill repaid.

His wife put him
to bed, and he
slept all Saturday
and Sunday.

Then he woke
up, rubbed his
eyes, and asked
where the cup
was.

¶ He myȝte neither steppe ne stonde · er he his staffe
hadde; 352

And þanne gan he go · liche a glewmannes bieche,
Somme tyme aside · and somme tyme arrere,

As who-so leyth lynes · forto lacche foules.

¶ And whan he drowgh to þe dore · þanne dymmed
his eighen, 356

He [stumbled] on þe thresshewolde · an threwe to þe
erthe.

Clement þe cobelere · cauȝte hym bi þe myddel,

For to lifte hym alofte · and leyde him on his
knowes;

Ac glotoun was a gret cherle · and a grym in þe lift-
ynge, 360

And coughed vp a caudel · in clementis lappe;

Is non so hungri hounde · in Hertford schire

Durst lape of þe leuynges · so vnlovely þei smaȝte.

¶ With al þe wo of þis worlde · his wyf and his
wenche 364

Baren hym home to his bedde · and brouȝte hym þer-
inne.

And after al þis excesse · he had an accidie,

þat he slepe saterday and sonday · til sonne ȝede to
reste.

þanne waked he of his wynkyng · and wiped his
eyghen; 368

þe fyrste worde þat he warpe · was, “where is þe
bolle?”

352. *ne*] no C.

353. *go*] to goo B. *glewmannes*
glemannes W; glwemannes (*sic*) R.

354. *arrere*] arere WCRB; a rere O.

355. *lynnes*] lymȝerdis B. *lacche*
kacche B.

356. *And*] Ac R. *eighen*] eyȝes R.

357. [*stumbled* WCO] stomlid B;
trembled L; tremled R. *thresshe-
wolde*] preiswald B; þresshfold W.
an] and W &c. *threwe*] throwe C;

ouerþrew B.

359. *hym*] Com. *knowes*] knowes,
altercd to knees C; knees O.

360. *a grym*] grym O; heuy B.

361. *coughed*] cowede R; kowid B.

363. *þe*] þat WCOB. *leuynges*
leuyng R. *þei smaȝte*] hit smacchid B.

365. *home*] R om.

367. *slepe*] sleep WB. *ȝede to*
wente to O; took CB.

369. *þe* (1)] Com.

His [wif] gan edwite hym þo · how wikkedlich he
lyued,

And repentance riȝte so · rebuked hym þat tyme :

† His wife and
Repentance
rebuke him.

¶ “As þow with wordes and werkes · hast wrouȝte
yuel in þi lyue,

372

Shryue þe and be shamed þer-of · and shewe it with þi
mouth.”

¶ “I, glotoun,” quod þe gome · “gylti me ȝelde,

† “I confess that
I have often used
oaths,

þat I haue trespassed with my tonge · I can nouȝte
telle how ofte,

Sworen ‘goddess soule’ · and ‘so god me help and
halidom,’

376

þere no nede ne was · nyne hundreth tymes ;

¶ And ouer-seye me at my sopere · and some tyme at
nones,

† and have been
gluttonous,

þat I glotoun girt it vp · er I hadde gone a
myle,

And y-spilte þat myȝte be spared · and spended on
somme hungrie ;

380

Ouerdelicately on fastyng dayes · drunken and eten
bothe,

And sat some tyme so longe þere · þat I slepe and ete
at ones.

† sometimes
sleeping and eat-
ing both at once.”

For loue of tales in tauernes · to drynke þe more, I
dyned,

And hyed to þe mete er none · whan fastyng dayes
were.”

384

370. [wif WO] witte LRB ; wit C. WC ; hundrid OB.
Cf. Text A.

371. so] þoo so O.

372. yuel] ille COB.

373. shamed] a-schamed OR. þi] COB om.

374. gome] grom W ; goome C.

375. þat] Of þat R.

376. soule] soule and his sydes R.
god—help] help me god R ; me god
helpe W. and halidom] at þe holy
dom B ; W om.

377. ne] W om. hundreth] hundred

378. ouer-seye] ouerseyen W. at
my] atte C ; at þe B.

379. it] COB om.

380. And] And (printed An) W.
y-spilte] spilt COB. spended] spend
R. on somme] vpon þe B.

382. þat I] and R. slepe] sleep
W ; sleped C ; slep R ; slepte O. at]
al at B.

383. to drynke] and for drynke W ;
to ete R.

384. hyed] hized me B.

† "This confession of yours will help you."

¶ "This shewyng shrifte," quod repentance • "shal be meryte to þe."

61

"I vow," said he, "henceforth to observe abstinence."

¶ And þanne gan glotoun grete • and gret doel to make
For his lither lyf • þat he lyued hadde, 387
And avowed [to] fast— • "for hunger or for thurst
Shal neuere fische on þe fryday • defien in my wombe,
Tyl abstinence myn aunte • haue ȝiue me leue;
And ȝit haue I hated hir • al my lyf tyme."

VII. ACCIDIA.

ACCIDIA.

† Sloth comes, asking for a seat.

¶ þanne come sleuthe al bislabered • with two slymy eizen, 392

"I most sitte," seyde þe segge • "or elles shulde I nappe;

I may nouȝte stonde ne stoupe • ne with-oute a stole knele.

Were I brouȝte abedde • but if my taille-ende it made,
Sholde no ryngyng do me ryse • ar I were rype to dyne." 396

† He went to sleep over his prayers.

He bygan *benedicite* with a bolke • and his brest knocked,

And roxed and rored • and rutte atte laste.

[Fol. 22 b.]

"What! awake, renke!" quod repentance • "and rape þe to shrifte."

† Awaked, he says he forgets his *pater noster*.

¶ "If I shulde deye bi þis day • me liste nouȝte to loke; 400

385. *shrifte*] of shryfte B. *meryte*] mercy CB.

386. *þanne*] C *om.* *grete*] to grete RB. *gret*] muche R. *to make*] made O.

387. *lither*] lyher W.

388. [to WCOB] LR *om.* *arowed* to] made his avow to B; *vowede* to O. *thurst*] thruste C.

389. *þe*] WCO *om.* *Shal—defien*] þat neuere fisch on þe Friday • diffie shal B.

390. *haue ȝiue*] hath Iȝeue R.

392. *Accidia*] LWC; ROB *om.*

come] cam WCOB. *bislabered*] byslobred R. *slymy eizen*] slymed eyses R.

393. *shulde I*] I schulde OB.

394. *a*] R *om.*

396. *ryngyng*] þyng B. *ar*] er WCB; ere R; or O.

397. *his*] is C; on his B.

398. *roxed*] raxed W; roskid B.

atte] at þe WO; al out atte B.

399. *What*] COB *om.* *renke*] and þenk B.

400. *If*] Al-þouȝ B. *day*] day quod he R. *liste*] lest R.

- I can nouȝte perfittly my pater-noster · as þe prest it syngeth, † but he knows
rimes about
Robin Hood.
- But I can rymes of Robyn hood · and Randolf erle of
Chestre,
- Ac neither of owre lorde ne of owre lady · þe leste þat
euere was made.
- ¶ I haue made vowes fourty · and for-ȝete hem on þe
morne ; 404
- I parfourned neuere penaunce · as þe prest me hiȝte, † “I never
perform my
penances rightly.
- Ne ryȝte sori for my synnes · ȝet was I neuere.
- And ȝif I bidde any bedes · but if it be in wrath,
þat I telle with my tonge · is two myle fro myne
herte.
- I am occupied eche day · haliday and other, 409 † I am always
occupied with
idle tales.
- With ydel tales atte ale · and otherwhile in cherches ;
- Goddess peyne and his passioun · ful selde þynke I
þere-on.
- ¶ I visited neuere fieble men · ne fettered folke in
puttes, 412
- I haue leuere here an harlotrie · or a somer game of † I had sooner
hear such things
than all that ever
Mark wrote.
- souteres,
- Or lesynges to laughe at · and belye my neighbore,
- þan al þat euere Marke made · Mathew, John, & lucas.
- And vigilies and fastyng dayes · alle þise late I passe,
- And ligge abedde in lenten · an my lemman in myn † In Lent, I lie
in bed till mass
is nearly over.
- armes, 417
- Tyl matynes and masse be do · and þanne go to þe
freres ;

401. *it*] COB *om.*403. *Ac*] And C. *of* (2)] CO *om.*
euere—made] þat is made COB.404. *vowes*] auowes W. *fourty*] fifty
COB. *on þe*] al at CB ; or R ; on O.
morne] morwe WCRO ; morwen B.405. *parfourned*] performed B.406. *Ne*] For B. *synnes*] synne CB.409. *occupied*] ocuped R.410. *atte ale*] at þe Ale WCRO ; at
þe nale B. *in cherches*] in cherche

R ; at chirche W.

411. *þere-on*] on CO ; on it W.412. *fioble*] feble WOB ; seke R.
puttes] pittes COB.413. *haue*] hadde R. *a*] C *om.*
somer game] somer gamen B.414. *lesynges*] lesynges W. *at*] of R.
neighbore] neȝehores WCROB.415. *þan*] R *om* (1). *lucas*] luk B.416. *late I*] I late R.418. *and þanne*] þan C.

Come I to *ite*, *missa est* · I holde me yserued.

† I am shriven
about twice in
two years.

I nam nouȝte shryuen some tyme · but if sekenesse it
make, 420

Nouȝt tweies in two ȝere · and þanne vp gesse I schryue
me.

† Though I am
a priest, I cannot
sol-fa;

¶ I haue be prest and *parsoun* · passynge thretti
wynter,

ȝete can I neither solfe ne synge · ne seyntes lyues rede,

† but I can find
a hare in a field.

But I can fynde in a felde · or in a fourlonge an hare,
Better þan in *beatus vir* · or in *beati omnes* 425

Construe oon clause wel · and kenne it to my paroch-
ienes.

† I can hold
love-days.

I can holde louedayes · and here a Reues rekenynge,
Ac in canoun ne in þe decretales · I can nouȝte rede a
lyne. 428

¶ ȝif I bigge and borwe it · but ȝif it be ytailled,

† I forget what
I borrow.

I forȝete it as ȝerne · and ȝif men me it axe
Sixe sithes or seuene · I forsake it with othes,
And þus tene I trewe men · ten hundreth tymes. 432

† I keep back my
servants' wages.

¶ And my seruauantz some tyme · her salarye is
bihynde,

Reuthe is to here [þe] rekenynge · whan we shal rede
acomptes ;

So with wikked wille and wraththe · my werkmen I
paye.

† I requite
benefits with
unkindness.

¶ ȝif any man doth me a benfait · or helpeth me at
nede, 436

419. *yserued*] *serued* COB.

420. *if*] COB *om.*

421. *schryue*] *miswritten* *shcryue*
in L. *me*] C *om.*

422. *thretti*] twenty B. *wynter*]
yere COB.

423. *ȝete*] And yet W. *solfe*] *solf*
B; *solue* R; *solue* (*printed* *solne*)
W.

426. *oon—wel*] it clausemel R;
me þis clause wel B. *my*] *þi* (!) B.
parochienes] *parissiens* WCOB.

427. *and*] or R.

428. CB *om.* *ne in þe*] nor in W;
ne O.

429. *it* (1)] auzt W. *ȝif* (2)] B *om.*
ytailled] tailed COB.

430. *as*] also B. *ȝerne*] soone O.
axe] aske R.

432. *tene I*] I tene RB. *hundreth*]
hundred WOB.

434. *is*] it is WB. [*þe* WCOB]
LR *om.*

436. *doth*] do COB. *benfait*] bien-
fait WC; *benfect* RO; *bienfet* B.
helpeth] *helpe* COB.

I am vnkynde azein his curteisye · and can nouȝte [Fol. 23.]
vnderstonde it ; 437

For I haue and haue hadde · some dele haukes maneres,
I nam nouȝte lured with loue · but þere ligge auȝte
vnder þe thombe.

¶ The kyndenesse þat myne euene-cristene · kiddle me † I forget the
[fernyere], 440 kindnesses men
do to me.

Sixty sythes I, sleuthe · haue fo[r]ȝete it sith,
In speche and in sparynge of speche · yspilte many a
tyme

Bothe flesche & fische · and many other vitailles ;
Bothe bred and ale · butter, melke, and chese 444 † I waste much
meat and drink."
Forsleuthe in my seruyse · til it myȝte serue noman.

¶ I ran aboute in ȝouth · and ȝaf me nouȝte to lerne,
And euere sith [haue] be beggere · for my foule
sleuthe ;

Heu michi, [quod] sterilem vitam duxi Iuuenilem. 448

¶ “Repentestow þe nauȝte ?” quod repentance · and Sloth falls down
riȝte with þat he swowned, swooning, but
Vigilate wakes
him,

Til *vigilate* þe veille · fette water at his eyȝen,
And flatte it on his face · and faste on hym criede,

And seide, “ware þe fram wanhope · wolde þe bitraye. and bids him
repent.

‘I am sori for my synnes’ · sey so to þi-selue, 453
And bete þi-selue on þe breste · and bidde hym of grace ;

437. *vnkynde*] *vnkende* R ; *vn-*
hende O. *azein*] *ayeins* W ; *azens* O ;
to CB. *his*] W om.

439. *nam*] am WCB. *lured*] *leired*
C ; *lieured* B. *þere ligge auȝte*] *auȝt*
be CB ; if ouȝt lye O. *þe*] R om.

440. *kiddle*] *kudde* R ; *kydden* O.
[*fernyere* WC] *fernezere* RB ; *ferne*
ȝer O ; *farnere* L.

441. *sythes*] *sithe* R. *forȝete*] *for-*
yete W ; *miswritten* foȝete L.

442. *of speche*] OB om ; of *speeches*
C. *yspilte*] I spilt COB ; I spelt R.
a tyme] *tymes* CB.

443, 444. *Boþe flesshe and fische* ·
butter, mylk, an chesse,
Boþe brede an ale · and many

other vitailles COB. *many*] *myn* R.
447. [*haue* C] *haue* I WO ; I *haue*
B ; LR omit ; but the line is marked
for correction in L. Crowley has *haue*.

448. [*quod* RB] *quia* LWCO ;
which spoils the scansion.

449. *Repentestow*] *Repentest* þou
BO ; *Repentest* R ; *Repentedestow* W.
þe] WCO om. *swowned*] *swhounede* R.

450. *eyȝen*] *eyȝes* R ; *ȝen* O.

451, 452. B *transposes these lines.*

451. *it on*] *water* in B. *faste*] R om.

452. *fram*] *fro* CB ; for WO.
wolde] *he wolde* B.

453. *so*] þou B ; WCO om.

454. *bete*] *bette* C. *þe*] þi C. *hym*]

god B.

For is no gult here so grete · þat his goodnesse nys
more."

Then Sloth sat
up and [blesset
himself,]

and vowed he
would always go
to church early
and regularly,

¶ þanne sat sleuthe vp · and seyned hym swithe, 456
And made avowe to-fore god · for his foule sleuthe,

"Shal no sondaye be þis seuene ȝere · but sykenesse it
lette,

þat I ne shal do me er day · to þe dere cherehe,
And heren matines and masse · as I a monke were. 460

Shal none ale after mete · holde me þennes,

attend evensong,
and make
65
amends.

Tyl I haue euensonge herde · I behote to þe Rode.

And ȝete wil I ȝelde aȝein · if I so moche haue,

Al þat I wikkedly wan · sithen I wytte hadde. 464

¶ And þough my liflode lakke · leten I nelle,

þat eche man ne shal haue his · ar I hennes wende:

And with þe residue and þe remenaunt · bi þe Rode
of chestre !

I shal seke treuthe arst · ar I se Rome !" 468

Robert the robber
thought to make
restitution, and
prayed to Christ,
saying,

¶ Robert þe robbere · on *reddite* lokede,

And for þer was nouȝte wher-of · he wepe swithe
sore.

Ac ȝet þe synful shrewe · seyde to hym-selue,

"Christ, that
saved Dismas on
the cross,

"Cryst, þat on caluarye · vppon þe crosse deydest, 472

Tho dismas my brother · bisouȝte ȝow of grace,

And haddest mercy on þat man · for *memento* sake,

So rewe on þis robbere · þat *reddere* ne haue, ^{debeo}

Ne neuere wene to wynne · with crafte þat I owe. 476

[Fol. 23b.]
have mercy
upon me !"

But for þi mykel mercy · mitigacioun I biseche ;

455. *is*] *þer* is B. *no*] no (*printed*
ne) W. *nys*] is CROB.

456. *seyned*] *sayned* C; *blissid* B.

457. *avowe*] *avow* O; *awowe* C; a
vow RB; *anow* (*printed* a vow) W.

458. *but—it*] *but ȝif* *sekenesse* me
R.

459. *ne*] B *om.*

463. *And—I*] What I nam R.

465. *my*] me R.

466. *ne*] ROB *om.*

467. *with þe*] with CO. *þe Rode*]
rode C.

468. *arst*] *erst* WCOB. *ar*] er
WCROB.

469. *Robert*] Robert WCR.

470. *wcpe*] *weped* COB; *wcpte* W.
sore] O *om.*

471. *Ac*] And C.

472. *on*] on þe O.

473. B *omits.* *dismas*] bymas R.

474. *on*] of CO.

475. *haue*] haþ O.

476. *owe*] knowe R.

477. *for*] C *om.* I] O *om.*

Ne dampne me nouzte at domesday · for þat I did so
ille.”

¶ What bifel of þis feloun · I can nouzte faire schewe,
Wel I wote he wepte faste · water with bope his eyen,
And knowleched his gult · to cryst ȝete eftsones, 481

What became of
him I know not ;
yet he wept sore,

þat *penitencia* his pyke · he shulde polsche newe,
And lepe with hym ouer londe · al his lyf tyme,
For he had leyne bi *lutro* · luciferes aunte. 484

66
and vowed
penitence.

¶ And þanne had repentaunce reuthe · and redde hem
alle to knele,

† Repentance
prays for all the
penitents.

“ For I shal biseche for al synful · owre saucoure of
grace,

To amende vs of owre mysdodes · and do mercy to vs
alle.

¶ Now god,” quod he, “ þat of þi goodnesse · gonne þe
worlde make, 488

† “ O God, who
didst suffer man
to commit sin,

And of nauzte madest auzte · and man moste liche to
þi-selue,

And sithen suffredest for to synne · a sikennesse to vs
alle,

And al for þe best, as I bileue · what euere þe boke
telleth,

† for the ultimate
benefit of man-
kind,

O felix culpa! o necessarium peccatum ade! &c.

For þourgh þat synne þi sone · sent was to þis erthe,

And bicam man of a mayde · mankynde to saue, 493

† and wast
made man;

And madest þi-self with þi sone · and vs synful yliche,

Faciamus hominem ad ymaginem et similitu-

† Gen. i. 26 ;

dinem nostram ;

478. *so*] O om.

479. *feloun*] schrewe O.

481. R omits. *gult*] gilt WCO. *eftsones*] efter soones O.

482. *polsche*] polische O ; polissh C ; pulsehe B.

483. *lyf*] C om.

484. *had*] hath R.

488. *he*] R om. (!) *þat*] *precedes* gonne COB. *gonne*] gunne O ; bi-

gonne W. *make*] to make W.

489. *auzte*] alle þynge B.

490. *suffredest*] suffrest COB. *for to*] hym to R ; for O ; for oure B (*which last is clearly wrong here*).

491. *telleth*] telle CB. *peccatum ade*] ade peccatum O.

494. *vs synful*] vs silf B ; CB omit the quotation, and also ll. 495—497. *et similitudinem*] WO om.

† St John iv. 16 ;

*Et alibi : qui manet in caritate, in deo manet,
& deus in eo ;*

† and didst die
upon Good
Friday ;

¶ And sith with þi self sone · in owre sute deydest
On godefryday for mannes sake · at ful tyme of þe
daye, 496

† Eph. iv. 5 ;

† when the sun
was darkened at
noon-day ;

þere þi-self ne þi sone · no sorwe in deth feledest ;
But in owre secte was þe sorwe · and þi sone it ladde,
Captiuum ducit captiuitatem.
¶ þe sonne for sorwe þer-of · les syzte for a tyme
Aboute mydday whan most lizte is · and mele tyme of
seintes ; 500
Feddest with þi fresche blode · owre forfadres in derk-
nesse,

† Isaiah ix. 2 ;

*Populus qui ambulabat in tenebris, uidit lucem
magnam ;*

† and on the third
day didst rise
again ;

And thorw þe lizte þat lepe oute of þe · lucifer was
blent,
And blewe alle þi blissed · in-to þe blisse of paradise.
¶ þe thrydde daye after · þow ȝedest in owre sute, 504
A synful Marie þe seighe · ar seynte Marie þi dame,
And al to solace synful · þow suffredest it so were :

† Mat. ix. 13.

*Non veni vocare iustos, set peccatores ad peni-
tenciam.*

¶ And al þat Marke hath ymade · mathew, Johan, and
lucas,

[Fol. 24.]

Of þyne dougtiest dedes · were don in owre armes. 508

† Jo. i. 14.

Verbum caro factum est, et habitauit in nobis.

ȝ—co] O om.

495. þi] þe R. sute] so in O ;
seute R ; secte W. Crowley has sute.

496. þe] R om.

497. ne] and R.

498. þe] þat R. duxit] duxi CB.

499. les] lees W ; lese C. syzte]
lizt W ; hys lizt O. for] of W.

500. mele] meke (!) B.

504. with] þo with R. fresche
blode] Fleisch & þi blood B. ambula-
bat] ambulat CB.

502. was] it R.

503. blissed] blissed þennes R. þe]
þy C.

504. þow] O om. sute] so in WO ;
suyte CB ; seute R.

505. And] And COB. þe] þow CB.
ar] er WCROB.

506. And] CB om. al] O om.
set] sed R.

507. And] To (!) B.

508. dougtiest] dougty WCROB.
were] was W ; þat weren B.

And bi so moche, me semeth · þe sikerere we mowe
 Bydde and biseche · if it be þi wille,
 þat art owre fader and owre brother · be merciable
 to vs,

And haue reuthe on þise Ribaudes · þat repente hem ^{† we pray Thee,}
 here sore, 512 ^{have mercy on all these penitents."}

þat euere þei wratthed þe in þis worlde · in worde,
 þouȝte, or dedes."

¶ Þanne hent hope an horne · of *deus, tu conuersus* ^{† Then Hope}
uiuificabis [nos,] ^{seized a horn, and}

And blew it with *Beati quorum · remisse sunt iniqui-*
tates, ^{blew it; (Ps. lxx. 20, and xxxi. 1; Vulgate.)}

þat alle seyntes in heuene · songen at ones, 516

Homines & iumenta saluabis, quemadmodum ^{† Ps. xxxv. 7;}
multiplicasti misericordiam tuam, deus, &c. ^(Vulgate.)

¶ A thousand of men þo · thrungen toȝyderes ;
 Criede vpward to cryst · and to his clene moder
 To haue grace to go with hem · treuthe to seke. 519

Then a thousand
men thronged
together, hoping
to find Truth.

¶ Ac þere was wyȝte non so wys · þe wey þider couthe,
 But blustreden forth as bestes · ouer bankes and hilles, 62
 Til late was and longe · þat þei a lede mette,

But no one knows
the way.

Apparailled as a paynym · in pylgrymes wyse.

At last they met
a Palmer in
pilgrim's weeds,

He bare a burdoun ybounde · with a brode liste, 524

a staff in his
hand, a bag and a
bowl by his side,

In a withewyndes wise · ywounden aboute.

A bolle and a bagge · he bare by his syde ;

An hundreth of ampulles · on his hatt seten,

ampulles in his
hat, and marked

Signes of synay · and shelles of galice ; 528

509. *me*] it R. *sikerere*] syker-
loker R.

510. *biseche*] biseche it CB.

511. *to*] til CO.

512. *reuthe*] mercy R. *here*] R om.

513. *wratthed*] wrappeden O ;
wrathe C. *in—worlde*] R om. *dedes*]
dede CO.

514. [*nos*] in R only.

515. *blew*] he blew R.

516. *þat*] Til CB. *deus*] found in
W (but not printed).

518. *Criede*] Cryeden O.

519. *To—go*] Grace to god (!) R.

520. *C omits. was wyȝte*] ne was B.

521. *blustreden*] blosterceden R ;
blustrenden (*sic*) C. *forth*] for C.

522. *þat þei*] til þey C ; til þei wiþ B.

523. *withewyndes*] wiþwynde W ;
wodebyndis B ; swithe wyndes CO.

526. *bolle*] bulle R.

527. *An*] An (*printed* And) W.

hundreth] hundred WROB.

528. *synay*] a sise (!) R.

with crosses and
keys on his cloak.

68

They asked him
whences he came;
and he said, From
Sinal, the
sepulchre,
Bethlehem, and
Babylon.

"Knowest thou
a saint named
Truth; where
dwells he?"

He answers that
he cannot tell.

[Fol. 21 b.]

Enter PIERS THE
PLOWMAN.

"Peter!" quoth
he, "I know him
well.
Conscience and
Common Sense
told me where he
lives.

I have sown his
seed,

And many a cruche on his cloke · and keyes of Rome,
And þe vernicle bifore · for men shulde knowe,

And se bi his signes · whom he souzte hadde. 531

¶ þis folke frayned hym firste · fro whennes he come?

¶ "Fram synay," he seyde · "and fram owre lordes
sepulchre;

In bethleem and in babiloyn · I haue ben in bothe,

In ermoyne, in Alisaundre · in many other places.

þe may se bi my signes · þat sitten on myn hatte, 536

þat I haue walked ful wyde · in wete and in drye,

And souzte gode seyntes · for my soules helth."

¶ "Knowestow ouzte a corseint · þat men calle treuthe?
Coudestow auzte wissen vs þe weye · where þat wy
dwelleth?" 540

¶ "Nay, so me god helpe!" · seide þe gome þanne,

"I seygh neuere palmere · with pike ne with scrippe
Axen after hym er · til now in þis place."

"Peter!" quod a plowman · and put forth his hed, 544

"I knowe hym as kyndely · as clerke doþ his bokes;

Conscience and kynde witte · kenned me to his place,

And deden me suren hym sikerly · to serue hym for
euere,

Bothe to sowe and to sette · þe while I swynke
myghte. 548

I haue ben his folwar · al þis [fifty] wyntre;

Bothe ysowen his sode · and sued his bestes,

529. *a*] CR *om.* *cruche*] *crouche*
WCOB. *keyes*] þe *cayes* R.

530. *knowe*] I-knowe R.

531. *signes*] seynes R.

532. *þis*] þeise O. *frayned*] frey-
neden B.

533. *Fram*] Fro COB (*twice*).
synay] Synay (*printed* Syny) W.

534. *bethleem*] Bedlem COB.

535. *ermoyne*] Armoynye W. *in*
Alisaundre] so *in* W; but *printed*
and *Alisaundre*. *in*] and *in* R.

538. *seules*] soule R.

540. *Coudestow*] kowd-*t*ow COB.

auzte] CB *om.* *þe*] þe *ryte* B. *wy*
wyze R; he COB.

541. *me*] mote me B.

542. *seygh*] ne sauþ B. *scrippe*
scrippe wende O.

543. *Axen*] Asken W. *til*] COB
om.

545. *bokes*] booke COB.

547. *deden*] diden W; dide C.
suren hym] suren hem R; swere COB.

549. [*fifty*] WCOB; forty LR;
Crowley has fifty. Cf. Pass. VI. 85.

550. *ysowen*] I-sowe R; sowen CB;
sowe O. *sued*] fedde CO; feed B.

With-Inne and with-uten · wayted his profyt.
 I dyke and I delue · I do þat treuthe hoteth ;
 Some tyme I sowe · and some tyme I thresche,
 In tailoures crafte and tynkares crafte · what treuthe
 can deuyse,

I weue an I wynde · and do what treuthe hoteth.
 ¶ For þouȝe I seye it my-self · I serue hym to paye ; 556
 Ich haue myn huire [of hym] wel · and otherwhiles more ;
 He is þe pretest payer · þat pore men knoweth ;
 He ne with-halt non hewe his hyre · þat he ne hath it
 at euen.

69
 and everywhere
 watched his
 profit ; and I
 please him well.

He pays me
 well."

He is as low as a lombe · and loueliche of speche, 560
 And ȝif ȝe wilneth to wite · where þat he dwelleth,
 I shal wisse ȝow witterly · þe weye to his place."

¶ "Ȝe, leue Pieres," quod þis pilgrymes · and profered
 hym huire

The pilgrims then
 offer Piers money,
 which he refuses.

For to wende with hem · to treuthes dwellyng place. 564
 ¶ "Nay, bi my soules helth," quod pieres · and gan forto
 swere,

"I nolde fange a ferthyng · for seynt Thomas shryne !
 Treuthe wolde loue me þe lasse · a longe tyme pere-
 after ! 567

Ac if ȝe wilneth to wende wel · þis is þe weye thider,
 [þat I shal say to yow · and sette yow in þe soþe.]

¶ Ȝe mote go þourgh mekenesse · bothe men and wyues,
 Tyl ȝe come in-to conscience · þat cryst wite þe sothe,
 þat ȝe louen owre lorde god · leuest of alle þinges, 572
 And þanne ȝowre neighbores nexte · in non wise apeyre

But he tells them
 to go through
 Meekness, till
 they come to
 Conscience.

70

551. *wayted*] I-wayted R.

552. *I do*] & do OB. *treuthe*] he
hoteth] me hoteth B.

555. *an*] and WCROB. *weue*—
wynde] wynde and wede B. *do*] I do
 C. *hoteth*] me hoteth B.

557. [*of hym* R] LWCROB om.

559. *He ne*] He CROB. *non*—
hyre] no men here huyre R; noon
 hynen his hire B. *þat*—*euen*] þat
 þei ne haue it anone R.

564. *treuthes*] treuthe C.

565. *soules helth*] soule CB; soules
 helpe (*printed* helpe) W; soule perel
 R.

566. *fange*] fonge RB.

567. *a*] COB om. *pere-after*] after
 COB.

568. *ȝe*] yow W.

569. *From* C; also in OBC2; LWR
 and Crowley omit.

571. *in-to*] to COB.

* Next (says he)
cross the brook
called Be-buxom-
of-speech by the
ford called
Honour-your-
fathers.

Pass by Swear-
not-in-vain and
the croft called
Covet-not;

also by the stocks
named Steal-not
and Slay-not.

Turn aside from
the (+ hill) Bear-
no-false-witness,

¶ 1

Otherwyse þan þow woldest · he wrouzte to þi-selue.

¶ And so boweth forth bi a broke · beth-buxom-of-speche,

Tyl 3e fynden a forth · 3owre-fadres-honoureth, 576

Honora patrem & matrem, &c. :

Wadeþ in þat water · and wascheth 3ow wel þere,

And 3e shul lepe þe liztloker · al 3owre lyf tyme.

And so shaltow se swere-nouzte · but-if-it-be-for-nede-

And-namelich-an-ydel · þe-name-of-god-almyȝti. 580

¶ þanne shaltow come by a crofte · but come þow nouzte þere-Inne;

That crofte hat coueyte-nouzte · mennes-catel-ne-her-wyues,

[Fol. 25.]

Ne-none-of-her-seruauntes · þat-noyen-hem-myȝte. 583

Loke 3e breke no bowes þere · but if it be 3owre owne.

¶ Two stokkes þere stondeþ · ac stynte 3e nouzte þere, They [hatte] stele-nouzte, ne-slee-nouzte · stryke forth by bothe;

And leue hem on þi left halfe · and loke nouzte þere-after;

And holde wel þyne haliday · heighe til euen. 588

Thanne shaltow blenche at a berghe · bere-no-false-witness,

He is frithed in with florecines · and other [fees] many; Loke þow plukke no plante þere · for peril of þi soule.

574. *þi-selue*] þe-selue O.

575. *boweth*] bouh R; bowe CB. *beth*] be R; bees C. *of*] of þi R.

576. *forth*] forthe RB; foorþe O; ford W; forde C. *honoureth*] 3e honoure O.

577. *in*] in-to B. *þat*] O om. *wascheth*] wasshe WC. *þere*] þer-Inne W.

578. *þe*] C om. *liztloker*] lighter C; liztlier OB.

579. *shaltow*] schalt þow R. *se*] O om. *if*] B om.

580. *an*] on W; in OB.

581. *þow*] COB om.

582. *That*] þe R. *mennes*] men

CR. *catel*] R om (!).

583. *noyen*] anaien B.

584. *3e*] þow R. *3owre*] on 3oure R.

585. *sondeþ*] stonde CB. *ac*] and C.

586. [*hatte* CR] hatten OB; higte W; hat L. *ne*] & W. *by bothe*] bifore COB.

589. *blenche*] written more like blenche in L; blenche W. Cf. Text A. *berghe*] beruh R; beru3 O.

590. *He*] R om. *frithed in*] florischild wiþ-Inne B. [*fees* WCRB] foes L; foos O.

591. *þow*] 3e R. *þi soule*] 3oure soules R.

¶ þanne shal 3e se sey-soth- · so-it-be-to-done- 592 and then shall ye
In-no-manere-ellis-nau3te- · for-no-mannes-biddynge. see Say-sooth.

¶ þanne shaltow come to a courte · as clere as þe sonne, So shall ye come
þe mote is of mercy · þe manere aboute, 595 to a court, with
And alle þe wallis ben of witte · to holden wille oute ; walls of Wit, and
And kerneled with crystendome · man-kynde to saue, battlements of
Boterased with bileue-so- · or-þow-beest-nou3te-ysaued. Christendom,

¶ And alle þe houses ben hiled · halles and chambres, with houses that
Wit[h] no lede, but with loue · and lowe-speche-as-bre- are roofed with
theren. Love-as-brethren.

600

þe brugge is of bidde-wel- · þe-bette-may-þow-spede ; † The bridge is
Eche piler is of penaunce · of preyeres to seyntes, Pray-well.

Of almes dedes ar þe hokes · þat þe gates hangen on.

¶ Grace hatte þe gateward · a gode man for sothe, 604 Grace is the gate-
Hys man hatte amende-3ow · for many man him keeper, and his
knoweth ; man is called
Amend-you, to
whom give a
token.

Telleth hym þis tokene · þat treuthe wite þe sothe ;

‘I parfourned þe penaunce · þe preest me enioyned,

And am ful sori for my synnes · and so I shal euere, 608

Whan I þinke þere-on · þeighe I were a pope.’

¶ Biddeth amende-3ow meke him · til his maistre ones, Ask Amend-you
To wayne vp þe wicket · þat þe womman shette, to pray his
Tho Adam and Eue · eten apples vnrosted ; 612 master to open
the wicket-gate
of Paradise.

*Per eum cun[c]tis clausa est, & per mariam
virginem [iterum] patefacta est ;*

592. *se*] R *om*.

593. *no*] none RB ; good W.

595. *þe mote*] þat moot hit B. *of*]
O *om*. *manere*] Manoir W.

596. *And*] CB *om*.

597. *kerneled*] I-carneled R. *man-
kynde*] þat kende R.

598. *Boterased*] Botrased W ; Bi-
trased C ; I-buterased R ; Bretaskid B.

599. *And*] O *om*. *hiled*] I-hyled R ;
helied B. *halles*] halle B. *chambres*]
chambre C.

600. *With*] Wit L ; *but the line is
marked for correction*.

601. *brugge*] bygge COB. *may*]

maist B.

602. *Eche*] Ilke C. *preyeres*]
prayer C ; preyer O ; preiere B.

603. *almes dedes*] almeis dede C.
þe (1)] þo B. þat] COB *om*.

604. *hatte*] hotiþ B.

605. *hatte*] hotiþ B. *for*] R *om*.
man] men WB.

607. *parfourned*] parfournied R ;
performed B. þe (2)] þat þe W.

611. *wayne*] wayne OB ; wayne
or wayue LRC ; waynen *or wayuen*
(*printed wayven*) W.

612. [*iterum*] in R only. See
note.

¶ For he hath þe keye and þe [cliket] · þouȝ þe kyng
slepe.

And if grace graunte þe · to go in in þis wise,
þow shalt see in þi-seluc · treuthe sitte in þine herte,
In a cheyne of charyte · as þow a childe were, 616
To suffre hym and segge nouȝte · aȝein þi sires wille.

Take heed of
Wrath-thee,
[Fol. 25 b.]

¶ Ac bewar þanne of wrath-þe · þat is a wikked shrewe,
He hath enuye to hym · þat in þine herte sitteth ;
And pukketh forþ pruyde · to prayse þi-seluen. 620
þe boldnesse of þi bienfetes · maketh þe blynde þanne,
And þanne worstow dryuen oute as dew · and þe dore
closed,

lest ye be driven
out,

and the door be
closed and locked
against you.

Kayed and [cliketed] · to kepe þe with-outen ;
Happily an hundreth wyntre · ar þow eft entre. 624
þus myght þow lesen his loue · to late wel by þi-seluc,
And neuere happiliche efte entre · but grace þow haue.

But there are also
seven sisters
there at the gates,

¶ Ac þere [aren] seuene sustren · þat seruen treuthe
euere,
And aren porteres of þe posternes · that to þe place
longeth. 628

called Abstinence,
Humility,
Charity, Chastity,

þat one hat abstenence · and humilite an other,
Charite and chastite · ben his chief maydenes,

613. *he*] scho C. [*cliket* WCB]
clikat LR. *þouȝ*] þouȝ þat B.

614. *in in*] in WCROB ; but see
Text A.

615. *sitte*] W om.

617. *segge*] saye C. *segge nouȝte*]
to segge (!) R. *þi sires*] thy eires C ;
þyn heiris B.

618. *Ac*] And WC. *wrath-þe*]
Wratthe CB. *shrewe*] sherewe W.

619. *to*] til COB.

620. *pukketh*] pukkes C ; pucketh
R ; poukeþ O ; pokeþ WB. *forþ*] for
C ; R om.

621. *bienfetes*] benefetes R ; bien-
faittes CB ; beenfetis O. *maketh*]
make C.

622. *þanne*] O om. *worstow*] worst
þou B ; worstest þeu O. *dryuen*]

dryues C. *dew*] deuh R ; a dew CB.
closed] I-closed R.

623. *Kayed*] I-cayed R ; Keyed
WCOB. [*cliketed* CB] clikated L ;
cliketted W ; I-clycated R.

624. *hundreth*] hundred WOB.
ar] er WCOB.

625. *myght þow*] myȝtist þou O ;
myȝtestow W ; myȝtow R.

626. *but*] til O.

627. *Ac*] And WC. [*aren* R] are
W ; ar L ; been O ; ben B ; be C ;
see next line. *sustren*] sistren O ;
systers C ; ȝiftes (!) R.

628. *aren*] arn W ; been O ; ben
B ; be C. *porteres*] portes C. *of*]
ouer R. *þe* (2)] C om.

629. *humilite*] vmblete R.

Pacience and pees · moche poeple þei helpeth,
 Largenesse þe lady · heo let in ful manye ; 632
 Heo hath hulpe a þousande oute · of þe deuceles pon-
 folde.

73
 Patience, Peace,
 and Bounty.

¶ And who is sibbe to þis seuene · so me god helpe !
 He is wonderliche welcome · and faire vnderfongen.
 And but if 3e be syb · to summe of þise seuene, 636
 It is ful harde bi myne heued," quod Peres · "for any
 of 3ow alle

Without their
 aid it is hard to
 gain entrance at
 that gate."

To geten ingonge at any gate þere · but grace be þe
 more."

¶ "Now, bi cryst," quod a cutpurs · "I haue no
 kynne þere !" 639

The cut-purse,
 the ape-ward, and
 wafer-maker
 declare they have
 no kindred there ;

"Ne I," quod an apewarde · "bi auzte þat I knowe !"
 ¶ "Wite god," quod a wafrestre · "wist I þis for
 sothe,

Shulde I neuere ferthere a fote · for no freres prechyng."

¶ "3us," quod Pieres þe plowman · and pukked hem
 alle to gode, 643

but Piers tells
 them Mercy
 dwells there also,
 who is of kin to
 all sinful men.

"Mercy is a maydene þere · hath myzte ouer hem alle ;
 And she is syb to alle synful · and her sone also ;
 And þoruze þe helpe of hem two · (hope þow none
 other),

þow myzte gete grace þere · bi so þow go bityme."

¶ "By seynt Poule," quod a pardonere · "peraurenture
 I be nouzte knowe þere, 648

† A pardonere
 says he will fetch
 his box.

632. *heo*] he R ; she WOB ; sho C. *in*] out (!) O.

633. *Heo*] Sche OB ; Sho C. *hulpe*] *so in* R ; holpe WCO ; holpen B. *ponfolde*] pondfolde R ; punfolde WB ; pounfolde C ; pynfold O.

634. *who*] who so CB.

636. *if*] if þat R. *3e*] he B.

638. *ingonge*] ingong O ; Ingange C ; in-going WB. *any*] þe COB.

640. *Ne*] Nor WCB ; Nou O. *I(2)*] I kan W.

641. *Wite god*] God wot B. *wa-*

frestre] waferer OB. *for*] R om.

642. *Shulde*] Shul C. *freres*] frere R.

643. *3us*] 3is B ; 3is WC. *pukked*] poukede O ; poked WRB ; pute C. *hem*] the (*miseritten* for them) C ; O om.

644. *a*] as C. *hath*] and haþ B. *hem*] WCOB om.

647. *þere bi*] þere · bi LO ; þere · be R ; þere W ; þerþy CB.

648. *knowe þere*] welcome R.

I wil go fecche my box with my breuettes · and a bulle
with bisshopes *lettres* !”

† A common
woman says she
will follow him.

“ By cryst,” *quod* a comune womman · “ þi companye
wil I folwe,

þow shalt sey I am þi sustre · I ne wot where þei
bicomē.” 651

649. *go*] COB *om.* *fecche*] *fette* B. *bisshopes*] *bisshope* C.

PASSUS VI.

Passus Sextus.

“**T**his were a wikked way · but who-so hadde a gyde 71
 That wolde folwen vs eche a fote ;” · þus þis folke The pilgrims say
that they need
a guide;
 hem mened.

Quatz Perkyn þe plouman · “bi seynt Peter of Rome, Piers says he will
guide them, when
[Fol. 26.]
 I haue an half acre to eryl · bi þe heighe way ; 4
 Hadde I eried þis half acre · and sowen it after,
 I [wolde] wende with 3ow · and þe way teche.” he has ploughed
his half-acre.

¶ “þis were a longe lettynge” · quod a lady in a “That were long
to wait,” said a
lady; “and what
shall we women
do meanwhile?”
 sklayre,
 “What sholde we wommen · worche þere whiles?” 8

¶ “Somme shal sowe [þe] sakke,” quod Piers · “for
 shedyng of þe whete ;

And 3e, louely ladyes · with 3oure longe fyngres, Piers tells them
to sew chasubles,
 þat 3e han silke and sendal · to sowe, whan tyme is,
 Chesibles for chapelleynes · cherches to honoure. 12

¶ Wyues and wydwes · wolle & flex spynneth,

TITLE. Passus Sextus LOB; C
adds, de visionē; WR *add*, de visionē,
 vt supra.

3. (CB omit.

5. *eried*] hered R. *sowen*] I-sowen
 R.

6. [*wolde* WOB] wil LR; wyl C.

7. a (3)] retained in W (but omitted
 in the printed edition). *sklayre*]

Scleyre W; slaire C.

8. CB omit. *þere whiles*] so in R;
 þe whyles O; þe while W.

9. *shal*] schal R; shul WC;
 shullen B. [*þe* WCROB] L om.
þe whete] whete CB.

10. *ladyes*] lady B.

11. *han*] haue WRCB. *sendal*]
 sandel WC.

Maketh cloth, I conseille 3ow · and kenneth so 3owre
douztres ;

to clothe the
naked,
75

þe nedy and þe naked · nymmeth hede how hij liggeth,
And casteth hem clothes · for so comaundeth treuthe. 16
For I shal lene hem lyfode · but 3if þe londe faille,
Flesse and bred bothe · to riche and to pore,
As longe as I lyue · for þe lordes loue of heuene.

and to help the
poor labourers.

¶ And alle manere of men · þat þow mete and drynke
lybbeth, 20

Helpith hym to worche wigtliche · þat wynneth 3owre
fode."

A knight declares
he will help Piers
to labour.

¶ "Bi crist," quod a kny3te þo · "he kenneth vs þe
best ;

Ac on þe teme trewly · tau3te was I neuere.

Ac kenne me," quod þe kny3te · "and, bi cryst, I wil
assaye !" 24

Piers says he will
work for both, if
the knight will
guard the church
from wasters,

¶ "Bi seynt Poule," quod Perkyn · "3e profre 3ow so
faire,

þat I shal swynke and swete · and sowe for vs bothe,
And oper laboures do for þi loue · al my lyf tyme,
In couenaunt þat þow kepe · holikirke and my-selue 28
Fro wastoures and fro wykked men · þat þis worlde
struyeth.

and hunt hares
and foxes, and
76

¶ And go hunte hardiliche · to hares and to foxes,
To bores and to brockes · þat breketh adown myne
hegges,

14. *Maketh*] Make C. *kenneth so*]
kennes C ; kennyþ B.

15. *nymmeth*] takes C. *hij lig-*
geth] þei liggeþ W ; þey ligge COB ;
a lyggeth R.

16. *casteth*] castes C. *hem*] hym
R. *comaundeth*] biddiþ O ; com-
aunde C.

17. *lene*] *so in* LOB ; *lene or leue*
RC ; *lenen or leuen* (*printed leuen*)
W.

19. *þe*] oure O.

20. *lybbeth*] lyues C.

21. *Helpith*] Helpes C. *nynneth*]

wynnes C.

23. *Ac*] And C. *tau3te*] caught
(*so miswritten*) C.

24. *Ac*] But W ; And C. *bi cryst*]
COB om.

26. *sowe*] saw C.

27. *laboures*] laboreres R.

28. *In the margin of O*—þe lyuyng
of trewe knyztis. *my*] þy C.

29. *fro*] COB om. *struyeth*] strueth
R ; struthes C ; stroyen O ; stroieþ
B ; destruyeth W.

31. *brockes*] bukkes R. *adown*]
doun W. *myne*] men B.

to be true of
tongue,

And þat þow be trewe of þi tonge · and tales þat þow
hatie, 52

But if þei ben of wisdomē or of witte · þi werkmen to
chaste.

and to avoid
ribalds,

Holde with none harlotes · ne here nouȝte her tales,
And nameliche atte mete · suche men eschue ;
For it ben þe deueles disoures · I do þe to vnder-
stande." 56

The knight again
assents,

¶ "I assente, bi seynt Iame" · seyde þe kniȝte þanne,
"Forto worche bi þi wordes · þe while my lyf dureth."

??

¶ "And I shal apparaille me," quod Perkyn · "in
pilgrimes wise,

And wende with ȝow I wil · til we fynde treuthe ; 60

Piers [† says he
will get] ready to
go, and take with
him corn to sow,

¶ And cast on me my clothes · yelouted and hole,
My cokeres and my coffes · for colde of my nailles,
And hange myn hopper at myn hals · in stede of a
scrippe ;

A busshel of bredeorne · brynge me þer-inne ; 64

For I wil sowe it my-self · and sitthenes wil I wende
To pylgrymage as palmers don · pardoun forto haue.

promising that
all who help him
shall have [† leave
to glean] in
harvest,

¶ Ac who so helpeth me to erie · or sowen here ar I
wende,

Shal haue leue, bi owre lorde · to lese here in heruest, 68
And make hem mery þere-myddē · maugre who-so
bigruccheth it.

52. *þat þow*] COB *om.* *þi*] R *om.*
tales—hatie] loke þow tales hatye CO ;
loke talis þat þow hate B.

53. *þei*] it COB. *of* (1)] C *om.*
of (2)] COB *om.* *chaste*] chastie CR ;
chastise OB.

54. *with*] nauȝt with R.

55. *atte*] at þe WCR ; at O ; at þi B.

56. *it ben*] it beth R. *þe* (1)] þo
B. *vnderstande*] vnderstone C.

57. *seyde—kniȝte*] þe knyȝt sayde
COB.

59. *In margin of* O—How peers
goop on pilgrimage. *And*] COB *om.*

61. *me*] WCOB *om.* *cast—clothes*]
on my clopis caste B. *yelouted*] bope

clowtede B. *hole*] I-hole R.

62. *coffes*] cusses CRO ; cussus B.

63. *hopper*] glossed in OC2—i. a
seed leep. *a*] þe B.

65. *sowre*] saw C. *and*] B *om.*
sitthenes] siþenes W ; sytthen R ;
siþen C ; seþen B.

66. *To*] On B. *for*] O *om.*

67. *Ac*] And WCB. *or*] and W.
here] CB *om.* *ar*] er WCOB ; ere R.

68. *lese here*] lacche her C ; lacche
hire OB.

69. *And*] Ac B. *hem*] COB *om.* ;
hym R. *þere-myddē*] þer-with C.
bigruccheth it] gruccheth C ; grucchip
O ; grucche B ; it be-grucche R.

¶ And alkyn crafty men · þat konne lyuen in treuthe, and that he will
I shal fynden hem fode · þat feithfulliche libbeth. find all their food,

¶ Saue Iakke þe iogeloure · and Ionet of þe stues, 72 except Jack the
And danyel þe dys-playere · and denote þe baude, juggler, and
And frere þe faytoure · and folke of his ordre, Janet of the
And Robyn þe Rybaudoure · for his rusty wordes, stews, and
Treuthe tolde me ones · and bad me tellen it after, 76 Robin the tale-
Deleantur de libro riuentium · I shulde nouzte dele teller, a worthless
Psalm lxxviii. 29.

with hem ;

For holicherche is hote of hem · no tythe to take, [Fol. 27.]

Quia cum iustis non scribantur ;

88

They ben ascaped good auenture · now god hem
amende !”

¶ Dame worche-whan-tyme-is · Pieres wyf hiȝte, 80 Piers' wife is
His douȝter hiȝte do-riȝte-so · or-þi-dame-shal-þe-bete, named Work-
His sone hiȝte suffre-þi-souereynes · to-hauen-her-wille, when-time-is, his
Deme-hem-nouȝte-for-if-þow-doste · þow-shalt-it-dere- daughter is Do-
Obey-your-king, and his son is
abugge.

“Late god yworth with al · for so his worde techeth ; 84

¶ For now I am olde and hore · and haue of myn owen, Piers says he is
To penaunce and to pilgrimage · I wil passe with þise other. old, and mu-
For-þi I wil, or I wende · do wryte my biqueste. t make his will.

In dei nomine, amen · I make it my-seluen. 88 THE TESTAMENT.
He shal haue my soule · þat best hath yserued it, “I bequeath my
And fro þe fende it defende · for so I bileue, soul to Him that
Til I come to his acountes · as my *credo* me telleth, best deserves it,

70. *alkyn*] alle kynne WOR.

71. *libbeth*] lyuees C.

72. *Iakke*] Iagge W. *stues*] stuwes
W; stewes C; stiues R; styuehous B.

73. *dys-playere*] dees-pleyere WCO.
denote] Enote CB; cuot O.

74. *his*] hire W. B *has*—And þe
frere faytour · wiþ al his hool ordre.

76. *it*] hit forþ B.

77. *I—hem*] CB om.

78. *hote*] hoten O. *take*] aske R.
Quia] so in W; misprinted Qui.

79. *now*] but O; WCB om.

80. *worche*] werche wel B.

82. *souereynes*] suflereignes C.
to] RO om.

83. *doste*] do CB. *it*] ful O; is C.
abugge] a-bygge C; abiegge B.

84. CB omit. *so*] O om.

86. *to*] CO om.

87. *or*] er WCOB; ar R. *biqueste*]
queste R.

88, 89. *In—soule*] one line in R.

89, 90. *þat best, &c.*] one line in
R. *yserued*] deserued W. *it defende*
—*bileue*] I-kep'd it R.

91. *credo me*] crede R.

To haue a relees and a remissioun · on þat rental I
leue. 92

and my body to
the church, that
takes tithe of my
corn.

¶ þe kirke shal haue my caroigne · and kepe my
bones ;

For of my corne and catel · he craued þe tythe.

I payed it hym prestly · for peril of my soule,

79

Forthy is he holden, I hope · to haue me in his
masse, 96

And mengen in his memorye · amonge alle crystene.

My wife shall
haue my lawful
winnings, for my
debts are all paid.

¶ My wyf shal haue of þat I wan · with treuthe and
nomore,

And dele amonge my douȝtres · and my dere children.

For þowghe I deye to-daye · my dettes ar quitte, 100

I bare home þat I borwed · ar I to bedde ȝede.

With the residue
will I worship
Truth, and be
His pilgrim."

¶ And with þe residue and þe remenaunte · bi þe Rode
of Lukes !

I wil worschip þer-with · treuthe bi my lyue,

And ben his pilgryme atte plow · for pore mennes
sake. 104

My plow-fote shal be my pyk-staf · and picche atwo
þe rotes,

And helpe my culter to kerue · and clense þe forwes."

Piers and the
pilgrims set about
ploughing, and
many workmen
help him.

¶ Now is perkyn and his pilgrymes · to þe plowe
faren ;

To erie þis halue acre · holpyn hym manye. 108

Dikeres & delueres · digged vp þe balkes ;

þere-with was perkyn apayed · and preysed hem faste.

Other werkemen þere were · þat wrouȝten ful ȝerne,

92. *a* (2)] *O om.* leue] bileue CB.

93. *caroigne*] cariogne C; carayne RB.

94. *he*] she WB. *þe*] R *om.*

95. *hym*] ful W; hem B.

99. *children*] childres R; childerne C.

100. *deye*] deyede R. *dettes* —
quitte] dette is I-quitied R; dettes
are quyte W.

101. *ar*] er WCOB.

102. *and*] of CB.

104. *atte*] at þe RB; at CO.

105. *plow-fote*] ploughwes foot B;
plow-pote R; plow-foot WC. *pyk-*
staf] pikid staf B. *and—rotes*] to
picche a-two rotis B. *atwo*] at R.

107. *his*] hise WC; þese R.

108. *þis*] *so in* W; *misprinted* his.
holpyn] þer helpen B.

109. *digged*] digges C. *balkes*]
baukys B.

111. *ȝerne*] faste C.

Eche man in his manere · made hym-self to done, 112

And some to plesse perkyn · piked vp þe wedes.

¶ At heighe pryme peres · lete þe plowe stonde,

To ouersen hem hym-self · and who-so best wrouȝte,

He shulde be huyred þer-after · whan heruest-tyme
come. 116

¶ And þanne seten somme · and songen atte nale,

And hulpen erie his half acre · with “how! trolli-
loli!”

¶ “Now, bi þe peril of my soule!” quod Pieres · al
in pure tene,

“But ȝe arise þe rather · and rape ȝow to worche, 120

Shal no greyne þat groweth · glade ȝow at nede;

And þough ȝe deye for dole · þe deuel haue þat rec-
cheth!”

¶ Tho were faitoures aferde · and feyned hem blynde,

Somme leyde here legges aliri · as suche loscles conneth,

And made her mone to pieres · and preyde hym of
grace: 125

“For we haue no lymes to laboure with · lorde,
y-graced be ȝe!

¶ Ac we preye for ȝow pieres · and for ȝowre plow
bothe,

þat god of his grace · ȝowre grayne multiplie, 128

And ȝelde ȝow of ȝowre almesse · þat ȝe ȝiue vs here;

For we may nouȝte swynke ne swete · suche sikennesse
vs eyleth.”

At high prime
Piers looked at
[Fol. 27 b.]
what the work-
men had done. 80

But some helped
him only by
drinking and
singing,

till Piers
threatened them
with famine.

Then the shirkers
feigned to be
blind, or lame,

and said all they
could do was to
pray for him,

since they could
not work.

112. *Eche*] Elke C.

115. *To*] And ȝeed to R. *and*] B
om.

116. *He*] For he B.

117. *atte nale*] at þe nale ROB; at
þe ale R.

118. *hulpen*] holpen WCOB; ho
helpen R. *erie*] herie C; ere W; to
erye RB. *his*] þis W. *how*] hey O.

122. *deye*] deyede R. *dole*] doel
W; deul R; deel O; defaute B.
haue] hym haue B. *reccheth*]

recches C; recche R.

123. *Tho*] Two C. *aferde*] afered W.

124. *aliri*] a-liry W; a-lyrye C.
conneth] knoues C.

126. *y-graced*] graced R; graceful
B. *ȝe*] þe W.

127. *Ac we*] And C. *for* (2)] O
om.

129. *of*] for W. *ȝowre*] O om.
almesse] almose C.

130. *nouȝte*] neiȝer B. *eyleth*] C
om.; ayleth R.

"I shall soon find out if what you say is *true*," said Piers.

¶ "If it be soth," quod pieres, "þat 3e seyne · I shal it sone asspye!

3e ben wastoures, I wote wel · and treuthe wote þe sothe! 132

81

And I am his olde hyne · and hiȝte hym to warne
Which þei were in þis worlde · his werkemen appeyred.
¶ 3e wasten þat men wynnyn · with trauaille and
with tene,

"Truth shall teach you if draw his team;
but those who are really blind I will help.

Ac treuthe shal teche ȝow · his tene to dryue, 136
Or 3e shal ete barly bred · and of þe broke drynke.
But if he be blynde [or] broke-legged · or bolted with
yrnes,

He shal ete whete bred · and drynke with my-selue,
Tyl god of his goodnesse · amendement hym sende. 140

† You might do something to earn money,

Ac 3e myȝte trauaille as treuthe wolde · and take mete
& huyre

To kepe kyne in þe felde · þe corne fro þe bestes,
Diken or deluen · or dyngen vppon sheues,
Or helpe make mörter · or bere mukke a-felde. 144

† but you live by lying and in sloth.

¶ In lecherye and in losengerye · 3e lyuen, and in sleuthe,

And al is þorw suffrance · þat veniaunce ȝow ne taketh.

Anchorites and hermits I will feed, but only once a day.

¶ Ac aneres and heremytes · þat eten [noȝt] but at nones,

And namore er morwe · myne almesse shul þei haue,
And of my catel to cope hem with · þat han cloistres
and cherches. 149

† But Robert

Ac robert renne-aboute · shal nowȝte haue of myne,

131. *If it*] If þis CB. þat—seyne]
CB om. In margin of O—Of ydel
beggars.

132. *3e*] þo R. *wote* (2)] wot wel R.

134. *his*] þat his B. *appeyred*]
apayreth R.

135. *with* (2)] COB om.

138. [*or* WCROB] and L.

139. *whete*] swete O.

142. *kyne*] kyene C; ken R kyen
WB; kijū O.

143. *dyngen vppon*] picchen vp B.

144. *make*] to make B.

145. *in* (2)] COB om. *3e lyuen*]

lyue R.

147. *Ac*] As C. [*noȝt* WCOB] LR
omit.

148. *er*] er þe W.

149. *of my*] COB om.; of W.
cope] kepe W. *and cherches*] in

kerkes R.

Ne posteles, but þey præche conne · and haue powere
of þe bisschop ;

Run-about shall
have nothing.

They shal haue payne and potage · and make hem-self
at ese, 152

[Fol. 28.]

For it is an vnresonable Religioun · þat hath riȝte
nouȝte of certeyne."

¶ And þanne gan a wastoure to wrath hym · and wolde
haue yfouȝte,

Then the wasters
began to resist,
and one of them
threatened Piers,

And to Pieres þe plowman · he profered his gloue ;

A Brytonere, a braggere · a-bosted pieres als, 156

And bad hym go pissen with his plow · for-pyned
schrewe !

"Wiltow or neltow · we wil haue owre wille,

82

Of þi flowre and of þi flessche · fecche whan vs liketh,

And make vs myrie þer-myde · maugre þi chekes !" 160

¶ Thanne Pieres þe plowman · pleyned hym to þe
knyȝte,

who prayed the
knight to keep his
promise.

To kepe hym, as couenaunte was · fram cursed shrewes,
And fro þis wastoures wolueskynnes · þat maketh þe
worlde dere :

"For þo waste and wynnen nouȝte · and þat ilke
while 164

Worth neuere plente amonge þe poeple · þer-while my
plow liggeth."

¶ Curteisly þe knyȝte þanne · as his kynde wolde,

Warned wastoure · and wissed hym bettere,

The knight
sternly warns
them.

"Or þow shalt abugge by þe lawe · by þe ordre þat I
bere !" 168

151. *haue*] ȝut haue R.

152. *hem-self*] hem COB.

153. *riȝte—of*] no thyng in COB.

154. *And*] COB *om.* a] W *om.*
to] CB *om.*

155. *þe*] O *om.* *he*] O *om.*

156. *Brytonere*] Bretoner WRB.

157. *with*] on R.

158. *Wiltow—neltow*] wil þow or
nelle þow R; wilt þou or nylt þou O.

159. *Of*] And of R. *fecche*] *facche* C; *fette* hit B.

160. *þer-myde*] þer-with CB.

161. *þe*] O *om.*

163. *wolueskynnes*] wolf skynnes
CO; of wolues kynne B. *þe*] þis R.

164. *þat*] B *om.*

165. *þe*] R *om.* *þer-while*] þe
while WROB. *liggeth*] lieþ B; legges
C.

166. *as*] C *om.*

167. *bettere*] þe better O.

168. *abugge*] abigge WCO; abiegge
B. *by* (1)] with R.

But one of them
cared nothing for
Piers or the
knight, and
threatened them.

¶ "I was nouȝt wont to worche," *quod* wastour · "and
now wil I nouȝt bigynne!"—

And lete liȝte of þe lawe · and lasse of þe knyȝte,
And sette Pieres at a pees · and his plow bothe,
And manaced pieres and his men · ȝif þei mette eft
sone. 172

Piers swears he
will punish them
yet, and calls in
Hunger.

¶ "Now, by þe peril of my soule!" *quod* pieres · "I
shal apceyre ȝow alle!"

And houped after hunger · þat herd hym atte firste:
"A-wreke me of þise wastoures," *quod* he · "þat þis
worlde schendeth!"

Hunger caught
Waster, and
83
wring and
buffeted him so,

¶ Hunger in haste þo · hent wastour bi þe mawe, 176
And wronge hym so bi þe wombe · þat bothe his eyen
wattered;

He buffeted þe Britoner · aboute þe chekes,
þat he loked like a lanterne · al his lyf after.
He bette hem so bothe · he barste nere here guttes; 180

that Piers had to
interfere, and
[† pray Hunger
to cease.]

Ne hadde Pieres with a pese-lof · preyed hunger to
cesse,

They hadde ben doluen bothe · ne deme þow non other.
"Suffre hem lyue," he seyde · "and lete hem ete with
hogges,

Or elles benes and bren · ybaken togideres, 184
Or elles melke and mene ale" · þus preyed pieres for
hem.

Then the shirkers
flew to the barns
to thrash;

¶ Faitoures for fere her-of · flownen in-to bernes,
And flapten on with flayles · fram morwe til euen,

169. *was*] *nas* O. *wont*] *woned*
B; *wone* R. *wil—nouȝt*] *I nyl* COB.

171. *pees*] *pese* WCRB. *plow*] *plowht* C.

172. *manaced*] *manseyd* R.

173. *Now*] *R om.*

175. *schendeth*] *schenden* R;
shendes C.

176. *þo*] *þan* B. *mawe*] *wombe* W.

177. *And*] *And* he B. *bothe—*
wattered] *al waterred* his cyȝes R.

178. *Britoner*] *Bretoner* WRB.

179. *after*] *tyme* B.

180. *he*] *þat* he B. *barste*] *brást* C.

181. *lof*] *loof* WO; *late* C; *lofe* R.
to cesse] *sese* R.

182. *bothe*] *W om. ne—þow*] *wilne þow* B.

183. *lyue*] *to lyue* B. *and*] *B om.*
184. *and*] *an* C; or W. *bren*] *bran* COB.

185. *mene*] *meyne* ROB; *meynye* C.

186. *her-of*] *fer-of* COB. *into*] *in* R.

187. *flapten*] *flapped* C; *flappiden* B.

That hunger was nouȝt so hardy · on hem for to
loke, 188

For a potful of peses · þat peres hadde ymaked.

An heep of heremites · henten hem spades,

And ketten here copes · and courtpies hem made,

And wenten as werkemen · with spades and with
schoueles, 192

And doluen and dykeden · to dryue awaye hunger.

¶ Blynde and bedreden · were botened a þousande,

þat seten to begge syluer · some were þei heled.

For þat was bake for bayarde · was bote for many
hungry, 196

And many a beggere for benes · buxome was to swynke,

And eche a pore man wel apayed · to haue pesen for
his huyre, 199

And what pieres preyed hem to do · as prest as a sper-
hauke. 199

And þere-of was peres proude · and put hem to werke,

And ȝaf hem mete as he myȝte aforth · and mesurable
huyre.

¶ þanne hadde peres pite · and preyed hunger to wende
Home in-to his owne erde · and holden hym þere.

“For I am wel awroke now · of wastoures, þorw þi
myȝte. 204

Ac I preye þe, ar þow passe” · quod Pieres to hunger,

“Of beggeres and of bidderes · what best be [to] done?

188. *so*] R *om.* *for to*] fort B.

189. *peses*] pesen O; pisen B;
pese C.

190. *An*] And C.

191. *ketten*] kutten CB; kitten
WO. *copes*] capes C. *courtpies*]
curtepies B; curtbyes CO; curtelbies
R. *maked*] maked W.

192. *with* (2)] COB *om.*

193. *doluen*] dolueden O.

194. *bedreden*] bedrede B; bedered
O. *botened*] botoned C; bootned W.

195. *þat*] And C. *seien to*] *re-*
peated in L, *by mistake*.

196. *bote for*] bote to R.

197. *a*] CO *om.* *buxome*] fayne
R. *was*] were B.

198. *eche*] elke C. *apayed*] payed
CO. *his*] her O.

199. *to*] for to R. *as* (1)] also B.

200. *peres*] pieris so B.

201. *mesurable*] resounable O.

203. *in-to*] vn-to W. *erde*] erþe
COB; yerd W.

204. *now*] W *om.*

205. *ar*] er WO; or CB. *to*] þo to R.

206. *and*] O *om.* *of*] CB *om.*
be] is R. [*to* WCROB] L *om.*

[Fol. 28 b.]
Hermits seized
spades and dug.

The blind,
bedridden, and
lame received
assistance.

[84]
† Many beggars
set to work
willingly,

for which Piers
gave them meat.

Then had Piers
pity, yet fears
they will do ill
when Hunger
departs,

though they are
meek enough
now.

For I wote wel, þe þow went · þei wil worche ful ille ;
For myschief it maketh · þei beth so meke nouthe, 208
And for defaute of her fode · þis folke is at my wille.
þey are my bloȝy bretheren," *quod* pieres · "for god
bouȝte vs alle ;

So he asks
Hunger to give
him advice.

Treuthe tauȝte me ones · to louye hem vehone,
And to helpen hem of aile þinge · ay as hem nedeth.
And now wolde I witen of þe · what were þe best, 213
An[d] how I myȝte amaistrien hem · and make hem to
worche."

¶ 5
Hunger tells him
to feed the able-
bodied beggars
with horses' bread
and beans,

¶ "Here now," *quod* hunger · "and holde it for a
wisdom: :

Bolde beggeres and bigge · þat mowe her bred bi-
swynke, 216

With houndes bred and hors bred · holde vp her hertis,
Abate hem with benes · for bollyng of her wombe ;

and to make them
work.

And ȝif þe gomes grucche · bidde hem go swynke,
And be shal soupe swettere · whan he it hath deseruid.

Men who have
been unfortunate
should be com-
forted.

¶ And if þow fynde any freke · þat fortune hath ap-
peyred, 221

Or any maner fals men · fonde þow suche to enowe ;
Conforte [hem] with þi catel · for crystes loue of heuene,
Loue hem and lene hem · so lawe of god techeth :—

† Gal. vi. 2.
The needy and
naked should be
helped with
money.

Alter alterius onera portate.

And alle maner of men · þat þow myȝte asspye, 225
That nedȝ ben, and nauȝty · helpe hem with þi godis,

207. *nil worche*] wolen do O.

210. *þey are*] It aren R; And ȝit
þei arn O. *bretheren*] brether C.
for] & R.

214. *And*] An L; but marked for
correction. *amaistrien*] amaystrien R;
a-maistren W; a-mastrie O; maistre
B; maister C.

215. *Here*] I here R; Here me B.

218. *bollyng*] bolnyng CB. *wombe*]
wombes W.

219. *þe—grucche*] þey grucche
þanne COB. *go*] go and R.

220. R omits.

221. *And*] Ac R. *fortune*] falsched

R.

222, 223. CB omit.

222. *fals*] fawti O. *enowe*] knowe
WRO.

223. [*hem* RO] hym LW.

224. *Loue*] Hire B. *hem*] hym
CB (in both places). *so—god*] for so
þe lawe COB. *onera*] honera R
portate] so in W, but misprinted
portare.

225. *af*] RB om. *þat*] CO om.
myȝte] myȝtist O.

226. *nauȝty*] noȝt han B.

Loue hem and lakke hem nouȝte · late god take þe
veniaunce ;

Theigh þei done yuel · late þow god [y-worþe] :— 228

Michi vindictam, & ego retribuam.

† Rom. xii. 12.

And if þow wil[t] be graciouse to god · do as þe gospel
techeth, [Fol. 29.]

And [biloue] þe amonges low men · so shaltow lacche
grace,

Facite vobis amicos de mamona iniquitatis.

Luke xvi. 9.

¶ “I wolde nouȝt greue god,” quod piers · “for al þe
good on grounde ;

Piers wants to
know if it is right
to make men
work.

Miȝte I synnelees do as þow seist ?” · seyde pieres
þanne. 232

86

¶ “Ȝe, I bihote þe,” quod hunger · “or ellis þe bible
lieth ;

Hunger refers
him to Gen. iii.
19 ;

Go to Genesis þe gyaunt · þe engendroure of vs alle ;

‘*In sudore* and swynke · þow shalt þi mete tilye,

And laboure for þi lyflode’ · and so owre lorde hyȝte. 236

And sapience seyth þe same · I seigh it in þe bible ;

‘*Piger pro frigore* · no felde nolde tilye,

and to Prov. xx. 4.

And þerfore he shal begge and bidde · and no man
bete his hunger.’

¶ Mathew with mannes face · mouthed þise wordes, 240

a besaunt

þat *seruus nequam* had a nam · and for he wolde nouȝte
chaffare,

The slothful ser-
vant, Mat. xxv.
28 ; Lu. xix. 22,
24.

He had maugre of his maistre · for euermore after ;

And binam [hym] his Mnam · for he ne wolde worche,

228. þow] WCOB *om.* [y-worþe
W] better than aworthie LR ; CO
have worthe ; B has worche.

229. And] Ac O. wilt] WCO ;
wolt B ; wil L ; R *om.*

230. [biloue WCOB] bilow L ; by-
lowe R ; in L, the line is marked for
correction. low] lewed W. vobis]
vos W. mamona] mammona (*printed*
Mammone) W.

233. bihote þe] þe bihote B. þe]
god R.

235. and] & in OR.

237. seigh] se CB. it] R *om.*

238. pro] pro (*printed præ*) W.
nolde] wolde R.

239. he shal] shal he CB.

240. mouthed] mouthe C ; mouth-
eth R.

241. nam] Mnam WC ; man (!)
RB. wolde] nolde COB.

242. for] WCB *om.*

243. [hym WCROB] L *om.* Mnam]
napm (*sic*) R ; nam O. ne] C *om.*

Mat. xxv. 29; Lu.
xix. 26.

87

Common sense
tells men to work.

Ps. cxxvii. 2
(Vulg.).

Piers complains
that some of his
men are always
ill.

Hunger says it
comes from their
over-eating.

They should not
eat till they are
hungry.

88

244. *Mnam*] *nam* RO. *Mnames*] *Mnammes* CB; *napmes* R; *nammes* O.
247. *fat*] *C om.* *nouzt hath*] *hath*
nouzt CB.

248. *nel*] for R.

250. *in* (2)] CB *om.*

251. *lyf* (2)] COB *om.* *men*] *lei*
WCOB.

252. *fe*] a R.

And þat þat Mnam to hym · þat ten Mnames hadde,
And with þat he seyde · þat holichereche it herde, 245
‘He þat hath shal haue · and helpe þere it nedeth,
And he þat nouzt hath, shal nouzt haue · and no man
hym helpe ;

And þat he weneth wel to haue · I wil it hym bireue.’
¶ Kynde witt wolde · þat eche a wyght wrouzte 249
Or in dykyngne or in deluyngne · or trauaillyngne in
preyeres,

Contemplatyf lyf or actyf lyf · cryst wolde men wrouzte.
þe sauter seyth in þe psalme · of *beati omnes*, 252
þe freke þat fedeth hym-self · with his feythful labour,
He is blessed by þe boke · in body and in soule :

Labores manuum tuarum, &c.”

¶ “Ȝet I prey ȝow,” quod pieres · “*par charite*, and ȝe
kunne

Eny leef of lechecraft · lere it me, my dere. 256
For somme of my seruauantz · and my-self bothe
Of al a wyke worche nouzt · so owre wombe aketh.”

¶ “I wote wel,” quod hunger · “what sykenesse ȝow
eyleth,

ȝe han maunged ouer-moche · and þat maketh ȝow
grone. 260

Ac I hote þe,” quod hunger · “as þow þyne hele
wilnest,

þat þow drynke no day · ar þow dyne somewhat.

Ete nouzte, I hote þe · ar hunger þe take, 263

And sende þe of his sauce · to sauoure with þi lippes ;

And kepe some tyl soper-tyme · and sitte nouzt to
longe,

253. *fat*] B *om.* *his*] C *om.*

257. *bothe*] been seek ofter while O.

258. *a*] *fe* O. *wyke*] woke R.

260. *ouer*] to COB. *and*] B *om.*
grone] to grone COB.

261. *Ac*] And COB.

263. *þe* (2)] R *om.*

265. *tyl*] to RO; for CB.

Arise vp ar appetit · haue eten his fulle.

[Fol. 29 b.]

Lat nouȝt sire surfait · sitten at þi borde ;

Leue him nouȝt, for he is lecherous · and likerous of
tonge,

They should not
let Sir Surfeit sit
beside them.

268

And after many manere metes · his maw is afyngred.

¶ And ȝif þow diete þe þus · I dar legge myne eres,
þat phisik shal his furred hodes · for his fode selle,
And his cloke of calabre · with alle þe knappes of
golde,

Were men thus
moderate, Phy-
sic would sell
his cloak, and
turn farm-
labourer.

272

And be fayne, bi my feith · his phisik to lete,

And lerne to laboure with londe · for lyflode is swete ;

For morthereres aren mony leches · lorde hem amende !

þei do men deye þorw here drynkes · ar destine it
wolde."

276

¶ "By seynt Poule," quod pieres · "þise aren profit-
able wordis !

Piers thanks
Hunger for such
advice.

Wende now, hunger, whan þow wolt · þat wel be þow
euere !

For þis is a louely lessoun · lorde it þe for-ȝelde !"

¶ "By-hote god," quod hunger · "hennes ne wil I
wende,

Hunger says he
must dine ere he
goes away.

280

Til I haue dyned bi þis day · and ydronke bothe."

¶ "I haue no peny," quod peres · "poletes forto
bigge,

Piers says he has
no geese or pigs,
only cheese, curds,
cream, an oat
cake, and loaves of
beans and bran,

Ne neyther gees ne grys · but two grene cheses,

A fewe cruddes and creem · and an hauer cake,

284

266. *Arise*] And rys W ; And rise
COB. *eten*] I-ete R.

268. *lecherous*] likerous CB.
likorous] lecherous CB. *of*] of his
COB.

269. *afyngred*] a-fyngerd C.

270. *þe*] C om.

271. *hodes*] hood B.

272. *þe*] R om. *knappes*] knoppes
CB.

274. *lerne*] lere CO ; to lere B.
laboure] labori R.

275. *För*] R om. *morthereres*—
leches] many lechis ben mor|eris

B ; þer aren mo morareres (*sic*) þan
leches R.

276. *do men*] maken men to B.
drynkes] drynkyngis B. *destine*]
here desteny B. *it*] COB om.

277. *pieres*] Piers W ; perkyn CB.

278. *be þor*] þow be R ; be þee O ;
be þe B.

279. *it*] CB om.

280. *By-hote*] I bihote B. *ne*

wil I] wol I nat COB.

282. *forto*] to W.

283. CB omit. *gees*] goos O.

grys] grijs O.

89

And two loues of benes and bran · y-bake for my
fauntis.

And ȝet I sey, by my soule · I haue no salt bacoun,
Ne no kokeney, bi cryst · coloppes forto maken. 287

also parsley, leeks,
and cabbages,

Ac I haue *percil* and *porettes* · and many *kole-plantés*,
And eke a cow and a calf · and a cart-mare
To drawe a-felde my donge · þe while þe drouȝt
lasteth.

which must last
out till harvest.

And bi þis lyfode we mot lyue · til lammasse tyme ;
And bi þat, I hope to haue · heruest in my croft ; 292
And þanne may I diȝte þi dyner · as me dere liketh."

The poor people
brought peascods,
beans, and
cherries to feed
Hunger.

Alle þe pore peple þo · *pesecoddes fetten*,
Benes and baken apples · þei brouȝte in her lappes,
Chibolles and cheruelles · and ripe chiries manye, 296
And *profred peres þis present* · to plesse with hunger.

Hunger wanted
more, and they
brought peas and
leeks,
† thinking to
poison him.

¶ Al hunger eet in hast · and axed after more.
þanne pore folke for fere · fedde hunger ȝerne
With grene poreȝ and pesen · to poysoun hunger þei
þouȝte. 300

By þat it neighed nere heruest · newe corne cam to
chepyng ;

90

But in harvest-
time they fed
Hunger
plentifully,

þanne was folke fayne · and fedde hunger with þe
best,

With good ale, as glotoun tauȝte · and gerte hunger go
slepe.

285. *bran*] of bran B. *y-bake*] I
take CB.

288. *Ac*] And C. *percil*] *percile*
WR; *percelle* C; *persoly* B. *porettes*]
porett R; porete B. *kole-plantés*]
cale-plantés C; queynte herbes R.

290. *a-felde*] on feld B. *þe* (1)]
B om. *þe* (2)] C om. *drouȝt last-*
eth] weder is drye COB.

291. *til—tyme*] to heruest tyme
CB; til heruest tyme come O.

293. *liketh*] likes C; lykede B.

294. *fetten*] to fette B.

295, 296. *Only one line in* CB;
thus—Benes, Chibolles, and cheruelles ·
and many oþer herbes.

295. *lappes*] lappe R.

297. *And—þis*] To make Piers a
COB. *with*] with his COB.

298. *Al*] An C; Ac B. *axed*] asked
C; askiþ B.

300. *poret*] *porettes* COB. *and*]
and wiþ B. *to—hunger*] to poisons
hym W; hunger þey CB. *þouȝte*]
souȝte B.

301. *it—nere*] neighed C; neȝhede
it O; hit neighed B. *nere*] & newe
W; CB om.

302. B omits. *hunger with*] hem
of CO.

303. CB omits. *gerte*] garte W.

¶ And þo wolde wastour nouȝt werche · but wandren
aboute, 304

Ne no begger ete bred · þat benes Inne were, [Fol. 30.]
But of coket or clerematyn · or elles of clene whete ; and beggars
Ne none halpeny ale · in none wise drynke, would eat only
But of þe best and of þe brounest · þat in borghe is to the finest bread.
selle. 308

¶ Laboreres þat haue no lande · to lyue on but her handes, Labourers were
dainty,

Deyned nouȝt to dyne a-day · nyȝt-olde wortes.

May no peny ale hem paye · ne no pece of bakoun,

But if it be fresch flesch other fische · fryed other and wanted fresh
bake, flesh and fried
fish, 312

And þat *chaule* or *plus chaul* · for chillyng of here
mawe.

¶ And but if he be heighlich huyred · ellis wil he and grumbled
chylde, about wages,

And þat he was werkman wrouȝt · waille þe tyme,

Aȝeines catones conseilke · comseth he to iangle :— 316

Paupertatis onus pacienter ferre memento.

† (Cato. Distich.
i. 21).

¶ He greueth hym aȝeines god · and gruccheth aȝeines
resoun,

And þanne curseth he þe kynge · and al his conseilke
after,

Suche lawes to loke · laboreres to greue. 319

304. *wolde—nouȝt*] ne wolde no wastour R; wolde nouȝt (*omitting* wastour) C; þei wolden nouȝt B. *wandren*] wandred COB.

306, 307. But of coket or clene whete · and drynke of þe beste ale C; B *the same, with* or of *for* or.

306. *or* (1)] or of R; and W.

307. *halpeny*] *so also in* RO; half-peny W.

308—311. CB *omit*.

308. *of* (2)] O *om*.

309. *haue*] *haalde* O. *to—but*] but lyue wiþ O.

310, 311. Wolden ete no nyȝt olde

wortis · ne drynke no peny ale OC². *nouȝt*] R *om*. (*by mistake*).

312. *if it be*] COB *om*. *bake*] y-bake WB; baken O.

312, 313. *fryed—chaud*] R *om*. *or*] and W. *here*] his R.

314. *if*] CO *om*. *heighlich*] hye O.

315. COB *omit*.

317. *gruccheth*] grucchede B.

318. *And*] R *om*. *þanne—he*] he corsed þe C; he curseþ þe O; he cursed þe B.

319. *loke*] look C.

except when
hungry.

Ac whiles hunger was her maister · þere wolde none of
hem chyde, 320

Ne stryue azeines his statut · so sterneliche he loket.

91

A warning to
workmen,

¶ Ac I warne 3ow, werkemen · wynneth while 3e
mowe,

For hunger hide[r]ward · hasteth hym faste,

He shal awake with water · wastoures to chaste. 321

and a prophecy of
famine.

Ar fyue [3ere] be fulfilled · suche famyn shal aryse,

Thorwgh flodes and þourgh foule wederes · frutes shul
faile,

And so sayde saturne · and sent 3ow to warne : 327

† A mysterious
prophecy.

Whan 3e se þe sonne amys · and two monkes hedes,

And a Mayde haue þe maistrie · and multiplie bi eight,
þanne shal deth withdrawe · and derthe be iustice,

And dawe þe dyker · deye for hunger,

But if god of his goodnesse · graunt vs a trewe. 332

320. *Ac*] And COB. *þere—hem*] wolde þey nat COB.

321. *his*] þe B.

322. *Ac*] And C.

323. *hideward*] so in WCROB; hideward L. *faste*] ful faste R.

324. *water*] wat R. *chaste*] chastie C; chastise OB.

325. *fyue*] fewe B. [*3ere* R] 3eer OB; LWC *om.*; Crowley *has* yere. *suche*] CB *om.*

326. *þourgh*] CROB *om.* *foule wederes*] foule werdis O; foolis wordis B.

327. *sent*] sende B.

329. *multiplie*] so in WCOB; LR *have* multiplied; Crowley *has* multiply. *bi*] be R.

329, 330. *Transposed* in B.

331. *dye*] shal dye B.

332. *But*] And R. *if*] W *om.*

PASSUS VII.

Passus vij^{us}. de visione, vt supra.

Treuthe herde telle her-of · and to peres he sent,
 To taken his teme · and tulyen þe erthe,
 And purchaced hym a pardoun · *a pena & a culpa*
 For hym, and for his heires · for euermore after. 4
 And bad hym holde hym at home · and cryen his leyes,
 And alle þat halpe hym to erie · to sette or to sowe,
 Or any other myster · þat myȝte pieres auaille,
 Pardoun with pieres plowman · treuthe hath ygraunted.
 ¶ Kynges and knyȝtes · þat kepen holycherche, 9
 And ryȝtfullych in reumes · reulen þe peple,
 Han pardoun thourgh purgatorie · to passe ful lyȝtly,
 With patriarkes and prophetes · in paradise to be
 felawes. 12
 ¶ Bisshopes yblessed · ȝif þei ben as þei shulden,
 Legistres of bothe þe lawes · þe lewed þere-with to
 preche,
 And in as moche as þei mowe · amende alle synful, 13

92
 Truth bids Piers
 labour before the
 famine comes,

and promises
 pardon to all
 who help him to
 work.

9 Just kings and
 knights pass
 lightly through
 purgatory.
 [Pol. 39 b.]

Bishops who
 observe the
 commandments,

TITLE. *So in* LWCRB; *Passus 7us O.*

1. *her-of*] her-of (*printed her*) W.
he] O *om.* *sent*] wente B.

2. *taken*] maken W. *tulyen*] so COB.
in LR; *tilien* WCB; *tilie* O.

6. *halpe*] holpen WOB; holpe R.

7. *myster*] mestier W; mester R;
 mynysterye B.

8. *pieres*] peres þe R; pieris þe B.

9. *cherche*] cherches R.

10. *reumes*] reames C; Remes W.

11. *Han*] And (!) R. *lyȝtly*] lighte

COB.

12. *felawes*] felawe WCOB.

13. *shulden*] mowe amende B.

14. *þe* (1)] WRB *om.*

15. *And*] O *om.*

sit with the
Apostles at
doomsday.

Merchants have
not plenary
pardon,

because they keep
not holidays, and
swear.

Truth bade them
trade fairly
and mend
hospitals,

repair broken
bridges, and
dower maidens,

91
and assist poor
scholars.

Aren peres with þe apostles · [þis] pardoun Piers sheweth,
And at þe day of dome · atte heigh deyse to sytte. 17

¶ Marchauntz in þe margyne · hadden many 3eres,
Ac none *a pena* & *a culpa* · þe Pope nolde hem graunte,
For þei holde nouȝt her halidayes · as holicherche
techeth,

And for þei swere by her soule · and ‘so god moste
hem helpe,’ 21

Aȝein clene conscience · her catel to selle.

¶ Ac vnder his secret seel · treuthe sent hem a *lettre*,
That þey shulde bugge boldely · þat hem best liked, 24
And sithenes selle it aȝein · and saue þe wynny[n]ge,
And amende *mesondieux* þere-myde · and myseyse folke
helpe,

And wikked wayes · wiȝtlich hem amende ;

And do bote to brugges · þat to-broke were, 28

Marien maydenes · or maken hem nonnes ;

Pore peple and prisounes · fynden hem here fode,

And sette scoleres to scole · or to *somme* other craftes ;
Relene Religioun · and renten hem bettere ;— 32

“And I shal sende ȝow my-selue · seynt Michel myn
archangel,

þat no deuel shal ȝow dere · ne fere ȝow in ȝowre
deyinge,

And witen ȝow fro wanhope · if ȝe wil þus worche,

16. [þis WCOB] þus LR.

17. *deyse*] deys WCOB; dayes R.
to] W om.

19. *Ac*] And C. *none—pena*] no
pena R. *a* (2)] O om. *Pope*] pape
C. *nolde hem*] wald hem nauȝt R;
wolde hem B.

20. *holde*] held C. *halidayes*] halyday R. *techeth*] telleth R.

21. *by—soule*] ofte R. *and*] R om.
moste] mote B; R om.

22. *catel*] chaffare B.

23. *Ac*] And CB. *his*] her O.
seel] sehel O.

24. *þat*] what B. *best liked*]

likede best O; best liketh R.

25. *it*] it vs R. *wynnyng*] wyn-
nynges R; *miswritten* wynnyge L.

26. *þere-myde*] þer-with CRB.

27. CB om. *hem*] W om.

28. *brugges*] brugges (*altered to*
brygges) C; *briggess* B.

29. *make*] to make B.

30. *and*] or R. *prisounes*] prisones
RCO; prisons W; prisoneris B. *fode*]
liflode CB; liflode O.

31. *somme*] R om.

34. *deyinge*] deyng R; doynge
(*sic*) COB, and Crowley.

And sende þowre sowles in safte · to my seyntes in
ioye.” 36 Then they would reach heaven.

¶ þanne were Marchauntz mery · many wepten for ioie, Then the merchants wept for joy.
And preyseden pieres þe plowman · þat purchaced þis
bulle.

¶ Men of lawe lest pardoun hadde · þat pleteden for
Mede, 39 Lawyers had least pardon; for they take bribes.

For þe sauter saueth hem nouȝte · such as taketh ȝiftes,
And namelich of innocentz · þat none yuel ne kunneth ;

Super innocentem munera non accipies.

Ps. xiv. 5 (Vulg.).

Pledoures shulde peynen hem · to plede for such, an
helpe,

Prynces and prelates · shulde paye for her trauaille ;

A regibus & principibus erit merces eorum.

¶ Ac many a iustice an iuroure · wolde for Iohan do
more, 44

þan *pro dei pietate* · leue þow none other !

Ac he þat spendeth his speche · and spekeþ for þe 95
But he that pleads the cause of the poor—
pore

þat is Innocent and nedy · and no man appeireth,

Conforteth hym in þat cas · with-oute coueytise of [Fol. 31.]
ȝiftes, 48

And scheweth lawe for owre lordes loue · as he it hath
lerned,

Shal no deuel at his ded-day · deren hym a myȝte, no devil shall harm him at his death-day.
þat he ne worth sauf and his sowle · þe sauter bereth
witnessse ;

Domine, quis habitabit in tabernaculo tuo, &c. Ps. xiv. 1 (Vulg.).

36. *sende*] *sente* C. *in* (1)] *in-to* an] and WCROB.

O. 44. *Ac*] And C. *a iustice*] Iustices COB. *iuroure*] Iurour CO; Iurouris B. *Iohan*] ion O.

46. *Ac*] And C. *spendeth*] *speneth* R.

39. *Two lines in R; the first ends at hadde; the second is eked out by adding for þat craft is schewed.*

41. *ne kunneth*] *konnes* C; *kunnen* OB. R omits the *Latin*.

42. *peynen*] *pyne* CO; *pynen* B.

WB.

Water, air, fire] and will ought never to be bought.

¶ Ac to bygge water, ne wynde : ne fyre þe
fierthe, 52

þise foure þe fader of heuene : made to þis folde in
comune ;

þise ben treuthes treasures : trewe folke to helpe,
þat neuere shal wax ne wanye : with-oute god hym-
selue.

¶ Whan þei drawn on to deye : and Indulgences
wolde haue, 56

Her pardoun is ful petit : at her partyng hennes,
þat any Mele of mene men : for her motyng taketh.

Ye lawyers, pay heed to the text,

3e legistres and lawyeres : holdeth þis for treuthe,
þat, 3if þat I lye : Mathew is to blame, 60
For he had me make 3ow þis : and þis prouerbe me
tolde,

† Mat. vii. 12.

*Quodcumque uultis et faciat uobis homines,
facite eis.*

Labourers that are true, loving, and meek, haue the same pardon as Priests.

¶ Alle lybbyng laboreres : þat lyuen with her hondes,
þat trewlich taken : and trewlich wynnen,
And lyuen in loue and in lawe : for her lowe hertis, 64
Haueþ þe same absolucioun : þat sent was to peres.

Beggars are not perished if they begge.

¶ Beggeres ne bidders : ne beth nouzte in þe bulle,
But if þe suggestioun be soth : þat shapeth hem to
begge,

96

For he þat beggeth or bit : but if he haue nede, 68
He is fals with þe fende : and defraudeth þe nedy,
And also he bigileth þe gyuere : agaynes his wil.

† Men should give to the needest.

For if he wist he were nouzte nedy : he wolde giue þat
an other,

52. Ac] And C. ne (1) no R. þe R. holdeth] holdes C.
fierthe] herþe WCRÖB.

53. } is] his COB.

54. treuthes] trewest C.

55. with-oute] wip (') O.

56. on-dege] yn-to þe day C; vn-to þe dep OB; in-to deth R.

57. Her] His CRB. her] his R.

58. any] R om. her] his COB.

59. 3e] the C; þe RB. and] and

60. þat (2) B om. is to] y R.

61. make] take O.

64. hertis] herte R.

65. Haueþ] Han O; Has C;

Hap B.

68. bit] bid C.

70. bigileth] gyleth R.

71. 3ow þat] it gif COB.

þat were more nedy þan he · so þe nediest shuld be
hulpe.

72

Catoun kenneth men þus · and þe clerke of þe stories,

Cui des, videto · is catounes techynge,

† Dion. Cato.
Brev. Sent. 23.

And in þe stories he techeth · to bistowe þyn almes ;

*Sit elemosina [tua] in manu tua, donec studes
cui des.*

¶ Ac Gregori was a gode man · and bad vs gyuen alle
þat asketh, for his loue · þat vs alle leneth :—

77

† Pope Gregory's
precept.
† Choose not, but
give to all.

*Non eligas cui miserearis, ne forte pretereas
illum qui meretur accipere. Quia incertum
est pro quo [Deo] magis placeas.*

¶ For wite 3e neuere who is worthi · ac god wote who
hath nede,

In hym þat taketh is þe treccherye · if any tresoun wawe ;

For he þat 3iueþ, 3eldeth · and 3arketh hym to reste,

† He that gives,
pays ; he that
begs, borrows.

And he þat biddeth, borweth · and bryngeth hym-self
in dette.

81

For beggeres borwen euermo · and her borghe is god
almy3ti,

[Fol. 31 b.]

To 3elden hem þat 3iueþ hem · and 3et vsure more :

*Quare non dedisti peccuniam meam ad nensam,
ut ego veniens cum usuris [exegissem illam ?]*

† Luke xix. 23.

¶ For-þi biddeth nou3t, 3e beggeres · but if 3e haue gret
nede ;

84

For who-so hath to buggen hym bred · þe boke bereth
witnesse,

72. *more—he*] more nedyer and
naughtier R.

73. *men*] me WO. *of þe*] of
WCOB.

75. [*tua* WCOB] LR om.

76. *Ac*] And C. *was*] is R.

77. *leneth*] leues C. [*Deo* W] deum
LCROB; deo in Crowley.

78. *rite 3e*] ye woot COB. *ac*]
and C.

79. *In*] Alle in R. *þe*] R om.
any] C om. *wawe*] walke WCROB.

80. *þat 3iueþ*] 3ift R.

81. *biddeth*] bit R.

82. *For*] For-thi R. *borghe*] bo-
rough C; boru3 O; bor3 R.

83. *more*] amore R. *ueniens*]
veniam W. [*exegissem*] exigissem,
&c. CB; & exigissem R; exigere L;
exigere WO. [*illam*] omitted in the
MSS.; added from the Vulgate.

84. *gret*] COB om.

85. *hath—buggen*] may by C; may
bigge OB.

He hath ynough þat hath bred ynough · þough he haue
noug̃t elles :

† To have bred,
is enough.

Satis diues est, qui non indiget pane.

¶ Late vsage be þowre solace · of seyntes lyues
redyngē,

þe boke banneth beggarie · and blameth hem in þis
manere :

† Ps. xxxvi. 25
(Vulg.).

*Iunior fui, etenim senui; et non vidi iustum
derelictum, nec semen eius [querens panem.]*

[† Ye] are love-
less and lawless,
and seducers of
women.

¶ For 3e lyue in no loue · ne no lawe holde ;
Many of þow ne wedde nougt · þe women þat 3e with
delen,

But as wilde bestis with wehe · worthen vppe and
worchen,

Some break a
bone, and beg
ever after.

And bryngeth forth barnes · þat bastardes men calleth.
Or þe bakke or some bone · he breketh in his þouthē,
A[nd] sitthe gon faiten with þoure fautes · for euer-
more after.

They are always
meeting with
accidents.

þere is moo mysshape peple · amonge þise beggeres,
þan of alle maner men · þat on þis molde walketh ; 96
And þei þat lyue þus here lyf · mowe lothe þe tyme,
þat euere he was man wrougt · whan he shal heimes
fare.

But the old and
feeble, women
with child, blind
and maimed,

¶ Ac okle men & hore · þat helpeles ben of strengthe,
And women with childe · þat worche ne mowe, 100
Blynde and bedered · and broken here membres,

86. *ynough*] I-nowe R (in both
places) ; B omits the second. *þough*]
if C. *non*] R om. (!)

88. *hem*] COB om. *etenim*] etenim
(printed et jam) W. [*querens*
panem OCB] LWR omit.

89. *lyue*] lyue nougt CB.

90. *wommen*] womman C. *þat*]
CO om.

91. *bestis*] hors B. *worthen vppr*]
& worþ vp O.

92. *calleth*] callid B.

93. *some*] þe R. *he breketh*] he
lreke C ; þei breken R ; 3e brekiþ B.

his] here R.

94. *And*] L has A ; but the line is
marked for correction ; And WCROB.
þoure] here R ; her O.

95. *mysshape*] myshap C ; mys-
happy B ; myschappid O.

97. *And þei*] þo R.

98. *þat*] þan C. *he—man*] þei
were men W. *he shal*] þei shal W.
fare] C om.

99. *Ac*] And C.

101. *bedered*] bedreden W ; bed-
rede OB ; bedred C ; bederede R.

þat taketh þis myschief mekelych · as meseles and othere, that are meek,

Han as pleyne pardoun · as þe plowman hym-self ;

For loue of her lowe hertis · owre lorde hath hem graunted 104 have their purgatory on earth.

Here penaunce and her purgatorie · here on þis erthe. 97

¶ “Pieres,” quod a prest þo · “þi pardoun most I rede, A priest asks to see Piers’ pardon.
For I wil construe eche clause · and kenne it þe on engliche.”

¶ And pieres at his preyere · þe pardoun vnfoldeth, Piers shows it ; it had but two lines,
And I bihynde hem bothe · bihelde al þe bulle. 109

Al in two lynes it lay · and nouȝt a leef more,

And was writen riȝt þus · in witesse of treuthe :

Et qui bona egerunt, ibunt in vitam eternam ; quoted from Mat.
Qui vero mala, in ignem eternum. xxv. 46.

¶ “Peter!” quod þe prest þo · “I can no pardoun fynde, 112 (INDULGENCIA PETRI). The priest says it is no pardon at all.

But ‘dowel, and haue wel · and god shal haue þi sowle,

And do yuel, and haue yuel · hope þow non other

[But] after þi ded-day · þe deucl shal haue þi sowle ! ” [Fol. 32.]

¶ And pieres for pure tene · pulled it atweyne, 116 Piers, for pure vexation, tears it asunder,
And seyde, “*si ambulauero in medio vmbre* asunder, quoting Ps. xxii.
mortis, non timebo mala ; quoniam tu mecum es. 4 (Vulg.).

¶ I shal cessen of my sowyng,” quod pieres · “and swynk nouȝt so harde,

Ne about my bely ioye · so bisi be namore !

Of preyers and of penaunce · my plow shal ben her- Piers says he shall give himself
after,

102. *þis myschief*] þise myschiefs 111. *in witesse*] watinesse (!) B.
WCB ; þeise mescheues O. *eternum*] eternam B.

103. *as* (1)] a O ; also B.

105. *on*] vpon R.

107. *wil*] schal R. *eche*] ich a O. 115. [*But* WCOB] þat LR ; Crow-

on] an R.

108. *vnfoldeth*] he vnfoldeth R.

109. *bihelde*] biholde C. *bulle*] COB. *be*] COB om. 116. *mala*] O om.

110. *Al*] And W ; Alle R.

118. *Ne*] Ne be COB. *bisi*] bisily

119. *of* (2)] COB om. *penaunce*]

penaunces R.

98
up to prayer and
penance.

And wepen whan I shulde slepe · þough whete bred
me faille. 120

"David ate his
bread with
weeping,

¶ þe prophete his payn etc · in penaunce and in sorwe,
By þat þe saunter seith · so dede other manye ;
þat loueth god lelly · his lyfode is ful esy :

Ps. xli. 4 (Vulg.).

Fuerunt michi lacrimę mee panes die ac nocte.

¶ And, but if Luke lye · he lereth vs bi foules, 124
We shulde nouȝt be to bisy · aboute þe worldes blisse ;
Ne solliciti sitis · he seyth in þe gospel,

Luke xii. 22.
Mat. vi. 25.

And sheweth vs bi ensamples · vs selue to wisse. 127

Who feeds the
birds in winter?
they have no
garner."
The priest asks
Piers who taught
him all this.

þe foules on þe felde · who fynt hem mete at wynter?
Haue þei no gernere to go to · but god fynt hem alle."

¶ "What !" *quod* þe prest to perkyn · "peter ! as me
þinketh,

þow art lettred a litel · who lerned þe on boke ?"

"Abstinence and
Conscience," he
replies.

¶ "Abstinence þe abbesse," *quod* pieres · "myne a.b.c.
me tanȝte, 132

And conscience come afterward · and kenned me moche
more."

"You should take
Ps. xlii. 1 [Vulg.]
for your text,"
says the priest.

¶ "Were þow a prest, pieres," *quod* he · "þow miȝte
preche where þow sholdest,

99

As deuynour in deuynyte · with *dixit insipiens* to þi
teme."

"I refer you to
Prov. xxii. 10,"
quoth Piers.

¶ "Lewed lorel !" *quod* Pieres · "litel lokestow on þe
bible, 136

On salomones sawes · selden þow biholdest,

[*Eice*] *derisores et iurgia cum eis, ne crescant, &c.*"

121. *etc*] eet WR.

122. *other manye*] many other
COB.

124. *he - foules*] or lereth vs be
foles R.

127. *bi*] B *om.* *vs selue*] ouresilue
B; oure seluen O.

128. *on*] in WCOB; of R. *fynt*] *fyndes* C. *at*] in B.

129. *fynt*] *fyndes* C.

132. *þe abbesse*] R *om.*

133. *come*] cam W.

134. *pieres*] WO *om.* *miȝte*] myȝt-
est WROB. *sholdest*] woldest R.

135. *As*] As a B. *in*] of R.

136. *Lewed*] Lew C. *Pieres*] *Pieris* þo B. *litel-on*] ful litil
lokist þow vp-on B. *þe*] þi R.

137. *On*] Or on O; Vppon B; And
R. *selden*] ful selde B. [*Eice* O]
Ecce LWRCB. (*Eice is the old spell-
ing of the word now spelt Ejice.*) *et*
—*crescant*] R *om.*

¶ þe prest and perkyn · apposeden eyther other,
 And I þorw here wordes a-woke · and waited aboute,
 And seighe þe sonne in þe south · sitte þat tyme, 140
 Metelees and monelees · on Maluerne hilles,
 Musyng on þis meteles ; · and my waye ich ȝede.

They disputed so
 that I awoke.

Wandering over
 Malvern hills, I
 mused on this
 dream

¶ Many tyme þis meteles · hath maked me to studye
 Of þat I seigh slepyng · if it so be myȝte, 144
 And also for peres þe plowman · ful pensyf in herte,
 And which a pardoun peres hadde · alle þe peple to
 conforte,
 And how þe prest impugned it · with two propre
 wordes. 147

† about Piers and
 the priest.

Ac I haue no sauoure in songewarie · for I se it ofte faille ;
 Catoun and canonistres · conseillesh vs to lēue
 To sette sadnesse in songewarie · for, *sompnia ne cures*.

[Fol. 32 b.]

Cato (Dist. ii. 31)
 bids us despise
 dreams.

¶ Ac for þe boke bible · bereth witnessse,
 How danyel deuyned · þe dremes of a kyng, 152
 þat was nabugodonosor · nempned of clerkis.
 Daniel seyde, “ sire Kyng · þi dremeles bitokneth,
 þat vnkouth knyȝtes shul come · þi kyngdom to cleue ;
 Amonges lowere lordes · þi londe shal be departed.”
 And as danyel deuyned · in dede it felle after, 157
 þe kyng lese his lordship · and lower men it hadde.
 ¶ And ioseph mette merueillously · how þe mone and
 þe sonne,
 And þe elleuene sterres · hailed hym alle. 160

100

Yet Daniel
 interpreted that of
 Nebuchadnezzar
 (Belshazzar),

which turned out
 quite true.

Joseph too had a
 dream,

140. *sitte*] *satte* C ; *sate* O ; at B.
 141. *monelees*] *moneles* R ; *monel-*
lees WCOB.

142. *þis meteles*] *þeise metelis* O.
and] a R. *One would think that the*
reading should be on ; (a = on.)

143. *The paragraph-mark is omit-*
ted in L ; but in W, we have here a
large illuminated letter.

143. *þis meteles*] *þeise metelis* O.
hath] *han* OB. *to*] O om.

148. *Ac*] And C. *songewarie*] *sompnewarie* O.

150. *songewarie*] *sompnewarie* O.

151. *Ac*] And C. *bible*] of the
 bible C ; of þe bible B.

152. *dremes*] *dreme* R ; *drem* W.

153. *nempned*] *Inempned* R.

154. *dremeles bitokneth*] *dremels*
bitoknep W ; *dremelis bitoknen* O ;
dremeles bitoknes C ; *dremes bitokenep*
 B.

155. *cleue*] *cleyme* WB ; *clayme*
 C ; *reue* R.

158. *lese*] *lees* WO ; *les* R ; *lees*
aftr B.

159. *and þe*] & O.

160. *hym*] *hem* CO.

which his father
interpreted,

þanne Iacob iugged · iosephes sweuene :

“*Beau fytz*,” quod his fader · “for defaute we shullen,
I my-self and my sones · seche þe for nede.”

and so it came to
pass.

¶ It bifel as his fader seyde · in pharaoes tyme, 164
þat ioseph was iustice · egipte to loken,
It bifel as his fader tolde · his frendes þere hym souzte.

Wherefore I often
mused upon Piers
and the priest,
and concluded
that Do-well
surpassed
indulgences.

And al þis maketh me · on þis meteles to þynke ;

¶ And how þe prest preued · no pardoun to dowel, 168

And demed þat dowel · indulgences passed,

Biennales and triennales · and bisschopes *lettres*,

And how dowel at þe day of dome · is dignelich vnder-
fongen,

And passeth al þe pardoun · of seynt petres cherche.

The pope, I fully
believe, can grant
pardon.

¶ Now hath þe pope powere · pardoun to graunte þe
peple 173

With-uten eny penaunce · to passen in-to heuene ;

þis is owre bileue · as lettered men vs techeth,

Mat. xvi. 19.

*Quodcumque ligaueris super terram, erit ligatum
et in celis, &c.*

And so I leue lelly · (lordes forbode ellis !) 176

þat pardoun and penaunce · and preyeres don saue

Soules þat haue synned · seuene sithes dedly.

But to trust to
Triennials is very
unsafe.

Ac to trust to þise triennales · trewly me þinketh,

Is nouzt so syker for þe soule · certis, as is dowel. 180

¶ For-þi I rede 3ow, renkes · þat riche ben on þis erthe,

Vppon trust of 3owre tresoure · triennales to haue,

Be 3e neuere þe balder · to breke þe [ten] hestes ;

And namelich, 3e maistres · mayres and iugges, 184

162. *Beau*] Bew O. *fytz*] so also margin is the note—now hap þe p.
in R; fitz WOC; fiz B.

165. *egipte*] al Egipte B.

166. *þere hym*] hym þere R.

167. *þis meteles*] þeise meteles O;
þis metels WCRB.

169. *demed*] nempned R. *indul-
gences*] indulgence RCB.

172. *passeth*] passid B. *al þe*] alle
R. *petres*] Peter C; Petir B.

173—180. O omits; but in the

174. *enij*] C om.

175. *is*] R om. &c.] R om.

176. *lordes*] oure lordis B.

177. *saue*] þe same CB.

179. *Ac*] And C. *trust*] trist RB.

180. *Is*] It is R. *soule*] saules C;
soulis B.

181. *renkes*] thenke R; to þynk B.

183. *balder*] bolder WCRB. [*ten*
CROB] x LW.

- þat han þe welthe of þis worlde · and for wyse men
ben holden,
To purchace 3ow pardoun · and þe popis bulles.
At þe dredeful dome · whan ded[e] shullen rise,
And comen alle bifor cryst · accountis to 3elde, 188
How þow laddest þi lyf here · and his lawes keptest,
And how þow dedest day bi day · þe dome wil reherce;
A poke ful of pardoun þere · ne prouinciales lettres,
Theigh 3e be founde in þe fraternete · of alle þe foure
ordres, 192
And haue indulgences double-folde · but if dowel 3ow
help,
I sette 3owre patentis and 3owre pardounz · at one pies
hele!
¶ For-þi I conseilte alle cristene · to crye god mercy,
And Marie his moder · be owre mene bitwene, 196
þat god gyue vs grace here · ar we gone hennes,
Suche werkes to werche · while we ben here,
þat after owre deth-day · dowel reherce,
At þe day of dome · we dede as he hiȝte. 200
[*Explicit visio willelmi de petro plowman. Et
sequitur vita de dowell, Dobett, et Do-beste,
secundum wytt & reson.*]

Ye mayors, and
wealthy judges,
who purchase
pardons,
[Fol. 33.]

when ye stand
before Christ at
doomsday,
and your deeds
are rehearsed;

102

though you had a
sackful of
provincial letters,

I will give little
for your pardon
unless Do-well
help you!

God give us grace
to work such
works, that Do-
well at doomsday
will say we did
God's will,

185. *for*] COBR *om.*
186. *and*] at O.
187. *dede*] *so in* WCR; þe dede B;
ded L. *rise*] arise CB.
188. *bifor*] to-fore W. *accountis*]
and *accountes* R.
190. *dedest*] dost R.
191. *poke*] pook C; pouh; R.
192. *foure*] fyue R.
193. *indulgences*] indulgence CB.
if dowel] dowel wil R.
194. *pardounz*] pardon WCRB.
one] on RB; a O. *pies hele*] pese
hule C; peese hole B.
196. *be*] þat she be B.
198. *while*] þe while R.
199. *deth-day*] dede-day C.
COLOPHON. *From* MS. Camb.
Univ. Lib. Ll. 4. 14, in a later hand;
cf. Text A.



Visio ejusdem de No-wel, No-bet, et No-best,
secundum Wit et Resoun.



PASSUS VIII. (INCIPIT DO-WEL.)

*Passus octauus de visione [Petri Plowman. Incipit
Dowel, Dobet, & Dobest.]*

THUS yrobed in russet · I romed aboute
 Al a somer sesoun · for to seke dowel,
 And frayned ful oft · of folke þat I mette,
 If ani wizte wiste · where dowel was at Inne, 4
 And what man he miȝte be · of many man I axed.
 ¶ Was neuere wizte, as I went · þat me wisse couthe
 Where þis lede lenged · lasse ne more ;
 ¶ Tyl it bifel on a fryday · two freres I mette, 8
 Maistres of þe Menoures · men of grete witte.
 I hailed hem hendely · as I hadde lerned,
 And preyed hem *par* charitee · ar þei passed forther,
 If þei knewe any contre · or costes, as þei went, 12
 Where þat dowel dwelleth · doth me to wytene.

103
 Everywhere I
 wandered, to find
 Do-well.

None knew where
 he dwelt.

8 One Friday, I met
 two Minorites,

and asked them
 to tell me where
 Do-well dwelt.

TITLE. [*Petri—Dobest*] so in R *spelt rowmed in L, but the line is*
 (but with the spelling Plowman); & *marked.*
 primus de dowel LW; vt supra C; vt
 supra; Et hic incipit primus de do-
 wel, &c., B. O merely has Passus
 octauus. See the Note.

OBS. From this point mere varia-
 tions of spelling and inflexion will
 not so often be given, as they can be
 well ascertained from the foregoing
 part.

1. *romed* WCRO] *romed* me B;

3. *frayned*] asked C.

4. *was*] were R.

5. *man*] men B.

6. *Was—went*] And was neuere in
 þis worlde R.

7. O omits. *lenged*] logged was B.
ne] opur B.

9. *Maistres*] And maistres R.

11. *par*] for CR; *pur* OB.

12. *contre*] *courte* R. *as*] þer R.

† For such go
about every-
where.

¶ For þei ben men on þis molde · þat moste wyde
walken,

And knowen contrees, and courtes · and many kynnes
places,

Bothe prynces paleyses · and pore mennes cotes, 16

And do-wel and do-yuel · where þei dwelle bothe.

“With us, at all
times,” said one.

¶ “Amonges vs,” quod þe Menours · “þat man is
dwellynge,

And euere hath, as I hope · and euere shal here-after.”

10.1

“Nay,” said I,
“even the
righteous man
sins seven times
[Fol. 33 b.]
a day,
(Prov. xxiv. 16)

¶ “Contra,” quod I as a clerke · and comsed to dis-
puten, 20

And seide [hem] sothli, “*sepcies · in die cadit iustus* ;

Seuene sythes, seith þe boke · synneth þe riȝtful.

And who-so synneth,” I seyde · “doth yuel, as me
pinketh,

And dowel and do-yuel · mow nouȝt dwelle togideres.

so he cannot
always be with
you.”

Ergo, he nys nauȝt alway · amonge ȝow freres ; 25

He is otherwhile ellis where · to wisse þe peple.”

“I’ll explain that
about the
righteous man,”
said he.

¶ “I shal sey þe, my sone” · seide þe frere þanne,

“How seuene sithes þe sadman · on þe day synneth ;

By a forbisene,” quod þe frere · “I shal þe faire
shewe. 29

“Put a man in a
boat in open sea,

¶ Lat brynge a man in a bote · amyddde a brode water,

þe wynde and þe water · and þe bote waggynge

and the wagging
of the boat will
make him
stumble, though
he is safe.

Maketh þe man many a tyme · to falle and to stonde ;

For stonde he neuere so styf · he stonbleth ȝif he
mooue ; 33

14. *wyde*] wilde COB.

14—17. R omits.

15. *contrees and courtes*] townes
and contreis B.

18. *þe Menours*] a menoures (*sic*) R.

19. *euere* (2)] B om.

20. *comsed*] by-gane C.

21. [*hem* WCOB] LR om. *sothli*
R om.

22. *seith*] on þe day seiþ B.

23. *I seyde*] he saide CO ; seide
he B.

24. *dowel—do-yuel*] do-yuel and

do-wel CB. O omits this line.

25. *nys*] is CROB.

26. *is*] C om.

27. *shal*] B om.

28. *þe* (2)] a WCOB.

29. *a forbisene*] an ensample B.

30. *a* (3)] þe WCOB.

32. *þe*] a O. *a*] RO om. and] þan
B. *stonde*] stumble O.

33. *he*] B om. *stonbleth*] tumbleþ
B. *mooue*] meue WR ; moueþ O ;
meuyþ B.

Ac 3it is he sauf and sounde · and so hym bihoueth,
 For 3if he ne arise þe rather · and rauzte to þe stiere ; Yet if he neglects
 the helm, he will
 be upset by his
 own fault.
 þe wynde wolde, wyth þe water · þe bote ouerthrowe ;
 And þanne were his lyf loste · þourgh lacchesse of
 hym-self. 37

¶ And þus it falleth," *quod* þe frere · "bi folke here on Even so on earth.
 erthe ;

þe water is likned to þe worlde · þat wanyeth and 105
 wexeth,

þe godis of þis grounde aren like · to þe grete wawes, The waves are
 this world's
 fluctuating riches.
 þat as wyndes and wederes · walweth aboute. 41

þe bote is likned to owre body · þat brutel is of kynde,
 þat þorough þe fende and [þe] flesshe · and þe frele worlde
 Synneth þe sadman · a day, seuene sythes. 44

¶ Ac dedly synne doth he nouzt · for dowl hym kepith, Yet the just man
 doth no *deadly*
 sin, and is safe.
 And þat is charite þe champioun · chief help aȝein
 synne ;

For he strengtheth man to stonde · and stereth mannes
 soule,

And þowgh þi body bow · as bote doth in þe water, 48

Ay is þi soule sauf · but [if] þi-self wole

Do a dedly synne · and drenche so þi soule ; If thou do *deadly*
 sin, thou art
 justly drowned."
 God wole suffre wel þi sleuthe · 3if þi-self lyketh.

For he 3af þe to 3eres3yue · to 3eme wel þi-selue, 52

And þat is witte a[nd] fre wille · to euery wyȝte a por-
 cioun,

To fleghyng foules · to fisses & to bestes.

Ac man hath moste þerof · and moste is to blame,

34. *Ac*] And CB.

35. *stiere*] steere W; stere COB; *þi*] þe W. *þe*] C om.
 sterne R.

36. *wyth*] and R.

39. *wanyeth*] wanes C; wantiþ R.

41. *walweth*] walkeþ WRB;
 walkes C; walken O.

42. *body*] bodyes CB.

43. *þat*] And B. [*þe* WCOB] *þi*
 LR. *þe* (3)] þis R.

47. *man*] men W.

48. *And*] þat R. *þowgh*] doiþ B.

þi] þe W. *þe*] C om.

49. [*if* WCOB] LR om. *þi-self*
wole] þow wole þi-selue W.

50. *so*] CB om. *soule*] selue R.

51. *sleuthe*] soule R.

52. *to* (1)] a W.

53. *and*] L has a, but the line is
 marked for correction; and WCOB.

54. *ȝ*] and also COB.

55. *man*] þanne, altered to men R.

But if he worche wel þer-with · as dowl hym techeth."

"I can't follow
that," said I; "so
farewell."

¶ "I haue no kynde knowyng," quod I · "to conceyue
alle ȝowre wordes, 57

Ac if I may lyue and loke · I shal go lerne bettere."

"I bikenne þe cryst, [quod he] · þat on þe crosse deyde."

And I seyde, "þe same · saue ȝow fro myschaunce, 60

[Fol. 34.]

And ȝiue ȝow grace on þis grounde · good men to
worthe."

Again I wandered
wide, [walking
alone,] and
came to a grove,

106

and listened to
the sweet birds'
lays.

Then I slept
again, and had a
wondrous dream.

¶ And þus I went wide-where · walkyng myne one,
By a wilde wilderness · and bi a wode-syde.

Blisse of þo briddes · [abyde me made,] 64

And vnder a lynde vppon a launde · lened I a stounde,
To lythe þe layes · þe louely foules made.

Murthe of her mouthes · made me þere to slepe ;

þe merueillousest meteles · mette me þanne 68
þat euer dremed wyȝte · in worlde, as I wene.

One like myself
came, and called
me by name,

¶ A moche man, as me þouȝte · and lyke to my-selue
Come and called me · by my kynde name.

"What artow," quod I þo · "þat þow my name
knowest?" 72

"þat þow wost wel," quod he · "and no wyȝte bettere."

who said, he was
Thought.

¶ "Wote I what þow art?" · "þought," seyde he
þanne,

"I haue suwed þe þis seuene ȝere · sey þow me no
rather?"

"Thought," said
I, "tell me where
is Do-well."

¶ "Art þow thought?" quod I þo · "þow couthest me
wisse 76

57. ȝowre] þi R.
59. [quod he W] quod þei R; LCOB
om. on þe] on W; vppon þe B.

62. myne] bi myn B.

63. wode-syde] wodes side WCB.

64. Blisse] þe blisse B. þo] þe
WCOB. [abyde me made R] brouȝte
me aslepe LWCBOB. But see the
three next lines; and cf. Text A.

65. a (1) RB om. vppon] vnder B.
I] y me B.

66. lythe] hiren B. þe (2)] þat þo
B; þat þe R. louely] R om.

67. slepe] slepe W.

68. þe] R om. merueillousest]
Merueylokest R; merueilous B. mette
me] Mette I me O; me mette B.

69. I repeats dremed, but the line
is marked.

70. moche] mykil C. me] R om.

72. þo] R om.

75. sey] seye W; seyȝ O; sawe C.

76. couthest—wisse] kannes me
wisse C; knowest, y-wysse B; coud-
est me wisse where R.

Where þat dowel dwelleth · and do me þat to
knowe?"

¶ "Dowel and dobet · and dobest þe thriddle," quod he,
"Aren three faire vertues · and beth nauzte fer to
fynde."

Who-so is trewe of his tonge · and of his two handes, "Whoever is
And þorough his laboure or þorough his londe · his meek, mild, and
lyfode wynneth, true," said he,
81 "him Do-well
follows."

And is trusti of his tailende · taketh but his owne,
And is nouzt dronkenlew ne dedeignous · dowel hym 107
folweth.

Dobet doth ryzt þus · ac he doth moche more; 84 Do-bet does even
He is as low as a lombe · and loueliche of speche, more, and gives
And helpeth alle men · after þat hem nedeth; to the needy,

þe bagges and þe bigurdeles · he hath to-broken hem
alle,

þat þe Erl auarous · helde, and his heires; 88
And þus with Mammonacs [moneie] · he hath made
hym frendes,

And is ronne in-to Religioun · and hath rendred þe and hath rendered
bible, the Bible,

And precheth to þe poeple · seynt Poules wordes, and preaches
Libenter suffertis insipientes, cum sitis ipsi from the text,
2 Cor. xi. 19.
sapientes,

'And suffreth þe vnwise · with ȝow for to libbe, 92
And with gladde wille doth hem gode · for so god ȝow
hoteth.'

77. þat (2)] hym R.

78. þe] O om.

81. or] and B. þorough (2)] COB
om. londe] londes COB.

82. CB om. his tailende] taylyng O.

83. is] is (printed his) W. dronk-
enlew] dronkelew R; dronkelewe
(printed dronklewe) WB; dronklewe
C; drunklew O. dedeignous] deyg-
nous CB.

84. doth (1)] does C; do B. he] B
om.

85. as (1)] B om.

87. to-broken] to-brook C; broken
B.

88. þe] B om.

89. þus] R om. Mammonacs]
Mamondes C. [moneie WCOB] mone
LR. hath] had B. made] ymade R.
90. in-to] to WCOB. bible] bille
(!) R.

91. precheth] preached CR.

92, 93. In one line—And to þe vn-
wise ye do goode · for so god yow
beddis C; B the same, but with hotip
for beddis.

Do-best is above
both, and bears a
bishop's crosier.

[Fol. 34 b.]

Do-well and Do-
bet have crowned
a king,

108

with consent of
Do-best."

I thanked him,
and asked him
where these three
dwelt.

"Only Wit can
tell thee," said he.

So Thought and
I went on till we
met Wit.

¶ Dobest is aboue bothe · and bereth a bisschopes
crosse,

Is hoked on þat one ende · to halie men fro helle.

A pyke is on þat potente · to pulte adown þe wikked,
þat wayten any wikkednesse · dowel to tene. 97

And dowel and dobet · amonges hem ordeigned

To croune one to be kynge · to reule hem bothe ;

þat ȝif dowel or dobet · did aȝein dobest, 100

þanne shal þe kynge come · and casten hem in yrens,

And but if dobest bede for hem · þei to be þere for
euere.

¶ Thus dowel and dobet · and dobest þe thridde,

Crouned one to be kynge · to kepen hem alle, 104

And to reule þe Reume · bi her thre wittes,

And none other-wise · but as þei thre assented."

¶ I thonked thouȝt þo · þat he me þus tauȝte ;

"Ac ȝete sauoureth me nouȝt þi seggyng · I coueite to
lerne 108

How dowel, dobet, and dobest · don amonges þe peple."

¶ "But witte comne wisse þe," quod þouȝt · "where þo
thre dwelle ;

Ellis wote I none þat can · þat now is alyue."

¶ þouȝte and I thus · thre days we ȝeden, 112
Disputyng vppon dowel · day after other,

94. *both*] hem hope O.

95. *Is*] And is B. *hoked*] an hoke
R.

96. *is*] And a B. *is*] R om. *on—*
potente] on þe potente CO; in þe
poynt B. *putte*] pelte R; pilte O;
putte WCB. *wikked*] helle B.

97. *wikkednesse*] wickednesse to
do B.

98. *and* (2)] hap B. *ordeigned*] *ordeyneden* O; *ordeyneþ* B; han ordeyned W.

99. *one*] and R. R omits from to reule (l. 99) to kynge in l. 104.

100. *did*] doþ O.

101. *casten*] putte B.

102. *bede*] did C; dyde B; bidde

O. *hem*] hym CB. *þei—þere*] þei be þer O; þer to be B.

103. *dobest*] best C.

104. *be*] be (*printed* the) W; þe B. *kepen*] *so in* WCOR; *spelt* kepin L; B has helpe.

105. *þe*] þi O.

106. *none*] in non B. *assented*] *assentes* C; *assenteþ* B.

107. *þus*] B om.

108. *Ac ȝete*] Ac R; And yet C; And ariȝt B. *seggyng*] *seying* W; sayeng C; segge B. *lerne*] lere B.

110. *quod*] C om. *þo*] þei B.

111. *can*] can þe telle B. *is alyue*] lyueþ B.

112. *we*] COB om.

And ar we were ywar · with witte gan we mete.
 He was longe and lene · liche to none other,
 Was no pruyde on his apparaille · ne pouerte noyther,
 Sadde of his semblaunt · and of soft chiere. 117

I dorste meue no matere · to make hym to iangle,
 But as I bad pouzt þo · he mene bitwene,
 And put forth somme purpos · to prouen his wittes,
 What was dowel fro dobet · and dobest fram hem bothe.

¶ þanne pouzt in þat tyme · seide þise wordes, 122

“Where dowel, dobet · and dobest ben in londe,

Here is wille wolde ywyte · yif witte couthe teche hym,

And whether he be man or [no] man · þis man fayne
 wolde aspye, 125

And worchen as þei thre wolde · þis is his entente.”

114. *we* (1)] y B. *were ywar*] were
 war WB; war were R. *we* (2)] I O.

119. *be*] to be B.

120. *somme*] his R.

123. *Where*] Whether R. *dobet*] and dobet B. *ben*] was CB; R *om.*

124. *is*] *L. om.* *ywyte*] wite WCOB;

Iwitt R.

125. [*no man*] so in RCB; L *omits* no, but the line is marked; WO have woman, which is probably corrupt. *fayne*] COB *om.*

126. *þis*] thus W.

I asked Thought
 to ask him a
 139
 question for me,

and he asked him
 where Do-well,
 Do-bet, and Do-
 best dwelt.

PASSUS IX. (DO-WEL I.)

*Passus nonus [de visione ; et primus de dowel.]***110**

"Do-well dwells,"
said Wit, "in a
castle made by
Kind of four
things,

earth, air, wind,
and water.

Within the castle
Kind has inclosed
the lady *Anima*,

whom 'the prince
of this world'
[Fol. 35.]
hates,

Do-well, Do-bet,
and Do-best are
her appointed
keepers.

111

TITLE. Passus nonus LO; Passus
Nonus de visione, vt supra CR; *to*
which W adds *et primus de Do-bet*
(*an obvious mistake*); B adds, *et se-*
cundus de Dowel. But Crowley has
the correct title.

2. *kynnes*] *maner* R.

3. *eyre*] of Eyr WB; *heyer* R. *is*
it] *is it* (*printed it is*) W.

6. *like*] *y-liche* R.

Sire dowel dwelleth," quod witte · "nouȝt a day
hennes,

In a castel þat kynde made · of foure kynnes þinges ;
Of erthe and eyre is it made · medled togideres,
With wynde and with water · witterly enioyned. 4
Kynde hath closed þere-Inne · craftily with-alle,

A lemman þat he loueth · like to hym-selue,
Anima she hatte · ac enuye hir hateth,

A proude pryker of Fraunce · *prynceps huius mundi*, 8
And wolde winne hir away · with wyles, and he myȝte.

¶ Ac kynde knoweth þis wel · and kepeth hir þe bettere,
And hath do hir with sire dowel · is duke of þis
marches.

Dobet is hir damoisele · sire doweles douȝter, 12
To serue þis lady lelly · bothe late and rathe.

Dobest is aboue bothe · a bisschopes pere ;
þat he bit, mote be do · he reuleth hem alle ;
Anima þat lady · is ladde bi his lerynge. 16

7. *hatte*] *hatteth* R.

10. *Ac*] *And* CR.

11. *And—do*] *And* hath I-do R;
As does C; And dooþ W; As doþ B.
sire] R om. *þis*] þe R.

14. *aboue*] *aboute* R.

15. *do*] don B; doon O. *reuleth*]
reule C.

16. *lerynge*] *lernyng* R.

¶ Ac þe constable of þat castel · þat kepeth al þe
wacche, The constable of
the castle is In-
wit [Conscience],

Is a wys kniȝte with-al · sire Inwitte he hatte,

And hath fyue feyre sones · bi his first wyf ;

Sire sewel and saywel · and herewel þe hende, 20 whose sons are
See-well, Say-
well, Hear-well,
Work-well, and
Go-well."

Sire worche-wel-wyth-pine-hande · a wiȝte man of
strengthe,

And sire godfrey gowel · gret lordes for sothe.

þise fyue ben sette · to saue þis lady *anima*,

Tyl kynde come or sende · to saue hir for euere." 24

¶ "What kynnes thyng is kynde," *quod* I · "canstow
me telle?" "Who is Kind?"
said I.

¶ "Kynde," *quod* witte, "is a creatour · of alle kynnes
þinges ; "Kind is the
great Creator,
who made all
things;

Fader and fourmour · of al þat euere was maked ;

And þat is þe gret god · þat gynnynge had neuere, 28

Lorde of lyf and of lyȝte · of lysse and of peyne.

Angeles and al þing · aren at his wille.

Ac man is hym moste lyke · of marke and of schafte ; man being most
like Himself.

For þorugh þe worde þat he spake · wexen forth bestes,

Dixit, & facta sunt ;
i. adam

¶ And made man likkest · to hym-self one, 33 [112]

And Eue of his ribbe-bon · with-uten eny mene.

For he was synguler hym-self · and seyde *faciamus*,

As who seith, 'more mote here-to · þan my worde one ; + An argument
for the Trinity.

My myȝte mote helpe · now with my speche.' 37

Riȝte as a lorde sholde make *lettres* · and hym lakked
parchemyn, + A writer needs
both parchment
and pen.

20. *herewel*] sire here-wel R.

21. *Sire*] And CB.

22. *gret lordes*] a grete lord R.

23. *saue*] kepe W. *lady*] R om.

25. *kynnes*] kynne R ; COB om.

26. *creatour*] creature COB. *alle*
kynnes] alkyng C ; alkyne R ;
alkyns O.

28. *þat -gret*] þe get (*sic*) R.

29. *lysse*] blisse RB.

29, 30. *Transposed* in B.

31. *hym moste*] most hym R.
schafte] schape C.

32. *wæxen*] *so* in LRO ; woxen
WCB. *Dixit*] Et dixit B. *sunt*]
sunt, &c. CB.

33. *likkest*] I-likest R.

34. *meue*] mede B.

35. *and*] R om.

36. *mote here-to*] mut þerto O.

37. *now*] forþ W.

38. *a*] C om.

þough he couth write neuere so wel · ȝif he had no penne,
þe lettre[s] for al þe lordship · I leue were neuere
ymaked. 40

¶ And so it semeth bi hym · as þe bible telleth,
þere he seyde, *dixit, & facta sunt* ;

He moste worche with his worde · and his witte shewe.

† So God made
man by His Word
and Might.

And in þis manere was man made · þorugh myȝte of
god almiȝti,

With his worde and werkemanschip · and with lyf to
laste. 44

[Fol. 35 b.]

The castle is
called *caro*.

And þus god gaf hym a goost · of þe godhed of heuene,
And of his grete grace · graunted hym blisse,

And þat is lyf þat ay shal last · to al [his] lynage after.

And þat is þe castel þat kynde made · *caro* it hatte, 48
And is as moche to mene · as man with a soule ;

And þat he wrouȝt with werke · and with worde bothe,
þorugh myȝte of þe maieste · man was ymakel.

¶ Inwit and alle wittes · closed ben þer-inne, 52

The lady is Life,
or *anima*, and
dwells in man's
heart ;

For loue of þe lady *anima* · þat lyf is ynempned ;

Ouer al in mannes body · he walketh and wandreth,

Ac in þe herte is hir home · and hir moste reste.

In-wit is in his
head, and rules
Anima.

Ac Inwitte is in þe hed · and to the herte he loketh,

What *anima* is lief or loth · he lat hir at his wille ; 57

For after þe grace of god · þe grettest is Inwitte.

† Wo to him who
misuses his In-
wit.

¶ Moche wo worth þat man · þat mys-reuleth his In-
witte,

And þat be glotounes globbares · her god is her wombe ;

39. *no*] a CB.

40. *lettres* O] *lettre* LWCRB ;
Crowley has letters : see l. 38.

41. *semeth*] *semed* R. *bible*] book
COB. *he seȝde*] it sayes C ; hit seiþ
B ; he seiþ O.

45. *of*] þoruȝ W. *godhed*] godded
R.

47. [*his* WR] LCOB om. *lynage*] *lynages* CO.

48. *þat*] þis R. *castel*] catel (!)
RB.

49. *is*] þat is O.

50. *worde*] his wordes R.

52. *Inwit*] In-wyttis B. *closed*] *I-clothed* R.

54. CB omit.

55. *Ac*] And WC. *hir* (1)] his
C ; B om. *hir* (2)] his CB.

56. *Inwitte*] wytt B. *he*] R om.

57. *or*] & O. *his*] hire R.

59. *man*] wiȝt R.

60. *globbares*] glubberes WO ; glob-
bers C ; clobberis B.

Quorum deus venter est.

† Philip. iii. 19.

For þei seruen sathan · her soule shal he haue ; 61
þat liueth synful lyf here · her soule is liche þe deuel.
And alle þat lyuen good lyf · aren like god almiȝti,

Qui manet in caritate, in deo manet, &c.

† 1 St John iv.
16.

¶ Allas ! þat drynke shal for-do · þat god dere bouȝte,
And doth god forsaken hem · þat he shope to his lik-
nesse ; 65

*Amen dico vobis, nescio vos : & alibi : et dimisi
eos secundum desideria eorum.*

† Mat. xxv. 12 ;
Ps. lxxx. 13
(Vulg.).

¶ Foles þat fauten Inwitte · I fynde þat holieherche
Shulde fynden hem þat hem [fauteth] · and faderelees
children ;

[113]
† Idiots should
be protected by
the church ;

And wydwes þat han nouȝte wher-with · to wymmen
hem her fode, 68

Madde men, and maydenes · þat helplees were ;
Alle þise lakken Inwitte · and lore bihoueth.

† and so should
widows, madmen,
and helpless
maidens.

¶ Of þis matere I myȝte · make a longe tale,
And fynde fele witnesses · amonges þe foure doctours,
And þat I lye nouȝt of þat I lere þe · luke bereth wit-
nesse. 73

¶ Godfader and godmoder · þat sen her godechildren
At myseise and at mischief · and mowe hem amende,
Shal haue penaunce in purgatorie · but ȝif þei hem
helpe. 76

† Godfathers and
Godmothers
should protect
their charges.

For more bilongeth to þe litel barne · ar he þe lawe
knowe,

þan nempnyng of a name · and he neuere þe wiser !
Shulde no crystene creature · crien atte ȝate,

venter] venter eorum B.

RCOB] fauted LW ; marked in L.

61. *soule*] so in R ; soules WCOB.

68. CB omit.

62. *soule*] soules C. *deuel*] deuellis

72. *witnesses*] witnesse CR.

O.

63. *like*] lik to WCOB.

73. *of—þe*] I lereþe (*sic*) R.

64. *bouȝte*] aboutȝe COB.

74. *Godfader*] Godfadir OB ; God-
fadres W. *godmoder*] godmodir OB ;
godmodres W.

65. *he shope*] schope hem R. &
alibi—eorum] R om. *eorum*] &c. CB.

75. *At*] þat is R. *at*] COB om.

66. *fauten*] faylen B.

76. *ȝif*] if COB ; W om.

67. *hem* (2)] R om. [*fauteth*

78. *he*] CB om.

Ne faille payn ne potage · and prelates did as þei
shulden. 80

† A Jew would
not see a Jew
suffer want.

A Iuwe wolde nouȝte se a Iuwe · go iangelyng for de-
faute,

[Fol. 36.]

For alle þe moebles on þis molde · and he amende it
miȝte.

¶ Allas! þat a cristene creature · shal be vnkynde til
an other,

Sitthen Iuwes þat we iugge · Iudas felawes, 84

Aȝther of hem helpeth other · of þat þat hym nedeth.

† Why should not
Christians be
charitable like-
wise?

Whi nel we cristene · of cristes good be as kynde

As Iuwes, þat ben owre lores-men? · shame to vs alle!

þe comune for her vnkyndenesse · I drede me, shul
abye. 88

¶ Bisschopes shul be blamed · for beggeres sake;

† It is a great
crime to give to
unworthy objects.

He is worse þan Iudas · þat ȝiueth a iaper siluer,

And biddeth þe begger go · for his broke clothes:

*Proditor est prelatus cum Iuda, qui patrimo-
nium christi minus distribuit: & alibi:*

*Perniciosus dispensator est, qui res pauperum
Christi inutiliter consumit.*

He doth nouȝt wel þat doth þus · ne drat nouȝt god
almiȝty, 92

Ne loueth nouȝt salamoness sawes · þat sapience tauȝte;

[114]
Ps. cx. 10 (Vulg.).
Ecclus. i. 16.

Inicium sapientie, timor domini:

¶ þat dredeth god, he doth wel; · þat dredeth hym
for loue,

80. *Ne]* And R.

82. *moebles]* mebles WOB; nobles
(!) R. *on]* of RB.

83. *cristene]* WCROB] *spelt* cresa-
tene in L. *be]* be so OB. *til]* to CB.

84. *Sitthen]* Syn W.

85. *Aȝther—hem]* þat aȝther R.
þat þat] hem þat R. *hym]* hem W.

86. *nel]* nyl C; nylen O; ne wil
R; ne wille B.

87. *shame]* to schame R.

88. *vnkyndenesse]* wikkednesse CB.
abye] abide B.

90. *a iaper]* Iapers COB.

91. *biddeth]* bit R. *begger]* beg-
geris B. *go]* go forþ B. *minus]*
minus LCRB; minus or minis W.
est] O om. *Christi]* COB om.

92. *drat]* drad R; drat, altered to
drad C.

93. *Ne]* He W.

94, 95. COB *have one long line—*
Dred god for loue & þou doste wel ·
but nouȝt for vengeaunce, and þou dost
bet.

94. *dredeth]* drat R (*bis*).

SUPPLEMENT TO "PIERS PLOWMAN," PART I. TEXT A.

[MS. Rowl. Poet. 137. Fol. 40.]

PASSUS XII.

Passus tercius de dowel.

"Christ wot," quod clergie · "knowe hit ȝif þe lyke,
 I haue do my deuer · þe dowel to teche;
 And who-so coueyteþ don betere · þan þe boke telleþ,
 He passeþ þe apostolis lyf · and put him to aungelys ! 4
 But I se now as I seye · as me soþ thinkytȝ,
 þe were lef to lerne · but loþ for to stodie.
 þou woldest konne þat I can · and carpen hit after.
 Presumptuowsly, paraurenture · a-pose so manye, 8
 That [hit] myȝthe turne men to tene · & theologie bope.
 ȝif I wiste witterly · þou woldest don þer-after,
 Al þat þou askest · a-soylen I wolde."
 Skornfully þo scripture · [set vp here] browes, 12
 And on clergie criep · on cristes holy name,
 That he shewe me hit ne sholde · but ȝif [hit] stryf were
 Of þe kynde cardinal wit · and cristned in a font ;—
 And seyde [hit] so loude · þat shame me thouȝthe, 16
 "þat hit were bope skape · and sklaundre to holy chereche, "Theology

"Christ knows,"
 said Clergy, "I
 have tried to
 teach you Do-wel."

You want to learn
 in order to cavil."

Scripture set up
 her brows,
 and told Clergy
 not to tell me
 more.

[NOTE. See the account at the end of the Passus, shewing whence this Twelfth Passus is derived.]

Pass. XII. Called Passus tercius de dowel in MS. U and MS. Rawlinson 137. See the note to Pass. XI. l. 303, on p. 154.

1. þe] ye U; but the y represents þ.

3. coueyteþ don] coueite to don U.

4. þe] U om. him] hem U; corruptly.

6. U omits.

9. [hit] it U; MS. Rawlinson omits.

men] me U.

12. þo] miswritten þe in MS. Rawlinson; U has yo = þo. [set vp here] So in U; MS. Rawlinson has sherte vp his, where at least his is wrong.

13. criep] cryede U. cristes] godis U.

14. shewe me hit] schewiȝt U (corruptly). [hit] it U; MS. Rowl. om.

15. kynde] U om.

16. [hit] it U; MS. Rowl. om. me it U.

17. boþe] U om.

forbids me to
teach sinners.

Sitthe theologie þe trewe · to tellen hit defendeþ ;
Dauid godes derling · defendyþ hit al-so :

Ps. cxviii. 158
(Vulg.).

Vidi [preuaricantes] et tabescebam :

I saw synful, he seyde · þerfore I seyde no-þing, 20
Til þo wrecches ben in wil · here synne to lete.
And poul precheþ hit often · prestes hit redyn,

2 Cor. xii. 4.

Audiui archane que non licet homini loqui :

I am not hardy, quod he · þat I herde with erys,
Telle hit with tounge · to synful wrecches. 24

And god graunted hit neuere · þe gospel hit witnesseth,
In þe passioun, whan pilat · a-posed god al-myȝthi,

[Fol. 40 b.]

And asked Ihesu on hy · þat herden hit an hundred,

Jo. xviii. 33.

Quid est ueritas ? quod he · verilyche tel vs ; 28

God gaf him non answeie · but gan his tounge holde.

So do not tell him
any more "

Riȝt so I rede," quod she · " red þou no ferþer ;

Of þat he wolde wite · wis him no betere.

For he cam not by cause · to lerne to dowel, 32

But as he seyþ, such I am · when he with me carpeþ."

At this, Clergy
withdrew.

And when scripture þe skolde · hadde þus wyt y-sheued,
Clergie in-to a caban · crepte anon after,

And drow þe dore after him · and bad me go dowel, 36

Or wycke, ȝif I wolde · wheþer me lyked !

But I prayed
Scripture to
tell me where
her cousin
Kind Wit
(Common Sense)
lived.

þan held I vp myn handes · to scripture þe wise,

To be hure man ȝif I most · for euere-more after,

With þat she wolde me wisse · wher þe toun were, 40

Kynde wit hure confessour · hure cosyn was Inne.

þat lady þan low · and lauȝthe me in here armes,

And sayde, " my cosyn kynde wit · knowen is wel wide,

And his loggyng is with lyf · þat lord is of erþe. 44

And ȝif þou desyre · with him for to a-byde,

18. *Sitthe*] *Seihop (sic)* U. þe
trewe] *yat trewe* is U. *to*] U *om.*

19. [*preuaricantes*] *So* in U ; MS.
Rawl. *corruptly* has *preuaricationes*.

20. MS. U *ends with* *tabescebam* ;
and from this line to the end, we have
only MS. Rawl. *to trust to.* *seyde no-*
þing] It is clear that the poet con-
strues *tabescebam* as if it were *tacebam*.

The same idea recurs in ll. 23 and 29.

22. *Audiui*, &c. Quoted again in
Text B. Pass. XVIII.

33. *such I am*] i. e. I am not to be
commended ; alluding to Pass. XI.
l. 286.

41. *rit.*] *The MS. has wt, the usual*
contraction for with ; but see ll. 43
and 53 ; and hit for hit, l. 25.

I shal þe wisse · where þat he dwelleþ."

And þanne I kneled on my knes · and kyste her wel "I will tell you,"
she said.

sone,

And þanked hure a þousand syþes · with þrobbant
herte. 48

She called [to ken] me · a cleriouȝ þat hyȝt

Omnia-probate · a pore þing with alle,

"þou shalt wende with wil," quod she · "whiles þat
him lykyþ,

Til ȝe come to þe burghe · *quod-bonum-est-tenete*. 52

Ken him to my cosenes hous · þat kinde wit hyȝth,

Sey I sente him þis segge · and þat he shewe hym
dowel."

þus we lauȝþe oure leue · lowtyng at onys,

And wente forþ on my way · with *omnia-probate*, 56

And ere I cam to þe court · *quod-bonum-est-tenete*,

Many ferlys me by-fel · in a fewe ȝeris.

The fyrste ferly I fond · a-fyngrid me made ;

As I ȝede thurgh ȝouþe · a-ȝen prime dayes, 60

I stode stille in a stodie · and stared a-bowte ;

"Al hayl," quod on þo, and I answered "welcome ·
and with whom be ȝe ?"

"I am dwellyng with deth · and hunger I hatte,

To lyf in his lordshepe · longyt my weye, 64

I shal felle þat freke · in a fewe dayes !"

"I wolde folwe þe fayn · but fentesye me hendeþ,

Me folweþ such a fentyse · I may no ferþer walke."

"Go we forþ," quod þe gom · "I haue a gret boyste 68

At my bak, of broke bred · þi bely for to fylle ;

49, 50. *These two lines are written as one in the MS. Some such phrase as to ken me seems to have been lost ; see l. 53.*

50. *Omnia probate*] Compare Text B. Pass. III. l. 335.

52. *burghe*] ? *burgher MS.* But *burghe* = *borough* is meant ; it is called a court in l. 57.

58. Cf. Prologue ; l. 62. Here fol-

lows the catchword—þe ferste ferly.

60. *ȝouþe*] *miswritten ȝou · þe in MS. ; the metrical dot being inserted by mistake after the letter u. But the reading is certain ; cf. Text B. Pass. XI. 17, 34, 59 ; and especially observe the whole drift of Text B. Pass. XI.*

62. A half-line has probably been lost here.

66. Cf. Pass. V. 5.

So we went to the court called *Omnia-probate*. *Quod-bonum-est-tenete*.

[Fol. 41.]

As I went through Youth, I met a man and hailed him.

I've said he lived with Death, and his name was Hunger.

He offered me some scraps of bread.

A bagge ful, of a beggere · I bouȝpe hit at onys.”
 Than maunged I wit · vp at þe fulle,
 For þe myssyng of mete · no mesour I coude. 72
 With þat cam a knaue · with a confessoures face,
 He halsed me and I · asked him after,
 Of when þat he were · and wheder þat he wolde.
 “With deþ I duelle,” quod he · “dayes and nyȝtes; 76
 Mi name is feuere, on þe ferþe day · I am a-þrest euere;
 I am masager of deþ · men haue I tweyne,
 þat on is called cotidian · a courour of oure hous,
 Tercian þat oper · trewe drinkeres boþe! 80
 We han letteres of lyf · he shal his lyf [tyne;]
 Fro deþ, þat is oure duk · swyche dedis we brynge.”
 “Myȝth I so, god wot · ȝoure gates wolde I holden.”
 “Nay, wil!” quod þat wyȝth · “wend þou no ferther, 84
 But lyue as þis lyf · is ordeyned for the,
 þou tomblest wiþ a trepget · ȝif þou my tras folwe;
 And mannes merþe wrouȝþ no mor · þan he deseruyþ
 here,
 Whil his lyf and his lykham · lesten to-gedere. 88
 And þer-fore do after do-wel · whil þi dayes duren,
 þat þi play be plenteuous · in paradys with aungelys.
 þou shalt be lauzth into lyȝth · with loking of an eye,
 So þat þou werke þe word · þat holy wryt techeth, 92
 And be prest to preyeres · and profitable werkes.”
 Wille [wiste] þurgh in-wit— · þou wost wel þe soþe—
 þat þis speche was spedelich · and sped him wel faste,
 And wrouȝthe þat here is wryten · and oper werkes
 boþe 96

Next I met one
called Fever.

“Do not follow
me, Will,” he
said.

“But do well
while your days
last.”

[Fol. 41 b.]

So Will made
haste to write
his Do-wel; and
he also wrote his
Peres the
Plowman.

70. *bouȝpe*] cf. *wrouȝþ*, l. 87; *lauȝþe*, l. 55; &c.

71. *Corrupt*; probably two half-lines lost.

78. Fevers and Death appear in Text B. Pass. XX.

81. [*tyne*] The MS. has *tyme*, corruptly. See Pass. XI. 233.

86. *þou*] miswritten *þe* in the MS.; the being the preceding word.

87. *wrouȝþ*] = *wrouȝte*. Cf. l. 70. The reading *worþe* would make better sense.

94. The word *wiste* has evidently been dropped here, probably on account of *wost* following.

96. This means that, besides the Vita de Do-wel, Do-bet, et Do-best, the author wrote Peres the Plowman.

Of peres þe plowman · and mechel puple al-so ;
 And whan þis werk was wrouȝt · ere wille myȝte a-spie,
 Deþ delt him a dent · and drof him to þe erþe,
 And is closed vnder clom · crist haue his soule ! 100

Now he lies
 buried under the
 clay !

And so bad Iohan but · busily wel ofte,
 When he saw þes sawes · busily a-legged
 By Iames and by Ierom · by Iop and by oþere,
 And for he medleþ of makynȝ · he made þis ende. 104
 Now alle kenne creatures · þat cristene were euere,
 God for his goudnesse · gif hem swyche happes,
 To lyue as þat lord lykyþ · þat lyf in hem putte.
 Furst to rekne Richard · kyng of þis rewme, 108
 And alle lordes þat louyn him · lely in herte,
 God saue hem sound · by se and by land ;
 Marie moder and may · for man þou by-seke ;
 þat barn bryng vs to blys · þat bled vp-on þe rode !
 Amen. 112

John But added
 this ending.

God save King
 Richard, and all
 lords that love
 him !

Explicit do-Well.

Nomen scriptoris · tisot plenus amoris.

98—100. These are the author's own words ; he kills himself off, by way of finishing his poem, but he lived to re-write it, nevertheless.

101—112. Obviously added, as stated, by another hand, viz. that of

John But, who made a second "end," because he was accustomed to "meddle with makynȝ," i. e. to compose verses.

102. *busily*] *Read* sothely ? *Busily* is repeated from the line above.

NOTE ON PASSUS XII.

THE discovery of the *unique* copy of the greater part of this Passus is due to Mr Geo. Parker, assistant in the Bodleian Library, from observation of my note at p. 154 of the volume containing Text A of Piers Plowman. It is a most important and satisfactory discovery, as offering the complete solution of the problem as to the true termination of Text A. I had made out this much; (1) that there was once a Passus XII., or more strictly a *Passus tertius de dovel*, of which 18 lines were preserved in MS. U (belonging to University College, Oxford); (2) that this Passus must have been the *concluding* one of the Poem of *Dovel* in its earliest form; (3) that it must have contained considerably less than 180 lines, as shown by the state of the Vernon MS.; (4) that it must, in fact, have consisted of less than 131 lines, as shown by the state of the University College MS. All these suppositions are now fulfilled; the missing portion—100 lines long—was found by Mr Parker in MS. Rawl. Poet. 137, in the Bodleian Library, the very existence of which was unknown to me until the Rawlinsonian MSS. were recently catalogued. This is now here printed, with various readings of the first 19 lines, one of which, the sixth, is omitted in the University College copy. This Rawlinson MS. is corrupt in places; in fact, *every* MS. of Piers Plowman is corrupt occasionally;—but it is sufficiently good to show us clearly how the poem ended. I here add a formal description of it, to supplement the descriptions on pp. xv—xxiv.

XI. MS. Rawlinson Poet. 137; on vellum; of the early part of the fifteenth century. Size, about $9\frac{1}{2}$ in. by $5\frac{3}{4}$. It consists of 41 leaves bound together, containing the *whole* of Piers Plowman, Text A. The four loose leaves, mentioned below as forming part of the old cover, are numbered 42—45. It is very remarkable as being the *only perfect* copy of its kind. At the beginning is the important heading—"Hic incipit liber qui uocatur pers plowman. Prologus;" and this is the *only* copy of any kind I have yet seen wherein the word *Prologus* occurs. See Page 1, first footnote. At the end is the very important colophon—Explicit Do-wel, shewing that the poem really *did* end here, in its ear-

liest form. It is beyond a doubt copied from an earlier MS., viz. *the very same one that MS. U (No. IV) was copied from*. The text is in *precisely the same wrong order*, the misarrangement of which is explained at p. xx. It has nearly the same readings, such as *when I south wente* (Prol. l. 1)—*y wente wyde* (l. 4)—*I sweneuene* (l. 10)—*tryly ontyrid* (where MS. U has *a-tired*; l. 14); and so on. But it nevertheless varies slightly from that MS. occasionally, the most curious instance which I have noticed being in the Prologue, at l. 54, where MS. Rawl. has the lines—

Schopyn hem ermytes • here ese to haue.
 on fele halue • fonden hem to done,
 Lederes þei be of louedayes • and with þe lawe medle.

All these MS. U omits, possibly on account of an undecipherable word in the second line, where MS. Rawl. has a blank space. But the most curious point about the two latter lines is their non-appearance in other copies. After *Piers Plowman* follow “Fragments of the old French Romance of Guy earl of Warwick, four leaves on vellum.” ff. 42—45 (end of MS.)¹

Ces ciz li quice ad riame.
 Assez sur donc o e argent.
 Del son meint vesselment.
 Sire qñs Jonas dit li rei.
 Entendez ore vers moi.
 Ma vie me auez ore garri
 Par ceo cher ke esta ici, &c.

On fol. 42 *b* is written in an old and large hand, *Hoc volumen conceditur ad vsum fratrum minorum de obseruantia cantuarie*. The name of the scribe was one Tisot.

I have not the slightest doubt of the entire *genuineness* of the new portion. It is Langland's beyond a doubt, every word of it, from line 1 down to the end of line 100. All these lines are not only in his manner, but contain his favourite words, phrases, and turns of expression, and have the same changes of rhythm as we find in his works elsewhere. We obtain also a new proof that the author's name was “Will;” as had been already ascertained by observing that Thought calls the author “Wille” in Pass. IX. l. 118, just after it had been noted (l. 62) that the same Thought was acquainted with the author's “kind” or Christian name. We learn further that the author's original idea was to conclude the poem in the following way. “I met,” he says, “with a man named Fever, who was the messenger of Death.” Fever brought a letter from Death, and was authorized to slay Life. “If I may”—says our author—“I would go with you on your way.” But Fever tells him to live on, as God has ordained, to continue to *do well*, and to look for a reward

¹ These probably formed part of the old cover, the MS. having now a modern binding.

in Paradise, if he will only be regular at prayers, and ready to do profitable works. "Now William (i. e. the author) knew by his conscience that this speech required immediate attention, and so he made haste and completed the poem here written; and besides this Poem of Do-wel, he wrote the poem about Piers Plowman and many others;

and when this work was wrought, ere Will might spy,
Death dealt him a dint, and drove him to the earth;
and he is enclosed under clay; now Christ have his soul!"

It is obvious that this notice of his own death is a mere flourish, introduced for the sake of winding up the poem at a moment when he had no idea of expanding and rewriting it; which, however, he certainly did, and even used again some of the phrases and thoughts contained in this very portion at the end of which he kills himself off. And with these words—"Christ have his soul!"—the poem, in its first form, truly ends. But in the present copy we have 12 superfluous lines, added by one "Johan But," who, having read the whole poem, and being satisfied that most of the ideas in it could be well supported by quotations from James, Jerome, Job, and others, was pleased to dignify it with an ending of his own, as he had been accustomed to metrical composition himself, having before then "meddled in making," i. e. dabbled in verse. But he has very little more to say than to hope that God will bless all men and teach them to do right; and so God save King Richard and all his lords, and may Mary, mother and maiden, beseech for man, and may Christ bring us all to bliss. The commonplaceness of these lines, and the smallness of their number, is of some importance. It shews us how men fared who attempted to add to the master-poet's words, and it affords some proof of the genuineness of the numerous additions which Langland made in his later versions, and which are not in the "Johan But" style by any means.

And nouȝt for drede of veniaunce · doth þer-fore þe
bettere ;

He doth best, þat with-draweth hym · by day and bi
nyȝte 96

To spille any speche · or any space of tyme ;

Qui offendit in [vno], in omnibus est reus.

† Waste not
speech or time
(James ii. 10).

¶ Lesyng of tyme · treuthe wote þe sothe !

Is moste yhated vp erthe · of hem þat beth in heuene,

And sitthe to spille speche · þat spyre is of grace, 100

† Speech is Go.'s
gleeman.

And goddes gleman · and a game of heuene ;

Wolde neuere þe faithful fader · his fithel were vn-
tempred,

Ne his gleman a gedelynge · a goer to tauernes !

¶ To alle trew tidly men · þat trauaille desyren, 104

† Our Lord loves
workers. Ps.
xxxiii. 11 (Vulg.).

Owre lorde loueth hem and lent · loude other stille,

Grace to go to hem · and agon her lyflood ;

*Inquirentes autem dominum non minuentur omni
bono.*

¶ Trewe wedded libbing folk · in þis worlde is dowel ;

[¶ ¶ ¶]
† Truly wedded
folk do well.

For þei mote worche & wyne · and þe worlde susteyne.

For of her kynde þei come · þat confessoures ben
nempned, 109

Of such come
confessors,
martyrs, &c.

Kynges and kniȝtes · kayseres and cherles,

Maydenes and martires · out of o man come.

þe wyf was made þe weye · for to help worche, 112

And þus was welloke ywrouȝt · with a mene persone ;

† How weddinges
should be made.

First bi þe faderes wille · and þe frendes conseilte,

95. R *has*—And drad hym nauȝt
for loue of vengeance · to do þe bettere.

96. *He doth*] thow dost COB. þat
—*hym*] if þow withdrawe COB.

97. [*vno* WCOB] verbo LR; see p.
184. *in—est*] est in omnibus COB.

99. *yhated*] hatid O. *vp*] vpon
WOB.

100. *sitthe*] seche R. *spyre*] spire
CROB; spicerie W.

101—103. C *omits from* and *in* 101
to gleman in 103.

102. *his*] þis W. *intempred*] vn-
tymbred R.

105. *hem*] O *om.* *other*] eiþer O.

106. *to hem*] to hem tille R. *agon*]
agoon RO; ofgon W.

108. *mote*] musten O.

109. *þei*] he R.

110. Kayseres and kyngis · knyȝttis
and clerkis B.

111. *o*] a COB.

113—116. R *omits from* with a
mene to ywrouȝte.

And sytthenes bi assent of hem-self · as þei two myzte
acorde.

[Fol. 36 b.]

And thus was wedloke ywrouzte · and god hym-self it
made ; 116

In erthe þe heuene is · hym-self was þe witnesse.

False folk are
conceived in an
ill hour, like Cain.

¶ Ac fals folke faithlees · theues and lieres,

Wastoures and wrecches · out of wedloke, I trowe,
Conceyued ben in yuel tyme · as caym was on Eue. 120
Of such synful shrewes · þe sauter maketh mynde,

Ps. vii. 15 (Vulg.).

Concepit in dolore, et peperit iniquitatem, &c. :

[118]

And alle þat come of þat caym · come to yuel ende.

For god sent to seem · and seyde bi an angel,

† God warned
Seth's issue not
to marry with
Cain's.

þyne issue in þyne issue · I wil þat þei be wedded,
And nouzt þi kynde with caymes · ycoupled ne
yspoused. 125

¶ 3et some, aȝein þe sonde · of owre saueoure of heuene,
Caymes kynde & his kynde · coupled togideres,

God was wroth
with them for so
doing ;

Tyl god wratthed for her werkis · and suche a worde
seyde, 128

‘ þat I maked man · now it me athynketh,

Gen. vi. 7.

Penitet me fecisse hominem.’

Wherefore He
hade Noah build
the ark,

¶ And come to Noe anon · and bad hym nouzt lette :

‘ Swithe go shape a shippe · of shides and of bordes.

þi self and þi sones three · and sithen ȝowre wyues,
Buske ȝow to þat bote · and bideth ȝe þer-inne, 133

for the flood
should destroy
Cain's seed.

Tyl fourty dayes be fulfild · þat [þe] flode haue ywasshen
Clene away þe cursed blode · þat caym hath ymaked.

117. þe—is] þere heuen is R ; and
in heuene W. nas þe] bereþ WCB.

118. faithlees] and faithles R.

120. in] R om. on] and B.

121. in dolore] dolorem R. &c.] RB
om.

123. For] And W. seem] sem B.
an] þe CB.

125. caymes] caym R. ne] nor W.

126. saueoure] lorde CB.

127. his] her B.

128, 129. CB have one long line—

Til god saide for wrathe · þat I maked
man me a-thynkes.

128. for] wiþ O.

129. now] W om. athynketh] for-
þynkeþ W ; þinketh R.

130. come] somme C ; sente B.

131. of (2)] CB om.

132. self] folk B. three] þre (not
printed) W ; B om.

134. [þe W] LCROB om. Crowley
retains it. ywasshen] Iwasted R.

¶ Bestes þat now ben · shulle banne þe tyme, 136 **119**
 þat euere þat cursed caym · come on þis erthe ;
 Alle shal deye for his dedes · bi dales and bi hulles,
 And þe foules þat fleeghen · for[th] with other bestes,
 Excepte oneliche · of eche kynde a couple, 140
 þat in þi shyngled shippe · shul ben ysaued.
 Here abouzt[c] þe barne · þe belsyres gultes,
 And alle for her forfadres · þei ferden þe worse.
 þe gospel is here-ageine · in o degre, I fynde, 144

Filius non portabit iniquitatem patris, & pater † Ezek. xviii. 29.

non portabit iniquitatem filii, &c.

¶ Ac I fynde, if þe fader · be false and a shrewe,
 þat somdel þe sone · shal haue þe sires tacches. 146
 ¶ Impe on an ellerne · and if þine apple be swete,
 Mochel merueile me þynketh · & more of a schrewe,
 þat bryngeth forth any barne · but if he be þe same,
 And haue a sauoure after þe sire · selde seestow other ;

Nunquam [colligimus] de spinis vuas, nec de † Mat. vii. 16.
tribulis fyeus.

And þus þourw cursed caym · cam care vppon erthe ;
 And al for þei wrouzt wedlokes · aȝein goddis wille.
 For-þi haue þei maugre for here mariages · þat marye so
 her childeren ; 153

For some, as I se now · soth for to telle,
 For coueitise of catel · vnkyndeliche ben wedded.
 As careful concepcioun · cometh of suche mariages, 156

138. *bi* (2)] R om.

139. *forth]* so in CWROB; L has
for, but the line is marked.

140. *of eche kynde]* of ich a kynde
& O. *eche* on R.

141. *þi]* þis R.

142. *abouzte]* WCRB; bouzte O;
abouzt L. *belsyres]* belsire C. *gultes]*
giltes WCRB.

143. *forfadres]* fadres W. *her for-*
fadres] his sake B.

144. *ȝ—portabit]* nec pater R.
portabit iniq: filii, &c] &c C; por-
tabit, &c O; B om.

146. *þe]* of þe B. *sires]* sire CR.

147. *on]* in C; vpon R. *ellerac]*
Ellere W; ellern tree B. *if]* B om.

148. *þynketh]* thynk C.

150. [*colligimus* COB] colligitur
LWR. *vuas]* vua W.

152. *wedlokes]* wedlok COB.

153. *For-þi—þei]* For þei haue þe
B. *for]* of W. *for—mariages]* COB
om. *marye so]* so marien (O); marien
B. *þat—so]* as men marien now R.

156. *As]* Ac OB; And C. *of suche]*
to þat R.

119
“ All the bestis
must die for
Cain's sin,

save of each kind
a couple.”

† An apple
grafted on an
elder will not be
sweet.

[Fol. 37.]
This was all
because Seth's
seed married
Cain's.

Now, some marry
for money,

As bifel of þe folke · þat I bifore of tolde.

i. boni *i. bonas*

¶ For goode shulde wedde goode · þough hij no good
hadde ;

† Jo. xiv. 6 ;

‘ I am *via & veritas*,’ seith cryst · ‘ I may auaunce alle.’

¶ It is an oncomely couple · bi cryst, as me þinketh,

or a young wenche
is wedded to an
old feeble man.

To 3yuen a 3onge wenche · to an olde feble, 161

Or wedden any widwe · for welth of hir goodis,

þat neuere shal barne bere · but if it be in armes !

120

Many, since the
pestilence, have
married ill,

Many a peire sithen þe pestilence · han plizt hem to-
gideres ; 164

þe fruit þat þei brynge forth · aren foule wordes,

In ialousye ioyeles · and ianglyng on bedde.

and have no
children but
strife.

Haue þei no children but cheste · an choppyng hem
bitwene.

Though they go
to Dunmow,
they never fetch
the flitch.

¶ And þough þei don hem to donmowe · but if þe
deuel help 168

To folwen after þe flicche · fecche þei it neuere ;

And but þei bothe be forsworne · þat bacoun þei tyne.

Then wed not for
money, but marry
well, and God
bless you !

¶ For-þi I conseilte alle crystene · coueite nouzt be
wedded

For coueitise of catel · ne of kynrede riche. 172

Ac maydenes and maydenes · macche 3ow togideres,

Widwes and widwers · worcheth þe same.

157. *þe*] þat R.

158, 159. R *omits*.

158. *For*] Ther-fore W. *The gloss* i.
boni means id est, boni. *hij*] þei
WO ; huy B.

159. *I*] For I CB. *seith*] seid B.
seith cryst] O om. *alle*] yow alle W.
I—alle] as me þynkeþ B.

160, 161. B *transposes these lines*.

160. *an oncomely*] an vnkouþe C ;
a wondur B. *cryst*] Ihesus R.

161. *feble*] febil man B.

162. *widwe*] wodewe W.

163. *if*] B om. *in*] in hir W.

164. *þe*] B om.

165. *þei*] W om.

166. R *omits*. *ioyeles*] geolous B.
on bedde] abedde CB.

167. *cheste*] cheeste W ; chydes C ;
iangelynge R. *choppyng*] clappyng
W ; gaying (*sic*) R.

168—170. R *has*—

And for to go to dunmowe · to
fecche hom here bakon,

And whan þei haue brouzt it hom ·
to whom is best to selle it,

And þus þei lyuen in coueytise · þe
deuel and þei to-gyderes.

170. *And*] B om.

171. *crystene*] cristen men B. *be*]
to be R.

172. *catel*] no catel B. *kynrede*]
no kynrede B.

173. *macche*] make R.

174. *Widwes—widwers*] Wydeweres
and wydewes R.

For no londes, but for loue · loke ȝe be wedded,
 And þanne gete ȝe þe grace of god · and good ynogh to
 lyue with. 176

¶ And euery maner secular · þat may nouȝt continue, † It is better to
 Wysly go wedde · and war hym fro synne; marry than burn.
 For leecherye in likyng · is lymeȝerde of helle.

Whiles þow art ȝonge · and þi wepne kene, 180
 Wreke þe with wyuynge · ȝif þow [wilt] ben excused.

Dum sis vir fortis · ne des tua robora scortis,
Scribitur in portis · meretrix est ianua mortis.

¶ Whan ȝe haue wyued, bewar · and worcheth in † Observe right
 tyme; seasons. 184

Nouȝt as Adam & Eue · whan caym was engendred.

For in vntyme, trewli · bitwene man & womman,

Ne shulde no bourde on bedde be; · but if þei bothe
 were clene None but the
 pure should live
 together.

Bothe of lyf and of soule · and in parfyte charitee, 188

þat ilke derne dede · do noman ne sholde.

And if þei leden þus her lyf · it [likeþ] god almiȝti; [Fol. 37 b.]

For he made wedloke firste · and him-self it seide;

Bonum est vt vnusquisque uxorem suam habeat, † 1 Cor. vii. 2. 191

propter fornicacionem.

¶ And þei þat oþergatis ben geten · for gedelynges ben
 holden, Bastards are
 commonly false,
 liars, ungracious,
 and wasters. 192

As false folke fondelynges · faitoures and lyars;

Vngracious to gete goode · or loue of þe poeple,

Wandren and wasten · what þei cacche mowe.

175. *londes*] *laudes* (for *landes*) C.
 3^c] þat ȝe R.

176. *þe*] R om.

177—185. R omits.

177. *continue*] *contene* O; *con-*
teyne B.

178. *go*] to B.

179. *likyng*] *lokyng* COB.

181. *Wreke*] *Werke* O. [*wilt* O]

wolt WCB; wil L. *Dum*] Cum CB.

186. *For*] And R. *in vntyme*] *vnite* (!) CB.

187. *bourde*] berde R. *on bedde*] *a-bedde* R; on (*printed* or) *bedde* W.
bothe] CB om.

188. *Bothe*] R om. and] L really
has & and. *evidently by mistake.*

189. *ne*] R om.

190. *And*] But CB. *leden*] *ledden*
 R. [*likeþ* WOB] likes C; liked LR.

191. *propter*, &c.] R om.

193. *As*] And RB.

195. *þei*] þe C.

Aȝeines dowel þei don yuel · and þe deucl serue, 196
 And after her deth-day · shulle dwelle with þe same,
 But god gyue hem *grace* here · hem-self to amende.

† Thus, Do-well
 is, to do lawfully;
 Do-bet, to forecall
 men; Do-best,
 to help all.

¶ Dowel, my frende, is · to don as lawe techeth,
 To loue þi frende and þi foo · leue me, þat is dobet.
 To ȝiuen and to ȝemen · bothe ȝonge and olde, 201
 To helen and to helpen · is dobest of alle.

Or, Do-well is,
 to fear God; Do-
 bet, to suffer;
 Do best, to be
 lowly of heart.

¶ And dowel is to drede god · and dobet to suffre,
 And so cometh dobest of bothe · and bryngeth adoun
 þe mody, 204
 And þat is wikked wille · þat many werke shendeth,
 And dryueth away dowel · þorough dedliche synnes."

197. *shulle dwelle*] soule dwelles 203. *dowel is*] þus is dowel R. *to*
 C; þe soule shal dwelle B. *same*] (2)] is to COB.
 deucl R. 205. *werke*] a werk W; werkes R.
 198. *hem*] hym C. 206. *dryueth*] dryue C. *þorough*]
 199—202. R *omits*. with CB. *synnes*] syne COB.
 199. *to*] CB *om.* *as*] as þe COB.

PASSUS X. (DO-WEL II.)

Passus decimus de visione, & secundus [de] dowel.

THanne hadde witte a wyf · was hote dame studye,
 þat lene was of lere · and of liche bothe.

¹²²
 Then had Wit a
 wife named
 Study,

She was wonderly wroth · þat witte me þus tauzte,

And al starynge dame studye · sternelich seyde,

4 who sternly said
 to him,

“Wel artow wyse,” *quod* she to witte · “any wysdomes
 to telle

“Thou art wise
 to teach fools!

To flatereres or to folis · þat frantyk ben of wittes!”

And blamed hym and banned hym · and badde hym be
 styлле,

With suche wise wordes · to wissen any sottes ; 8

And seyde, “*noli mittere*, man · margerye perlis

Amanges hogges, þat han · hawes at wille.

Cast not pearls
 before swine
 (Mat. vii. 6).

þei don but dryuele þer-on · draffe were hem leuere

þan al þe precious perre · þat in paradys wexeth. 12

I sey it bi suche,” *quod* she · “þat sheweth bi her
 werkes,

I speak of those
 that prefer
 riches to wisdom.

þat hem were leuer londe · and lordship on erthe,

Or ricchesse or rentis · and reste at her wille,

TITLE. &—*dowel*] vt *supra* CR; CRB. *wittes*] wytte B.

& *tercius de dowel* B; et *ijus de* 9. *man*] CB *om. margerye*]

Dowel W; & *ijus dowel* L. O *has*
merely Passus decimus.

magerie RB.

1. *hote*] called R. *was*] þat was B.

12. *þe*] C *om. perre*] perree W;
 pere B. *wexeth*] vexes (*sic*) C.

2. *lere*] lire CB. *liche*] lichee R.

14. *on erthe*] here R.

3. *wroth*] wrouzt B.

15. *Or*] Other R; Of B. *or*] other

4. *seyde*] loked W.

R; and of B.

6. *frantyk*] frenetike WO; frentik

123

Wisdom is worth
nothing now-a-
days, unless it is
carded with
Covetousness,
like wool.

[Fol. 38.]

† Wicked men
have this world's
goods.

(† Job xxi. 7);
Jer. xii. 1.

† Ps. lxxii. 12
(Vulg.).

† Ps. x. 4
(Vulg.).

† Jugglers and
tale-tellers get
most wealth.

þan alle þe sothe sawes · þat salamon seyde euere. 16

¶ Wisdome and witte now · is nouȝt worth a carse,
But if it be carded with coueytise · as clotheres kember
here wolle.

Who-so can contreue deceytes · an conspire wronges,
And lede forth a loue-day · to latte with treuthe; 20

He þat suche craftes can · to conseil is clepid;
þei lede lordes with lesynges · and bilyeth treuthe.

¶ Iob þe gentel · in his gestes witnesseth,
þat wikked men, þei welden · þe welthe of þis worlde,
And þat þei ben lordes of eche a londe · þat oute of
lawe libbeth; 25

*Quare impij viuunt? bene est omnibus, qui
preuariantur & inique agunt?*

¶ þe sauter seyth þe same · bi suche þat don ille,
*Ecce ipsi peccatores habundantes; in seculo
optinuerunt diuicias.*

‘Lo!’ seith holy letterrure · ‘whiche lordes beth þis
shrewes!’

þilke þat god moste gyueth · leste good þei deleth, 28
And moste vnkynde to þe comune · þat moste catel
weldeth;

*Que perfecisti, destruxerunt; iustus autem [quid
fecit?]*

Harlotes for her harlotrye · may haue of her godis,
And iaperes and iogeloures · and iangelers of gestes.

¶ Ac he þat hath holy writte · ay in his mouth, 32
And can telle of Tobye · and of þe twelue apostles,

17. *carse*] so in R; kerse WCOB.

18. *it be*] he B. *kember*] kember
B. *herr*] CROB om.

19. *can contreue*] kan troue C. *de-
ceytes*] desaytise C.

20. *to—with*] and letten þe R.

22. *lordes*] lordynges C.

23. *gestes*] gestes · gretely COB.

24. *þei*] COB om.

25. *of—a*] of ech COB; in vch a R.
lawe] C om. (!).

26. *habundantes*] & habundantes
O. *diuicias*] R om.

27. *holy*] þe holy O. *letterrure*]
lecture B. *lordes*] W om.

28. *moste gyueth*] most greueth CR;
gyueþ moost W; moost good gyueþ O.

29. [*quid fecit*] supplied from The
Vulgate; not in the MSS.

32. *In the margin of O is Nota:*
how good carpyng is not loued.

33. *þe*] W om.

Or prechen of þe penaunce · þat pilat wrouȝt

To Ihesu þe gentil · þat Iewes to-drowe :—

Litel is he loued · þat suche a lessoun scheweth, 36 Teachers of holy

Or daunted or drawe forth · I do it on god hym-self ! little loved.

¶ But þo þat feynen hem folis · and with failyng
libbeth,

Aȝein þe lawe of owre lorde · and lyen on hem-selue,

Spitten and spewen · and speke foule wordes, 40 † Lying jesters
know little about

Drynken and dryuelen · and do men for to gape,

Lickne men and lye on hem · þat leneth hem no ȝiftes,

þei conne namore mynstralaye · ne musyke, men to
glade,

Than Munde þe mylnere · of *multa fecit deus* ! 44

Ne were here vyle harlotrye · haue god my treuthe, † They depend on
their ribaldry.

Shulde neuere Kyng ne kniȝt · ne chanoun of seynt

Poules

ȝyue hem to her ȝeresȝiue · þe ȝifte of a grote !

¶ Ac murthe and mynstralaye · amonges men is nouthe But minstrelsy

Leccherye, losengerye · and loseles tales ; 49 and mirth are
now nothing but

Glotonye and grete othes · þis murthe þei louieth.

¶ Ac if þei carpen of cryst · þis clerkis and þis lewed, 124

Atte mete in her murthes · whan mynstralles ben If they speak of
Christ, it is to

stille, 52 make a mock of
the Trinity.

þanne telleth þei of þe trinite · a tale other tweyne,

And bringen forth a balled resoun · and taken Bernard

to witnesse,

And putten forth a *presumpsioun* · to preue þe sothe.

34. þe] COB om. pilat] Pilat C.
wikkedly W.

36. Litel] Ful litel B.

37. daunted—drane] daunteþ or
drawiþ B. god] B om.

38. þe] þei B ; þoo W.

39. lorde] C omits, by mistake.

41. dryuelen] drauelen O. for]
for (printed fer) W. gape] Iape B.

42. Lickne] Likkene RO ; Lykene
C. ȝiftes] gestes CB.

44. mylnere] mulenere R ; melner

46. chanoun] canoun R.

47. ȝeresȝiue] yeresȝyfte C. ȝifte]
worth R ; value O.

49. Leccherye] But lecherie B.
losengerye] and losengerie RCOB.

50. þei] R om.

51. carpen] harpen C.

52. her] COB om. murthes]
murþe W.

53. tweyne] tweye W ; tweyen O.

54. forth] O om.

Thus they talk
at the daies, and
[Fol. 38 b.]
are full;

but the needy
man is driven
from their gate
like a dog.

þus þei dryuele at her deyse · þe deite to knowe, 56
And gnawen god with þe gorge · whan her gutte is
fulle.

¶ Ac þe careful may crye · and carpen atte zate,
Bothe afyngred and a-thurst · and for chele quake;
Is none to nymen hym nere · his noye to amende, 60
But [hoen] on hym as an hounde · and hoten hym go
þennes.

Litel loueth he þat lorde · þat lent hym al þat blisse,
þat þus parteth with þe pore · a parcel whan hym
nedeth.

Were not the poor
kinder than the
rich, many would
want a meal.

Ne were mercy in mene men · more þan in riche, 64
Mendinant; meteles · miȝte go to bedde.

God is moche in þe gorge · of þise grete maystres,
Ac amonges mene men · his mercy and his werkis ;

See what is said in
Ps. cxxxi. 6
(Vulg.).

And so seith þe sauter · I haue yseye it ofte, 68

*Ecce audiuius eam in effrata, inuenimus eam
in campis silue.*

Clerkes and other kynnes men · carpen of god faste,
And haue [hym] moche in þe mouthe · ac mene men in
herte. 70

125
Clerks haue
Christ in the
mouth, but poor
men in the heart.

¶ Freres and faitoures · han founde suche questiouns
To plesse with proude men · sithen þe pestilence tyme,
And prechen at seint poules · for pure enuye of clerkis,
þat folke is nouȝte firmed in þe feith · ne fre of her
goodes, 74

56. *deyse*] *deys* WCOB; *dayes* R.

57. *gutte* — *fulle*] *guttis* is *fulle* (*sic*)
C; *guttis* been *fulle* OB; *guttis* fullen
W.

59. *afyngred*] *a-fyngerd* C; *a-*
hungred O; *a-hungred* B. *a-thurst*
a-furst W; *a-þrist* O; *a-thrust* CB.
chele] *chelde* C.

60. *Is*] *Is þer* WB. *noye*] *nuye* R;
anoy W. *to*] R *om.*

61. [*hoen on*] *so in* R; *heon on*
LC; *howen on* O; *howlen on* B;
hunten W. *In I., the line is marked*

for correction.

63. *hym*] *hem* O.

66. *gorge*] *gorges* R.

67. *Ac*] *And* B.

68. *I*] *Ieh* R. *yseye*] *seizen* WB;
seyen O; *seen* C. *inuenimus*] &
inuenimus CB. *eam* (2)] *eum* R.

69. *kynnes*] R *om.*

70. [*hym* WCOB] L *om.* *þe*] B
om.

72. *sithen*] *syn* W; *siþ* O. *þe*] C
om. *tyme*] R *om.*

74. *is*] *been* O. *feith*] *fayit* C

Ne sori for her synnes · so is pryde waxen
 In religioun and in alle þe rewme · amonges riche &
 pore, 76

† Pride has so increased that prayers have no power.

þat preyerer haue no power · þe pestilence to lette.
 And ȝette þe wrecches of þis worlde · is none ywar bi
 other,

Ne for drede of þe deth · withdrawe nouȝt her pryde,
 Ne beth plentyuous to þe pore · as pure charite wolde,
 But in gaynesse and in glotonye · for-glotten her goode
 hem-selue, 81

† Men lack charity.

And breken nouȝte to þe beggar · as þe boke techeth,
Frangere esurienti panem tuum, &c. † Isaiah lviii. 7.

And þe more he wynneth and welt · welthes & richesse,
 And lordeth in londes · þe lasse good he deleth. 84

¶ Thobyte telleth ȝow nouȝt so · take hede, ȝe riche,

How þe boke bible · of hym bereth witnesse :

Si tibi sit copia, habundanter tribue; si autem † Tobit iv. 9.
exiguum, illud impertiri stude libenter :—

Who-so hath moche, spene manliche · so meneth
 Thobie,

And who-so litel weldeth · reule him þer-after ; 88

For we haue no lettre of owre lyf · how longe it shal
 dure. † Life is uncertain.

Suche lessounes lordes shulde · louie to here,

75. *is pryde*] pruyde is R. *waxen*] woxen RWB; vaxen C.

76. *alle*] C om. *rewme*] Reme W.

77. *þe pestilence*] þis pestilences R. Here R has two extra lines, belonging to the C-text.

For god is def now a dayes · and deyneth his heres to opne,

þat ȝerles for here gyltes · he for-
 grynt hem alle.

For deyneth we should read deyneth not.

78. *wrecches*] wrycches C.

79. *nouȝt*] noȝt of B.

81. *in* (2)] CB om. *for-glotten*] forglutten WCO; for-gutten B.

83. *welt*] weldip B. *richesse*] riches RB.

84. *And*] Euere as he R. *And—londes*] And lord of leedis and londis B.

85. *hede, ȝe*] he þe C (*sic*).

86. *bible*] of þe bibile C; of þe bible B. *hym*] hem CB. *sit copia*] copia sit COB. *illud*] COB om. *impertiri—libenter*] impertire libenter stude R.

87. *spene*] spende WO. *manliche*] muhe C. *meneth*] seiþ W. B is corrupt.

88. *And*] B om.

89. *dure*] endure B.

And how he myzte moste meyne · manliche fynde.

† Men should not
seek out feasts,

¶ Nouȝt to fare as a fitheler or a frere · for to seke
festes, 92

Homelich at other mennes house[s] · and hatyen her
owne.

Elyng is þe halle · vche daye in þe wyke,

[Fol. 39.]

þere þe lorde ne þe lady · liketh nouȝte to sytte.

† Now rich men
eat in a private
parlour instead of
in hall.

Now hath vche riche a reule ; to eten bi hym-selue 96

In a pryue pa[r]loure · for pore mennes sake,

Or in a chambre with a chymneye · and leue þe chief
halle,

þat was made for meles · men to eten Inne ;

And al to spare to spille · þat spende shal an other.

† I have heard
men at the high
table cavil
against God,

¶ I haue yherde hiegh men · etyng atte table, 101

Carpen as þei clerkes were · of cryste and of his miȝtes,

And leyden fautes vpon þe fader · þat fourmed vs alle,

And carpen aȝeine clerkes · crabbed wordes ;—

asking why God
let the serpent
deceive Eve ;

‘ Whi wolde owre saueoure suffre · suche a worme in his
blisse,

þat bigyled þe womman · and þe man after, 106

þorw whiche wyles and wordes · þei went[en] to helle,

And al her sede for here synne · þe same deth suffred ?

¶ Here lyeth ȝowre lore’ · þise lordes gynneth dispute,

‘ Of þat ȝe clerkes vs kenneth · of cryst by þe gospel ;

† Ezek. xviii. 20.

Filius non portabit iniquitatem patris, &c.

Whi shulde we þat now ben · for þe werkes of Adam

Roten and to-rende ? · resoun wolde it neuere ; 112

91. *he myzte*] þei myȝton B. *meyne*] meynce W.

92. *Nouȝt*] And nouȝt C ; And how
noȝt B ; Ac not O. *or*] or as R. *for*] R om.

93. [*houses*] so in WCROB ; house
L.

94. *Elyng*] Elenge WCOB. *þe*] þat B. *wyke*] weke RC.

95. *ne*] and COB. *to*] O om.

96. *reche*] ech WB ; ich O ; elk (*sic*)
C. *hymselue*] hem-selue C.

98. *a* (1)] B om. *with*] by R.

100. *al*] O om. *to spille*] to spende
W ; and to spille (*badly*) CB. *spende*] spene R ; spille W.

101. *yherde*] herd CRB.

103. *vpon*] on CB.

107. *wenten* CRB] wente W ; went L.

109. *þise*] þat þise O.

110. *ȝe*] þe WB. *patris*] R om.

112. *to-rende*] to-rene R ; rend CB ;
renten O. *wolde*] valde RC. *portabit*
—*suum*] honus suum portabit R.

Vnusquisque portabit onus suum, &c.'

† Gal. vi. 5.

Suche motyues þei moeue · þis maistres in her glorie,
And maken men in mysbileue · þat muse moche on her
wordes ;

The men who
believe them,
disbelieve.

¶ Ymaginatyf her-afterward · shal answer to þowre
purpos. 115

¶ Augustyne to suche argueres · he telleth hem þis teme,
Non plus sapere quam oportet.

Augustine refers
us to Rom. xii. 3.

Wilneth neuere to wite · whi þat god wolde

Suffre Sathan · his sede to bigyle,

Ac bileue lelly · in þe lore of holicherche,

119 Believe and pray. **126**

And preye hym of pardoun · and penaunce in þi lyue,

And for his moche mercye · to amende þow here.

For alle þat wilneth to wyte · þe weyes of god almyty,

Evil be to him
who wants to
know God's ways.

I wolde his eye were in his ers · and his fynger after,

þat euere wilneth to wite · whi þat god wolde 124

Suffre sathan · his sede to bigile,

Or iudas to þe iuwes · ihesu bytraye.

Al was as þow wolde · lorde, yworschipped be þow,

Praised be Thou,
O God ! Thy will
be done !

And al worth as þow wolte · what so we dispute ! 128

¶ And þo þat vseth þis hanelounes · to blende mennes
wittes,

[† Wo to him]
who wants to
know Do-well
from Do-bet !

What is dowel fro dobet · now def mote he worthe,

(Sitthe he wilneth to wyte · whiche þei ben bothe),

But if he lyue in þe lyf · þat longeth to dowel ; 132

[Fol. 39 b.]

For I dar ben his bolde borch · þat dobet wil he neuere,

113. *moeue*] *moeuen* B ; *meuen* O ;
meue WR (*mispriated* mene).

115. *her-afterward*] *here-after* CB.
answere] *answerie* R. *þowre*] *hir* W.

116. *Augustyne*] *Austyn* WCRB.
he] WCOB *om.* *hem*] WCOB *om.*
þis] *his* O.

117. *wite*] *wete* B.

119. *Ac*] *And* B. *bileue*] *bileueþ*
WB.

122—124. *þe reyes—to wite*] CB
omit.

122. *reyes*] *whyes* O.

126. *to—iurcs*] *þe Iew* R.

127. *þow wolde*] *þow woldest*
WCOB ; *he wolde* R. *yworschipped*] *worshiped* C. *þow*] *þe* W.

128. *al*] *C om.*

129. *hanelounes*] *hanylounes or*
haylounes C ; *written so as to re-*
semble hanelounes in L ; *haylounes*
O ; *hauelons* R ; *haylouns* B.
blende] *blynde* O.

130. *now*] *þat* W.

131. *Sitthe*] *Siche* B. *bothe*] *alle* R.

132. *lyf*] *lyue* RB.

133. *bolde*] *R om.* *he neuere*] *be*
nere R.

þeigh dobest drawe on hym · day after other."

Wit, hearing
Study so talk,
was confounded,

¶ And whan þat witte was ywar · what dame studye
tolde,

He bicome so confus · he couth nouȝte loke, 136

And as doumbe a[s] deth · and drowe hym arrere ;

¶ And for no carpyng I couth after · ne knelyng to þe
grounde,

I myȝte gete no greyne · of his grete wittis, 139

and signed to me
to beseech her.

But al laughyng he louted · and loked vppon studye,

In signe þat I shulde · biseche hir of grace.

127
I [bowed] to
Study, and asked
her to teach me
about Do-well.

¶ And whan I was war of his wille · to his wyf gan I
loute,

And seyde, "mercy, madame · ȝowre man shal I
worthe,

As longe as I lyue · bothe late & rathe, 144

Forto worche ȝowre wille · þe while my lyf dureth,

With þat ȝe kenne me kyndely · to knowe what is
dowel."

She said she
would recommend
me to Clergy
(Learning),

¶ "For þi mkenesse, man," quod she · "and for þi
mylde speche, 147

I shal kenne þe to my cosyn · þat clergye is hoten.

whose wife was
Scripture
(Writing).

He hath wedded a wyf · with-Inne þis syx monethes,

Is sybbe to þe seuene artz · scripture is hir name.

þei two, as I hope · after my techyng,

Shullen wissen þe to dowel · I dar it vndertake." 152

¶ þanne was I also fayne · as foule of faire morwe,

And glaðder þan þe gleman · þat golde hath to ȝifte,

And axed hir þe heighe weye · where þat clergye dwelte,

134. *þeigh—drawe*] *þei* don best B. *dureth*] lastes C.
þat drawn B.

135. *what*] how R.

136. *bicome—confus*] was so y-
seufitid (y-scumfitid ?) B.

137. *as* (2)] as WCROB; a L.
deth] deef B. *and*] he B. *hym*] al
B: C om.

142. B omits.

143. *worthe*] worþe OB; be C.

145. *Forto*] And forto R; For y

146. *kenne—kyndely*] kendely (*hy*
mistake) R.

148. *clergye*] clergise R.

149. *monethes*] monethus R;
monþes WB.

150. *Is*] þat is B. *þe*] W om.
artz] ars RB; artes C.

152. *wissen*] wise R. *it*] wel R.

153. *also*] as R. *of*] on B.

155. *axed*] hasked R; asked W.

“And telle me some token,” quod I · “for tyme is þat
I wende.” 156

¶ “Axe þe heighe waye,” quod she · “hennes to suffre- “The way
Bothe-wel-&-wo · ȝif þat þow wolt lerne, thither is through
And ryde forth by ricchesse · ac rest þow nauȝt þerinne, Suffer-weal-and-
For if þow couplest þe þer-with · to clergye comestow passing by Riches
neuere. 160 and Lechery,

¶ And also þe likerouse launde · þat lecherye hatte,
Leue hym on þi left halue · a large myle or more,
Tyl þow come to a courte · kepe-wel-þi-tonge- till thou come to
Fro-lesynges-and-lither-speche · and-likerouse-drynkes. Keep-thy-tongue.
þanne shaltow se sobrete · and symplete-of-speche, 165 Then shalt thou
þat eche wizte be in wille · his witte þe to shewe, see Sobriety and
And þus shaltow come to clergye · þat can many þinges. 128
¶ Saye hym þis signe · I sette hym to scole, Simplicity.
And þat I [grete] wel his wyf · for I wrote hir many Coming to Clergy,
bokes, tell him it was I
wroȝt þat him to
school. [Fol. 40.]

And sette hir to sapience · and to þe sauter glose.
Logyke I lerned hir · and many other lawes,
And alle þe musouns in mu[si]ke · I made hir to
knowe. 172

¶ Plato þe poete · I put hym fyrste to boke,
Aristotle and other moo · to argue I tauȝte.
Grammer for gerles · I garte first wryte,
And bette hem with a baleis · but if þei wolde lerne.
Of alkinnes craftes · I contreued toles, 177

156. *I]* we R.
157. *she]* studye COB.
158. *þow wolt]* þat wold B (*wrongly*).
159. *ac]* but O; and C. *þow]* OB
om.

160. *clergye]* cherche R.
161. *hatte]* hattes C; is hote R;
hatteþ B.
162. *hym]* it WCOB. *or]* and CO.
164. *Fro]* For C.
165. *sobrete]* sobere C. *speche]*
beryng R.

168. *Saye]* Telle B. *signe]* taken
C; tokene B. *I]* þat y B.

169. *[grete WCB]* grette LRO.
170. *to]* B *om.* *glose]* glosed B.
172. *þe]* W *om.* *musouns]* muy-
sones R. *in]* of O. *musike]* muke
in L, but marked for correction;
musik WCROB. *I]* R *om.*

173. *hym]* W *om.* *fyrste]* B *om.*
174. *Aristotle]* so in WCRO;
Arestotle L. *moo]* R *om.* *I]* I hem B.
175. *gerles]* gildire C (*a confusion*
between g[erles] and [ch]ildire).
wryte] to write W.

176. *hem]* hym RB. *baleis]* wande C.
177. *contreued]* controued C.

I also taught
masons the use of
level and line.

Of carpentrie, of kerueres · and compassed masouns,
And lerned hem leuel and lyne · pough I loke
dymme.

But Theology has
vexed me often;
musing on it only
makes it mistier.

¶ Ac theologie hath tened me · ten score tymes, 180
The more I muse *pere-Inne* · þe mistier it semeth,
And þe depper I deuyne · þe derker me it pinketh;
It is no science for sothe · forto sotyle Inne;

But for the love
that is in it, it
were a sorry
thing.

129

† Love truly, if
Do-weil pleases
you.

A ful lethy þinge it were · ȝif þat loue nere. 184
Ac for it let best by loue · I loue it þe better;
For *pere* þat loue is leder · ne lacked neuere grace.
Loke þow loue lelly · ȝif þe lyketh dowl;
For dobet and dobest · ben of loues kynne. 188

Cato (Dist. i. 26)
says differently,

¶ In other science it seyth · I [seigh] it in catoun,
Qui simulat verbis, [nec] corde est fidus amicus,
Tu quoque fac simile, sic ars deluditur arte.

Who-so gloseth as gylours don · go me to þe same, 192
And so shaltow false folke · and faythlees bigyle,
þis is catounes kennyng · to clerkes þat he lereth.

but Theology bids
us love

Ac theologie techeth nouȝt so · who-so taketh ȝeme,
He kenneth vs þe contrarye · aȝein catones wordes;
For he bit vs be as bretheren · and bidde for owre
enemys, 197

And louen hem þat lyen on vs · and lene hem whan
hem nedeth,

and return good
for evil;

And do good aȝeines yuel · god hym-self it hoteth,

178. *carpentrie*] capentrie C.

179. *lerned*] kennede O.

180. *Ac*] COB *om.*

183. *science*] sentens C. *sotyle*] in R.
sauȝtele R; subtile C; sutile B.

184. *A*] And O. *lethy*] loþ B;
lyght C.

185. *Ac*] And COB. *let*] leteþ W;
leet R. *þe*] C *om.*

186. *pere* þat] þat pere R. *ne*] þer W. *lacked neuere*] lakkes no C;
lakkeþ no OB.

187. *Loke*] Loue R. *þe lyketh*] þow thenke R.

188. *Før*] And O.

189. [*seigh* CWO] saye LB; seye R.

190. *simulat*] so in WROB;
similat L. [*nec* COB] vel LW; vel

in R. 191. *sic*] cum O. *deluditur*] di-
luditur R; dilluditur O.

192. *go me to*] so in LRW; do hem
COCz; don hem B.

195. *ȝeme*] gome R.

196. *He*] And COB.

197. *bit*] bid C; biddeþ WB. *as*] B *om.*

199. *And*] And also CB. *hoteth*] biddes C. *habemus*] est R. *ad omnes*] R *om.*

Dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei. † Gal. vi. 10.

¶ Poule preched þe peple · þat parfitnesse loued, 200

To do good for goddes loue · and gyuen men þat asked,

And nameliche to suche · þat sueth owre bileue.

And alle þat lakketh vs or lyeth vs · owre lorde techeth vs to loue, † We must love our enemies.

And nouȝt to greuen hem þat greueth vs · god hym-self
for-badde it, 204

Michi vindictam, & ego retribuam.

† Rom. xii. 19.

For-þi loke þow louye · as longe as þow durest,

For is no science vnder sonne · so souereyne for þe
soule.

¶ Ac astronomye is an harde þynge · and yuel forto
knowe,

Astronomy,
geometry, and
[Fol. 40 b.]
geomancy are
evil things,

Geometrie and geomesye · is ginful of speche ; 208

Who-so thenketh werche with þo two · thryueth ful late.

For sorcerye is þe souereyne boke · þat to þe science
longeth. and deal with sorcery.

¶ Ȝet ar þere fybieches in forceres · of fele mennes
makyng, 211

Experimentz of alk[en]amy · þe poeple to deceyue,

Deal not with
alchemy.

If þow pinke to dowl · dele þer-with neuere. **130**

Alle þise science[s] I my-self · sotiled and ordeyned,

I invented these
sciences to de-
ceive men."

And founded hem formest · folke to deceyue.

¶ Telle clergye þise tokenes · and scripture after, 216

201. *asked*] asketh R; asken OB.

202. *þat*] as W. *sueth*] scheweth R.

203. *vs* (1)] R *om.* or *lyeth vs*] and lies vs C; & *lieþ* vs O; and *bilieþ* vs B; or *lyeþ* W. *owre lorde*] god COB.

204. *hym-self—it*] þat forbedes C; þat forbediþ O; þat for-bede B. *retribuam*] retribuam & CB.

206. *science*] conscience CO.

207. *an*] and C; Rom. *knowe*] Com.

208. *is*] so W. *ginful*] synful B.

209. *werche*] to worche B.

210. *boke*] bok B. *þe* (2)] þat B;

þo R. *science longeth*] sciences bi-longeþ W.

211. *fybieches*] fibiche C. *mennes*] mannys B; men C.

212. *alkenamy*] so in WC; alkenemye O; alconomie R; alle kyn amye B; alkamy L.

213. *pinke*] þenkist B. *dele*] dele þou B.

214. *sciences*] so in WRB; science LO; sciens C.

215. *founded*] by-fond R.

216. *þise tokenes*] þis tokene W. *and*] and to R.

To conseilke þe kyndely · to knowe what is dowel."

¶ I seide, "graunt mercy, madame" · and mekeliche
hir grette,

So I went on till I
met Clergy and
his wife,

And went wȳtlich away · with-oute more lettynge,
And til I come to clergie · I couthe neuere stynte. 220
And gret[te] þe good man · as studye me tauȳte,
And afterwardes þe wyf · and worshiped hem bothe,
And tolde hem þe tokenes · þat me tauȳte were.

who received me
gladly.

Was neuere gome vppon þis grounde · sith god made
þe worlde, 224

Fairer vnder-fongen · ne frendeloker at ese,
þan my-self sothly · sone so he wist
þat I was of wittis hous · and with his wyf dame studye.

I said I was sent
to learn about Do-
well, Do-bet, and
Do-best.

[131]
† "First, believe
the articles of
faith;

I seyde to hem sothely · þat sent was I pider, 228
Dowel and dobet · and dobest to lerne.

¶ "It is a comune lyf," quod clergie · "on holycherche
to bileue,

With alle þe artikles of þe feithe · þat falleth to be
knowe.

And þat is to bileue lelly · bothe lered and lewed, 232
On þe grete god · þat gynnyng had neuere,

† in three persons,
and one God.

And on þe sothfaste sone · þat saued mankynde
Fro þe dedly deth · and þe deueles power,
þorwgh þe helpe of þe holy goste · þe whiche goste is
of bothe; 236

Three [propre] persones · ac nouȳt in plurel noumbre,
For al is but on god · and eche is god hym-selue;

217. *To*] I COB. *to—is*] for to
knowe R.

218. *graunt mercy*] gramercy B.
hir] y here B.

219. *wȳtlich away*] mȳtliche my
wey R; wȳthi a-weye B.

220. *til*] R om.

221. *grette*] *so in* WCRO; grett
B; gret L. *man*] man wel CB.
studye] þe gode wif R (*which is
better*).

224. *Was*] Was þere B. *gome*]

mane C. *sith*] syn C; synnes R. *þe*]
þis O.

225. *frendeloker*] frendloker CRB;
frendelexer O; frendlier W.

227. *þat*] That (*printed* Than) W.
wyf] C om.

228. *hem*] hym COB. *was I*] I
was R.

235. *þe* (2)] W om.

237. [*propre* R] *wrongly omitted*
in LWCOB. *ac*] and CR.

238. *eche*] elkon C.

Deus pater, deus filius, deus spiritus sanctus ;

God þe fader, god þe sone · god holiȝoste of bothe,
Maker of mankynde · and of bestes bothe. 240

¶ Austyn þe olde · here-of he made bokes,

† Austyn wrote
books about this.

And hym-self ordeyned · to sadde vs in bileue.

Who was his autour? · alle þe foure euangelistes ;

And cryst clepid hym-self so · þe ewangelistes bereth

witnesse :—

244

Ego in patre & pater in me est ; &, qui videt me, videt et patrem meum. † John xiv. 9, 10.

Alle þe clerkes vnder cryst · ne couthe þis assoille,

But þus it bilongeth to bileue · to lewed þat willen [Fol. 41.]

dowel.

For had neuere freke fyne wytte · þe feyth to dispute,

Ne man had no merite · myzte it ben yproued : 248

† The merit of
Faith is in want
of proof.

*Fides non habet meritum, vbi humana ratio
prebet experimentum.*

¶ þanne is dobet to suffre · for þi soules helth,

† Do-bet is to
suffer.

Al þat þe boke bit · by holycherche techyng ;

And þat is—'man, bi þi mizte · for mercies sake, 251

Loke þow worche it in werke · þat þi worde sheweth ;

Suche as þow semest in syzte · be in assay y-founde ;

Appare quod es, vel esto quod appares :

† Be what you
seem.

And lat no body be · bi þi beryng bygyled,

But be suche in þi soule · as þow semest with-oute.'

¶ þanne is dobest to be bolde · to blame þe gylty, 256

† Do-best is to be
blameless, and to
blame the guilty.

Sithenes þow seest þi-self · as in soule clene ;

240. *Maker*] Makers C ; Napeles (!)
B.

R. *yproued*] ypreued W ; proued
RB. *prebet experimentum*] &c R.

241. *he*] WCOB *om.*

249. *þi*] þe W. *soules*] soule RCB.

242. *ordeyned*] ordeigned it CB.

helth] sake COB.

243. *Who*] Who so B.

250. *Al*] And B. *bit*] bides C.

244. *euangelistes*] euangelist COB.

cherche] cherches W.

est] R *om.* *videt me—meum*] me
vidit, patrem meum vidit R. W
omits this Latin quotation.

252. *þi*] þis R. *worde*] werke CB.

246. *it*] C *om.* *bilongeth*] longeth
RO. *lewed*] men COB.

253. *yfounde*] founden O. *vel*]
aut R.

247. *For*] Ne B.

254. *berying*] lernynge CB. *bygyled*]
be bygiled R.

248. *Ne*] For O. *merite*] mercy

255. *be*] COB *om.*

256. *dobest*] dobet B.

Ac blame þow neuere body · and þow be blame-worthy :

Si culpāre velis · culpabilis esse carebis,

Dogma tuum sordelet · cum te tua culpa remordet. 260

God in þe gospel · grymly repreueth

Alle þat lakken any lyf · and lakkes han hem-selue :

† Mat. vii. 3.

*Quid consideras festucam in oculo fratris tui,
trabem in oculo tuo [non vides?]*

Why meuestow þi mode · for a mote in þi brotheres eye,

Sithen a beam in þine owne · ablyndeth þi-selue ? 264

† Mat. vii. 5.

Eice primo trabem de oculo tuo, &c.,

Whiche letteth þe to loke · lasse other more.

† I advise every
blind buzzard to
amend himself.

¶ I rede eche a blynde bosarde · do bote to hym-selue ;

For abbotes and for prioures · and for alle manere prelates,

As parsones and parisshe prestes · þat preche shulde

and teche,

268

Alle manere men · to amenden by here myzte ;

† Priests should
practise what they
preach.

This tixte was tolde þow · to ben war, ar 3e tauzte,

þat 3e were suche as 3e seyde · to salue with othere.

For goddis worde wolde nouzt be loste · for þat worch-
eth euere, 272

If it auailed nouzt þe comune · it myzte auaille þow-
seluen.

† Yet God's will
is not done.

¶ Ac it semeth now sothly · to þe worldes syght,

þat goddes worde worcheth nauzte · on lered ne on
lewede,

260. *tuum*] tua B. *te*] B om.

261. *grymly*] greuously W.

262. *Quid*] Qui W. OB omit all
after *trabem* ; C all after the second
in ; non vides is in R only.

263. *meuestow*] meues þow R ;
mouestow C ; meuest þow OB ; printed
menestow W. brotheres] brother R.

264. *Sithen*] Sippe R. *ablyndeth*] blyndeth O ; ablendeth R. *Eice*] so
in LWCROB. *de*] in W.

265. *Whiche*] Witt R.

266. *a*] B om.

267. *for* (2)] COB om. *for* (3)]
COB om. *manere*] manere of COB.

268. *As*] And C ; Ac B. *parisshe*] parisshe (printed parisshes) W.

shulde] schulle R.

269. *manere*] manere of COB. *by*] be CR. *myzte*] myztes W.

270. *tolde*] I-told R (better). *war*] y-war W ; ware C. *ar*] er WCOB.

271. *seyde*] seye W. *to*] to (printed So) W. *salue*] saue B.

272. *lost*] boste R ; altered in L
from boste to loste.

273. *þow-seluen*] þoure-seluen R ;
yow C ; þow B.

274. *now*] no R. *þe*] Rom. *worldes*] wordis B.

275. *worde*] wordes R. *on* (2)] CB om.

But in suche a manere as Marke · meneth in þe gospel,

Dum cecus ducit cecum, ambo in foueam cadunt. † Mat. xv. 14;

Lu. vi. 39.

¶ Lewed men may likne 3ow þus · þat þe beem lithe in
3owre eyghen, 277

And þe festu is fallen · for 3owre defaute,

In alle manere men · þourgh mansed prestes.

þe bible bereth witenesse · þat alle þe folke of israel

† Remember
Hophni and
Phineas (1 Sam.
iv.),
[Fol. 41 b.]

Byttere abou3te þe gultes · of two badde prestes, 281

Offyn and Fynes ; · for her coueytise,

Archa dei myshapped · and ely brake his nekke.

¶ For-þi, 3e corectoures, claweth her-on · and corecteth
fyrst 3ow-seluen, 284

And þanne mowe 3e sau3ly seye · as dauid made þe
sauter :

Existimasti inique quod ero tui similis: arguam † Ps. xlix. 21
te, & statuam contra faciem tuam. (Vulg.).

¶ And þanne shal borel clerkes ben abasched · to blame
3ow or to greue,

And carpen nou3te as þei carpen now · and calle 3ow
dounge houndes,

Canes non valentes latrare,

† Dumb dogs ;
Isaiah lvi. 10.

And drede to wratthe 3ow in any worde · 3owre werke-
manship to lette, 288

And be prestiore at 3owre prayere · þan for a pounce
of nobles ;

And al for 3owre holynesse · haue 3e þis in herte.

276. a] COB *om.* *foueam*] *fouiam* R.

277. *likne*] *liken* C ; *likken* O.
þus] COB *om.*

279. *mased*] *mased* C ; *mansed*
(*altered to mased*) B.

280. *alle*] al W (*omitted in printed*
copy).

281. *Byttere*] Ful bitterli B.
abou3te] bou3te COB. *gultes*] giltes
WCO ; gilt B. *two*] þo two B.

282. *Offyn*] so in WCOR ; Offny
B. *Fynes*] Fynes C ; fynes B.

283. *myshapped*] meskapud R ;
myschappid B.

284. 3^e] CB *om.* *claweth*] *clawes* C.
corecteth] *corectes* C. *3ow-seluen*] *youre-seluen* COB.

285. *saufly*] safly WCO ; manliche
R. *seye*] segge R. *made*] made in
W. *tuam*] &c B.

286. *And*] COB *om.* *borel*] burel
WR. *or—greue*] R *om.* *to* (2)] B *om.*

287. *carpen* (2)] do COB. *and*] *ne* W. *valentes*] *volentes* B.

289. *prestiore*] *presteore* R ; *prest-*
ier CO ; *prester* W ; *more preest* B.

prayere] *preyeres* R. *for*] CB *om.*
290. *al*] B *om.*

¶ Amonges riȝtful religiouse · þis reule schulde be
holde ;

[132]

Gregory the pope
says,

Gregorie þe grete clerke · and þe goed pope 292
Of religioun þe reule · reherseth in his morales,
And seyth it in ensauple · for þei schalde do þere-
after,

as fish die out of
water, so does
Religion when
out of a convent.'

‘ Whenne fissesches failen þe flode · or þe fresche water,
þei deyen for drouthe · whanne þei drie ligge ; 296
Riȝt so, quod Gregorie · religioun roileth,
Sterueth and stynketh · and steleth lordes almesses,
þat oute of couent and cloystre · coueyten to libbe.’

† If heaven be on
earth, it is in a
cloister.

For if heuene be on þis erthe · and ese to any soule,
It is in cloistere or in scole · be many skilles I fynde ;
For in cloistre cometh [no] man · to chide ne to fize,
But alle is buxumnesse þere and bokes · to rede and to
lerne.] 303

¶ In scole þere is scorne · but if a clerke wil lerne,
And grete loue and lykyng · for eche of hem loueth
other.

But now, Religion
is a rider, and a
buyer of land ;

Ac now is religioun a ryder · a rowmer bi stretes,
A leder of louedayes · and a londe-bugger,
A priker on a palfray · fro manere to manere, 308
An heep of houndes at his ers · as he a lorde were.
And but if his knaue knele · þat shal his cuppe
brynge,

† and behaves like
a great lord.

He loueth on hym and axeth hym · who tauȝte hym
curteisye ?

† Lords ought not

Litel had lordes to done · to ȝyue londe fram her
heires 312

291—303. *In R only ; cf. Text A*

and Text C. See the Critical Note.

297. *Gregorie] here miswritten*

Grigori ; but see l. 297. roileth] mis-

written rolleth ; but see A xi. 206.

302. *[no] supplied from Text C ;*

R om.

304. *scorne] a scorn B. scorne—*

wil] skile · and scorne but ȝif he R.

306. *Ac] And CO. rowmer —*

stretes] Romere aboute W.

307. *a] R om. bugger] bygger*

CO ; biere B.

309. *An] And C. ers] ars B.*

310. *if] B om. his (2)] hym C ;*

hym þe OB. cuppe] coppe WC.

311. *hym (2)] COB om.*

312. *done] so in RB ; doñ L ; doon*

WC ; do O ; see p. 170, l. 37.

To Religious, þat haue no reuthe · þough it reyne on to give to monks.
here auteres.

¶ In many places þer hij persones ben · be hem-self at
ese,

Of þe pore haue þei no pite · and þat is her charite ;
Ac þei leten hem as lordes · her londe lith so brode.

¶ Ac þere shal come a kyng · and confesse ȝow re- † But a king shall
ligiouses, 317 come and reform
Religion.

And bete ȝow as þe bible telleth · for brekyng of ȝowre
reule,

And amende monyales · monkes and chanouns,
And putten hem to her penaunce · *ad pristinum statum*
ire, 320

And Barounes with Erles beten hem · þorugh *beatus* † Ps. i. 6.
virres techyng,

þat here barnes claymen · and blame ȝow foule :

Hij in curribus, [*et*] *hij in equis* ; *ipsi obligati* † Ps. xix. 8, 9
sunt, &c. (Vulg.).

¶ And þanne Freres in here freitoure · shal fynden a
keye

Of costantynes coffres · in which is þe catel 324
þat Gregories god-children · han yuel dispended.

¶ And þanne shal þe abbot of Abyndoun · and alle † Then shall the
[his] issu for euere abbot of Abingdon
receive a knock
from the king ;

Haue a knokke of a kynge · and incurable þe wounde.

¶ That þis worth soth, seke ȝe · þat oft ouer-se þe bible :

313. *reuthe*] ryghte C.

314. *places*] place C. *þer*] or B.
hij] þei WO ; thay C. *persones ben*]
ben persons W. *be*] be (*pr.* by) W.

315. *þe*] O *om.* *her*] his C ; hir
pure R.

316. *Ac*] And COB. *londe lith*]
londes lyen W.

317. *religiouses*] religiouse O ; re-
ligiouns B.

318. *þe*] C *om.*

319. *monyales*] monial C.

320. *hem*] W *om.* *ad*] B *om.*

321. *with*] and COB. *beten*] biten
R. *virres*] so in LWR ; *vir-is* B ;
vir CO.

322. *Hij*] so in the MSS. in both
places, except that C has *Hijs* in the
first case. [*et* WCROB] L *om.*

324. *coffres*] tresore COB.

325. *god-children*] gode childerne R.

326. *Abyndoun*] Abyngton C.
[his WCROB] L *om.* *issu*] vssue R.

328. *þis*] is (*corruptly*) B. *þe*]
ȝoure B. *cedencium*] credencium CB.
insanabili] insabili CRB.

[Fol. 42.]

† Isaiah xiv. 4, 5, 6.

*Quomodo cessauit exactor, quieuit tributum;
contruiuit dominus baculum impiorum,
et virgam dominancium cedencium plaga in-
sanabili, &c.*

† Before that
king comes, Cain
will awake.

¶ Ac ar þat kyng come · cayme shal awake. 329
Ac dowel shal dyngen hym adoune · and destruyen his
myzte."

"þanne is dowel and dobet," quod I · "*dominus* and
kniȝthode."

133

Kinghood and
knighthood help
not to heaven.

¶ "I nel nouȝt scorne," quod scripture · "but if
seryueynes lye; 332

Kynghod ne knyȝthod · by nauȝt I can awayte,
Helpeth nouȝt to heueneward · one heres ende,
Ne richesse riȝt nouȝt · ne reaute of lordes.

Paul says the
rich cannot win
heaven (1 Tim.
vi. 9).

¶ Poule preueth it impossible · riche men [to] haue
heuene, 336

Salamon seith also · þat syluer is worst to louye :

† Eccus. x. 10.

Nichil iniquius quam amare peccuniam.

And caton kenneth vs to coueiten it · nauȝt but as
nede techeth,

† Cato, Dist. iv. 4. *Dilige denarium, set parce dilige formam.*

And patriarkes and prophetes · and poetes bothe 340
Wryten to wissen vs · to wilne no richesse,

† Wise men all
praise poverty."

And preyseden pouerte with pacience; · þe apostles
bereth wisesse,

þat þei han heritage in heuene · and bi trewe riȝte,
þere riche men no riȝte may clayme · but of reuthe and
grace." 344

"I deny it," I
said; "I refer
you to Peter"
(Mark xvi. 16).

¶ "*Contra*," quod I, "bi cryste · þat can I repreue,
And preue it bi Peter · and bi poule bothe,

330. *Ac*] And COB; But W. [*to* WOB] LRC om.
dyngen] dygen C.

333. *ne*] & OB; a C.

334. *heres*] heris WB.

335. *reaute*] Reautee W; realte
RB.

336. *it*] O om. *impossible*] so in
R; impossible O; impossible WCO.

338. *it—techeth*] not but as it
nedip OB; nouȝt · but as it nedes C.
as—techeth] at pure nede R.

341. *wilne*] wille B.

344. *men*] man R. *no*] noȝt B.

may] mowen O; CB om.

345. *repreue*] reherce CB.

þat is baptized beth sauf · be he riche or pore."

¶ "þat is *in extremis*," quod scripture · "amonges saracenes and iewes ; 3 8 "That refers to Saracens and Jews," said she.

þei mowen be saued so · and þat is owre byleue,

þat an vncristene in þat cas · may crysten an hethen,

And for his lele byleue · whan he þe lyf tyneth,

Haue þe heritage of heuene · as any man crystene. 352

¶ Ac crysten men with-oute more · may nouzt come to heuene, "The rule for Christians is given in [† Col. iii. 1;]

For þat cryst for cristen men deyde · and confermed þe lawe,

þat who-so wolde and wylneth · with cryste to aryse,

Si cum Christo surrexistis, &c.,

He shulde louye & leue · and þe lawe fulfille. 356

þat is—'loue þi lorde god · leuest aboue alle,

and in Lu. x. 27.

And after, alle crystene creatures · in comune, eche man other,'

And þus bilongeth to louye · þat leueth to be saued.

And but we do þus in dede · ar þe daye of dome, 360

I[t] shal bisitten vs ful soure · þe siluer þat we kepen, † We should not hoard silver or clothes.

And owre bakkes þat moth-eten be · and sen beggers go naked,

Or delyte in wynand wyldefoule · and wote any in defaute.

For euery cristene creature · shulde be kynde til other,

And sithen hethen to helpe · in hope of amendement.

God hoteth bothe heigh and lowe · þat no man hurte

other,

366

347. CB omit. is] been O. beth sauf] been saued O. he] þei O.

348. saracenes] Sarzens W.

350. an (1)] on R. þat] þis CB. hethen] haythen C.

351. his] is C.

354. men] man B. deyde] deyede RO; deide W; dede C; dide B.

355. surrexistis] resurexistis C; resurexisti B.

357. þi] þe B. þi—god] god þi lorde R. aboue alle] of alle thynges CB; aboue al þing O.

359. to (2)] W om.

360. ar] er O; or CB; at W.

361. [It WCROB] IL (line marked).

362. bakkes] glossed i. panni in L, and clopes in C; B has bakclopis. moth] mote R; motthis B. be] B om.

363. delyte] delite vs COB. and (1)] & in R. wote] wite W; woot O; wyten B.

365. CB omit.

366. B omits. hoteth] bedes C. hothe] W om.

134

[Fol. 42 b.] Christians ought to help each other.

And seith, 'slee nouzt þat semblable is · to myne owen
liknesse,

See Lu. xviii. 20." But if I sende þe sum tokne'; · and seith, *non mecaberis*,
Is, slee nouzt, but suffre · and al for þe beste. 369

Rom. xii. 19. [For, *Michi vindictam, & ego retribuam.*]

'For I shal punysshem hem in purgatorie · or in þe putte
of helle,

Vche man for his mysdedes · but mercy it lette.'"

† "This is a long
lesson," said I.

¶ "þis is a longe lessoun," quod I · "and litel am I þe
wyser ; 372

Where dowel is, or dobet · derkelich 3e shewen ;

Many tales 3e tellen · þat theologie lerneth ;

"I am saved, if
saved, by pre-
destination.

And þat I man made was · and my name yentred

In þe legende of lyf · longe er I were, 376

Or elles vnwritten for somme wikkednesse · as holywrit
wytnesseth,

John iii. 13.

*Nemo ascendit ad celum, nisi qui de celo de-
[s]cendit.*

¶ I leue it wel," quod I, "bi owre lorde · and on no
letterure bettere.

Solomon, who
wrote Wisdom—

For Salamon þe sage · þat sapience tauzte,

God gaf hym grace of witte · and alle his godes after,

[To reule þe reume · and riche to make ;] 381

He demed wel & wysely · as holy writte telleth.

† who taught
men better than
he and Aristotle?

Aristotle & he · who wissed men bettere ?

Maistres þat of goddis mercy · techen men and prechen,

Of here wordes þei wissen vs · for wisest as in here tyme,

367. *seith*] saide C. *semblable is*
is sembland C; is semblable B.

368. *seith*] sayde C. *mecaberis*] so
in WCRB; necaberis L (with n altered
from m); necabis O. *The mistake is*
the author's. See the Critical Note.

369. *Is*] I COB. [*For—retribuam*]
in R only; cf. Text A; and see l. 204.

370. *hem*] R om.

370, 371. *or in—mysdedes*] CB
omit.

374. *theologie*] teologie R.

375. *I man*] y am B.

376. *lyf*] seyntis O.

377. *vnwritten*] written O. *somme*]
COB om. *writ*] C om. *wytnesseth*]
telleth R; witnesse C. *descendit*]
miswritten descendit in L.

378. *I*] And I R. *quod I*] R om.;
CB place it after lorde.

380. *gaf*] gaf (*printed* gat) W.
his] R om.

381. *In* R only. Cf. C-text.

385. *wisest*] viscest C. *as*] R om.

And al holicherche · holdeth hem bothe ydampned !

¶ And if I shulde worke bi here werkes · to wynne me
heuene,

135
Yet are they both
in hell!
Were I to do as
they taught, and
yet go to hell,
I were unwise
indeed.

387

þat for her werkes and witte · now wonyeth in pyne,
þanne wrouzte I vnwysely · what-so euere 3e preche.

¶ Ac of fele witty in feith · litel ferly I haue,
þough her goste be vngraciouse · god for to plese.

For many men on þis molde · more sette here hertis 392

In good þan in god · for-þi hem *grace* failleth,
At here moste myschief · whan þei shal lyf lete.

† But many men
rather seek goods
than God.

As Salamon dede, and such other · þat shewed gret
wittes,

Ac her werkes, as holy wrytte seyth · was euere þe con-
trarye.

396

For-þi wyse witted men · and wel ylettred clerkes,

As þei seyen hem-self · selden done þer-after,

Super cathedra[*n*] *moysy*, &c.

Mat. xxiii. 2.
[Cf. **132**]

¶ Ac I wene it worth of many · as was in Noes tyme,
þo he shope þat shippe · of shides and bordes ; 400

Was neuere wrizte saued þat wrouzt þer-on · ne oper
werkman elles,

† The flood de-
stroyed all but
Noah.

But briddes and bestes · and þe blissed Noe,

And his wyf with his sones · and also here wyues ;

[Fol. 43.]

Of wriytes þat it wrouzte · was none of hem ysaued. 404

¶ God leue it fare nouzt so bi folke · þat þe feith techen

Of holicherche, þat he[r]berwe is · and goddes hous to
saue,

† May Holy
Church prove to
be Noah's ark!

386. *al*] as C. *holdeth*] *holt* O.

(*wrongly*) CB. *seyth*] R om (!). *was*]

387. *here*] his CB. *werkes*] *wekes*

so in LCROB ; were W.

(*wrongly*) C.

397. *and*] ne R.

388. *and*] and here R.

398. *selden*] *selde* W ; *senden* (!)

389. *wrouzte*] *wrouzte* (*printed*
wroughe) W. *so*] B om.

C. *cathedram*] *so in* RO ; *cathedra*
LWCB.

390. *Ac*] And COB. *of*] O om.

399. *it*] I R.

392. *men*] man R. *hertis*] *herte* R.

400. *shope*] *shoop* W. *and*] and of

394. *At here*] Ac þe OB ; And þe

WR.

C. *myschief*] *myscheef* is O. *lyf*]
þe lif B.

404. COB omit. *wriytes*] *wightes*
W. *ysaued*] *saued* R.

395. *dede—other*] and other dede R.

406. *herberre* WCOB] *herberw* R ;
heberwe L ; (*the line is marked*).

396. *Ac*] And C. *werkes*] *wordes*

And shelden vs fram shame þer-inne · as noes shlippe
did bestes ;

And men þat maden it · amydd þe flode adreynten.
þe eulorum of þis clause · curatoures is to mene, 409
þat ben carpenteres holykirke to make · for crystes
owne bestes,

† Ps. xxxv. 7
(Vulg.).

Homines & inmenta saluabis, domine, &c.

[At domes-day þe [diluuye] worth · of deth and [fyr]
at ones ;

For-þi I conseil 3ow clerkes · of holy cherche þe wriȝtes,
Wercheth 3e werkes as 3e seen I-write · lest 3e worth
nauȝt þer-inne.] 413

But the thief on
the cross was
saved, because he
shrove him to
Christ ;

¶ On gode fridaye I fynde · a feloun was ysaued,
þat had lyued al his lyf · with lesynges and with thefte ;
And for he biknewe on þe crosse · and to cryste sc[h]rof
hym, 416

and so a
robber escaped
purgatory.

He was sonnere saued · þan seynt Iohan [þe] Baptiste,
And or Adam or ysaye · or eny of þe prophetes,
þat hadde yleine with Lucyfer · many longe ȝeres.
A robbere was yraunceouned · rather þan þei alle, 420
With-uten any penaunce of purgatorie · to perpetuel
blisse.

Who did worse
than Mary
Magdalen, or
Paul ?

¶ þanne Marye Magdaleyne · what womman dede
worse ?
Or who worse þan dauid · þat vries deth conspired ?
Or Poule þe apostle · þat no pitee hadde, 424
Moche crystene kynde · to kylle to deth ?

407. *shelden*] shilden W ; schilde
RCOB. *noes*] Noe C.

408. *adreynten*] adrugend (*sic*) C.

409. *clause*] cause O. *curatoures*]
in curatoures R.

411—413. *In R only.* Cf. C-text.
[*diluuye*] so in MS. Camb. Univ. Lib.
Ff. 5, 35 ; R *wrongly* has *deluye*.
[*fyr*] so in MS. Ff. ; R has *feer*.

414. *On gode*] For a goed R.
ysaued] saued O.

415. *lyued*] I-lyued R.

416. *biknewe on*] bekneade to W.
schrof WRB] I. has *scrof* ; but the line
is marked for correction ; schroue CO.

417. *saued*] I-saued R ; y-saued W.
[þe WCOB] L om.

418. *or* (1)] er COB ; ar R.

419. *yleine*] I-lyen R ; yleyen WC.

420. *yraunceouned*] raunceoned C ;
raunsomed B.

422. *þanne*] And CB.

423. *þan*] dede þan R.

425. R omits.

And [now] ben þise as souereynes · wyth seyntes in
 heuene, 426 Yet they are now
in heaven.

þo þat wrouȝte wikkedlokest · in worlde þo þei were.

¶ And þo þat wisely wordeden · and wryten many bokes
 Of witte and of wisdomē · with dampned soules wonye. † But many witty
men are in hell.
 þat salamon seith, I trowe be soth · and certeyne of vs
 alle, 430

[*Sunt*] *iusti atque sapientes · & opera eorum in* † Eccles. ix. 1.
manu dei sunt, &c.;

¶ þere aren witty and wel libbynge · ac her werkes ben
 yhudde

In þe hondes of almiȝty god · and he wote þe sothe 432
 Wher for loue a man worth allowed þere · and his lele
 werkes,

Or elles for his uel wille · & enuye of herte,

And be allowed as he lyued so; · for bi lyther, men † By the evil,
men know the
good.
 knoweth þe gode;

¶ And wherby wote men whiche is whyte · if alle pingē
 blake were, 436

And who were a gode man · but if þere were some
 shrewe?

For-þi lyue we forth with lither men · I leue fewe ben
 gode.

For *quant oportet vident en place · yl ny ad que PATI,* † When necessity
is upon us, we
must suffer.
 And he þat may al amende · haue mercy on vs alle;

426. [*now* WCOB] LR *om.*; but
 the line is marked in L. *wyth*] and
 CO. *souereynes wyth*] souereyne B.

427. *wikkedlokest*] wikkedest COB.
in] in þe B. *þo*] þe C.

428. *wordeden*] wrouȝten B.

429. *of* (2)] B *om.* *wisdomē*] wis-
 dames O. *wonye*] wonnes C.

430. [*Sunt* R] Siue LCOW; B *has*
 Sint.

431. *þere*] Thay C; þey B. *witty*]
 willy CB (*corruptly*). *libbynge*]
 likyng B. *ac*] and COB. *yhudde*]
 hid O.

433. *Wher for*] so in LRO (wher =
 whether); Wherfore WCB. *loue*]

W *om.* *a*] of B.

434. *&*] and for W.

435. *as*] for R. *so*] þere O. *bi*]
 by þe W. *so—lyther*] so lither C;
 þere as liþen O; so liþer B. *þe*] CB
om.

436. *wote*] wite C; witen O; wiste
 WB. *is*] were W.

438. *lither*] oþere W. *I—ben*]
 thay ben few C; I leue fewe O; hij
 beþ fewe B.

439. *quant*] so in LC; quant W;
 quant; R; whan B. *vient*] vyn R;
 comeþ WCOB. *en*] in COB. *yl ny*
ad] il nad CO. *yl—pati*] B *om.*

440. *on*] of COB.

† Ps. xiii. 1
(Vulg.).

136

Christ never
commended
[Fol. 43b.]
clergy (learning);
see Mark xiii. 9,
11,
which says,
'When ye are
brought before
kings,' &c.

For sothest worde þat euere god seyde · was þo he
seyde, *nemo bonus*. 441

¶ Clergye þo of crystes mouth · commended was it litel,
For he seyde to seynt Peter · and to suche as he loued,
Dum steteritis ante Reges et presides, &c.;

þough 3e come bifor kynges · and clerkes of þe lawe,
Beth nouȝte abasched · for I shal be in ȝoure mouthes,
And ȝyue ȝow witte at wille · and kunnyng to conclude
Hem alle þat aȝeines ȝow · of crystenedome disputen.

† Cf. Ps. cxviii. 46
(Vulg.).

¶ Dauid maketh mencoun · he spake amonges kynges,
And miȝte no kyng euercome hym · as bi kunnyng of
speche. 449

But witte ne wisdom · wan neuere þe maystrye,
Whan man was at myschief · with-oute þe more grace.

Augustine says
(Confess. Lib. viii.
c. 8),

¶ þe doughtiest doctour · and deynoure of þe trinitee,
Was Augustyn þe olde · and heighest of þe foure, 453
Sayde þus in a sarmoun · I seigh it writen ones,

*Ecce ipsi idioti rapiunt celum, ubi nos sapientes
in inferno mergimur :*

And is to mene to englishe men · more ne lasse,
Aren none rather yrauȝshed · fro þe riȝte bylene 456
þan ar þis cunnyng clerkes · þat conne many bokes ;

'Wise clerks are
often sunk in hell,

whilst poor
ploughmen and
shepherds attain
heaven,'

¶ Ne none sonner sauē · ne sadder of bileue,
þan plowmen and pastoures · & pore comune laboreres.
Souteres and shep[h]erdes · suche lewed iottes 460

441. *For*] For þe B. *was*] COB
om.

442. *þo*] O *om.* *it*] CB *om.*

443. *Dum*] Cum W.

445. *Beth*] Bees C. *abasched*]
abassed C.

446. *ȝow*] B *om.* *at*] and WCOB.
and] R *om.*

447. *of*] R *om.*

449. *And*] Al R. *as*] B *om.* *as*
bi] and be C.

450. *ne*] and W. *wan*] ne wan
CB. *þe*] B *om.*

452. *doughtiest*] douȝtiorokest R.

453. *Augustyn*] Austyn WCOB.
þe olde] y-holde B. *þe*] hem R.

454. *seigh*] sauȝ B. *idioti*] so in
LRW; ydiote COB. *rapiunt*] rapiunt
(printed irapiunt) W. *nos*] O *om.*
mergimur] C *om.*

455. *to—men*] to men W; on
Englissh COB. *more*] to more COB.
ne] and to COB. *lasse*] losse C.

456. *rather*] oȝere rapȝer OCB.

457. *conne*] knowe R; kunnen B.

458. *saue*] I-sauē R.

459. *pastoures*] portours B. *pore*]
pouer R; oȝere WCOB.

460. B *omits.* *shepherdes*] so in
W; *miswritten* sheperdes in L.
suche] and oȝere W; and swich C.
iottes] Iottes W.

Percen with a *pater-noster* · þe paleys of heuene,
 And passen *purgatorie* penaunceles · at her hennes
 partynge,

by help of but one
Pater-noster !

In-to þe blisse of paradys · for her pure byleue,
 þat inparfitly here · knewe and eke lyued. 464

¶ þee men knowe clerkes · þat han cursed þe tyme,
 þat euere þei couth or knewe more · þan *credo in deum*
patrem ;

† Clerks are often
 sorry they ever
 knew more than
 that.

And pryncipaly her *pater-noster* · many a persone hath
 wisshed. 467

¶ I se ensamples my-self · and so may many an other,
 þat seruauentes þat seruen lordes · selden falle in arrerage,
 But þo þat kepen þe lordes catel · clerkes and reues.

† Not common
 servants, but
 stewards, run in
 arrears.

Rigt so lewed men · & of litel knowyng,
 Selden falle þei so foule · and so fer in synne, 472

As clerkes of holikirke · þat kepen crystes tresore,
 þe which is mannes soule to saue · as god seith in þe
 gospel :

† So fares it with
 them that keep
 Christ's treasure."

Ite vos in vineam meam."

† Mat. xx. 4.

461. *Percen*] þat persen B.
 462. *passen*] passen þurgh B.
 464. *inparfitly*] in parfit lif B.
here] R om. *eke*] R om.
 465. *þat—cursed*] cursen R.
 466. *couth—kneue*] kouþe on þe
 book COB. *patrem*] COB om.
 467. *her*] þe R. a] C om. *wished*]
 I-wished R.

468. *In margin of O* is Exemplum
 bonum. *may many*] mowen O. an]
 WCOB om.
 469. *arrerage*] rerage R ; areragis
 O.
 470. *But*] But (*printed* And) W.
þe] R om.
 471. *knowyng*] kunnyng R.
 472. *þei*] R om.

PASSUS XI. (DO-WEL III.)

Passus xj^{us}.

[Compare this
with the con-
clusion of the
A-text; page
136* of vol. i.]

THanne scripture scorned me · and a skile tolde,
And lakked me in latyne · and liȝte by me she
sette,

And seyde, “*multi multa sciunt, & scipsos
nesciunt.*”

[Fol. 44.] þo wepte I for wo · and wratth of her speche,

Again I slept, and
had a marvellous
dream.

And in a wynkyng wratth · wex I aslepe. 4

A merueillouse meteles · mette me þanne,

þat I was rauished riȝt þere · and fortune me fette,

And in-to þe londe of longynge · allone she me brouȝte,

Fortune bade me
gaze in the mirror
called the World.

And in a myroure þat hiȝt mydlerd · she mad me to bi-

holde. 8

Sitthen she sayde to me · “here myȝtow se wondres,

And knowe þat þow coueytest · and come þer-to, par
aunter.”

TITLE. Passus vndecimus & (*sic*)
supra C; Passus vndecimus W;
Passus xus de vis. vt supra R; B
adds & quartus de Dowel.

1. *scorned*] serued C.
2. *in*] a R. *she*] he R; COB om.
3. *wratth*] wrapþe O; sorwe R.
4. *wynkyng*] wyndynge COB.
wratth] wrath R; wrapþe W; wrapþe
O; wratthe CB; wrath in Crowley.
wex I] so in LCOB; weex I W; til I
was R.

5. A] A ful B. *meteles*] sweuene
COB. *me*] I me O. *mette—þanne*]
me tydde to dreme R.

6. *þat*] For R. *and*] for R.

7. *And*] B om. *in-to*] to C. *all-
one*] & loue R.

8. *And*] O om. *mydlerd*] so in
LCB; mydlerd O; myddelerd R;
middelerþe W. *to*] COB om.

9. *Sitthen*] Sone W. *to*] vnto O.

10. *par aunter*] par aunter R; par-
adventure B.

¶ þanne hadde fortune folwyng hir · two faire damoyseles,

Concupiscencia-carnis · men called þe elder mayde, 12

And coueytise-of-eyes · ycalled was þat oþer,

Pryde-of-parfyte-lyuyng · pursued hem bothe,

And badde me, for my contenaunce · acounte clergyelike.

¶ *Concupiscencia-carnis* · colled me aboute þe nekke, 16

And seyde, “ þow art 3onge and 3epe · and hast 3eres ynowe,

Forto lyue longe · and ladyes to louye ;

And in þis myroure þow myzte se · myrthes ful manye,
þat leden þe wil to lykyng · al þi lyf tyme.” 20

¶ þe secounde seide þe same · “ I shal suwe þi wille ;

Til þow be a lorde and haue londe · leten þe I nelle,

þat I ne shal folwe þi felawship · if fortune it lyke.”

“ He shal fynde me his frende ” · quod fortune þer-after ;

“ þe freke þat folwed my wille · failed neuere blisse.”

¶ Thanne was þere one þat hiȝte elde · þat heuy was of chere, 26

“ Man,” quod he, “ if I mete with þe · bi Marie of heuene,

þow shalt fynde fortune þe faille · at þi moste nede,

And *concupiscencia-carnis* · clene þe forsake.

Bitterliche shaltow banne þanne · bothe dayes and niȝtes

Coueytise-of-eyghe · þat euere þow hir knewe, 31

And pryde-of-parfyt-lyuyng · to moche peril þe bryng.”

¶ “ 3ee, recche þe neuere,” quod recchelesnes · stode forth in ragged clothes,

“ Folwe forth þat fortune wole · þow hast wel fer til elde ;

Fortune had two damsels, named Lust-of-the-Flesh and Lust-of-the-Eyes.

Lust-of-the-Flesh embraced me, and bade me rejoice in my youth.

The second maiden said the same.

But a man named Elde (Old Age) threatened me, and bade me beware.

“Never mind him,” quoth Recklessness.

11. *damoyseles*] damesels C.

12. *mayde*] B om.

13. *ycalled*] called CB.

19. *in*] R om. *myrthes*] myztes W.

20. *wil*] wole W; wyl C; wel R; wollen B.

22. *a*] B om.

25. *folwed*] folwep CR; folwip B.

26. *of chere*] C om.

27. *mete*] mette B.

30. *bothe*] bothe þe C.

31. *hir*] it CO; hit B.

32. *of*] of þi R. *bryng*] broust CB.

33. *stode*] stonde B.

34. *fer*] fare C. *til*] to RCB.

A man may stoupe tymes ynow · whan he shal tyne þe
croune. 35

Man proposes,
God disposes.

¶ ‘*Homo proponit*,’ quod a poete · and plato he hyght,
‘And *deus disponit*,’ quod he · lat god done his wille.
If trewthe wil wnesse it be wel do · fortune to folwe,
Concupiscencia-carnis · ne coueityse-of-eyes
Ne shal nouzt greue þe gretly · ne bigyle þe, but þow
wolt.” 40

¶ “ȝee, farewel phippe!” quod fauntele · and forth gan
me drawe,

[Fol. 44 b.]

Til *concupiscencia-carnis* · acorded alle my werkes.

Old Age and
Holiness
mourned.

¶ “Allas, eye!” quod elde · and holynesse bothe,
“þat witte shal torne to wrecchednesse · for wille to
haue his lykyng!” 44

Lust-of-the-Eyes
comforted me;

¶ Coueityse-of-eyghes · confortd me anon after,
And folwed me fourty wynter · and a fyfte more,
þat of dowel ne dobet · no deyntee me ne þouzte;
I had no lykyng, leue me if þe leste · of hem auzte to
knowe. 48

¶ Coueityse-of-eyes · cam ofter in mynde
þan dowel or dobet · amonge my dedes alle.
Coueytise-of-eyes · confortd me ofte,

and bade me con-
fess to a friar
when I pleased.

And seyde, “haue no conscience · how þow come to
gode; 52

Go confesse [þe] to sum frere · and shewe hym þi synnes.
For whiles fortune is þi frende · Freres wil þe louye,

35. *tymes*] tyme WOB. þe] B om.

36. *poete*] poete þo R.

40. *gretly*] graythly R. þe (2)] W
om. þow wolt] if þow wolt þi-selue
W.

41. *phippe*] fipp R. *quod*] so in
W (but printed and). *forth*] he B.

42. *alle*] til alle R; wiþ alle B.

43. *eye*] eiȝe W; eyȝhe C; eyȝe
RB; ye O.

44. *wille*] wil W.

45—48. R omits.

45. *anon*] sone COB.

46. *folwed*] folow C. and—*fyfte*]

or fifty or O; or fifty and CB.

47. *no*] no (printed Ne) W. ne (2)]
WCOB om. þouzte] thynke C.

48. *leue—leste*] ne no luste CB;
ne lust O.

49. *mynde*] my mende R; my
mynde O.

50. *þan*] And (!) C.

51. CB omit.

53. [þe RCB] þee WO; L om., but
the line is marked.

54. *Freres*] sum frere R. wil] wol
W; wolen OB.

And fecche þe to her fraternite · and for þe biseke,
 To her priour prouyncial · a pardoun forto haue, 56
 And preyen for þe, pol bi pol · 3if þow be *pecuniosus*."

*Set pena pecuniaria non sufficit pro spiritualibus
 delictis.*

¶ By wissynge of þis wenche I wrou3te · here wordes I did as she bade,
 were so swete,

Tyl I for3at 3outhē · and 3arn in-to elde.

And þanne was fortune my foo · for al hir faire biheste,
 And pouerte pursued me · and put me lowe, 61

And þo fonde I þe Frere aferde · and flyttinge bothe, In my old age the
 friar avoided me,

A3eines owre firste forward · for I seyde I nolde

Be buried at her hous · but at my parisshe cherche. 64 because I wanted
 to be buried at my
 parish church.

For I herde onys · how conscience it tolde,
 þat þere a man were crystened · by kynde he shulde be
 buried,

Or where he were parisshe · rízt þere he shulde be
 grauen.

And for I seyde þus to freres · a fool þei me helden, 68

And loued me þe lasse · for my lele speche.

Ac 3et I cryed on my confessoure · þat helde hym-self I asked my con-
 fessor why he
 did so.

"By my feith, frere," *quod* I · "3e faren lyke þise
 woweres, 71

þat wedde none wydwes · but forto welde here godis ;

Rízte so, by þe Rode · rou3te 3e neuere

Where my body were buried · bi so 3e hadde my siluer.

Ich haue inoche merueille of 3ow · and so hath many I said that I
 wondered at him.

an other, 75

55. *fecche*] *fette* R. *biseke*] *hy-
 seche* R.

57. *pecuniosus* WC] *peccuniosus* L ;
pecuniosus R ; *peccunious* B. *Set*] R
om. *pecuniaria* WCOB] *written* *pe-
 cuniarea* in L ; *pecularia* R.

58. *wrou3te*] *dede* R.

59. *3arn*] *yarne* C ; *3erne* O ; *ran* R.

60. *biheste*] *speche* W.

62. *aferde*] *vntable* B. *flyttinge*]

flettyng C ; *flitynge* R.

64. *buried*] *burial* (*sic*) B.

67. *were*] *were* a R.

70. *Ac*] *And* CB.

72. *welde*] *wedden* B. *godis*] *goodles*
 WC ; *goodis* B ; *goed* R.

73. *3e*] *þei* B.

74. *buried*] *y-buried* B. *my*] *the*
 CB.

75. *an other*] *other* RCOB.

Baptism is of
more service than
burial.

Why þowre couent coueyteth · to confesse and to burye,
Rather þan to baptise barnes · þat ben catekumelynges.
Baptizing and burying · bothe ben ful nedeful,
Ac moche more merytorie · me þynke[þ] it is to baptize.
For a baptized man may · as maistres telleth, 80
þorugh contricioun come · to þe heigh heuene ;

Sola contricio [delet peccatum.]

[Fol. 45.]

¶ Ac a barne with-oute bapteme · may nouȝt so be
saued ;

John iii. 5.

Nisi quis renatus fuerit [ex aqua, &c. ;]

Loke, ȝe lettred men · whether I lye or do nouȝte.”

Loyalty looked
upon me,

And lewte loked on me · and I loured after. 84

“Wherfore lourestow?” quod lewte · and loked on me
harde,

“ȝif I durste,” quod I, “amonges men · þis meteles
auowe !”

and bade me
speak out.

“ȝe, bi peter and bi poule,” quod he · “and take hem
bothe to witnesse,

*Non oderis fratres secrete in corde tuo, set
publice argue illos.”*

¶ “þei wol alleggen also,” quod I · “and by þe gospel
preuen, 88

Mat. vii. 1.

Nolite iudicare quemquam.”

¶ “And wher-of serueth lawe,” quod lewte · “if no lyf
vndertoke it,

Falsenesse ne faytrye ; · for sumwhat þe apostle seyde,

Non oderis fratrem.

77. catekumelynges] cathecumynys
O; catekounelyns CB.

78. bothe] hath CB. ben] beþ WR.

79. Ac] And C. þynkeþ] so in
WOR; þynkiþ B; thyngket C; þynke
L. it] CO om.

80. as] as þise W; as wel as B.

81. to] til R. [delet peccatum
COB] LWR merely hare &c.

82. a] W om. so] CB om. saued]
ysaued R. [ex aqua, &c COB] LWR
om.

83. whether] whetur R; wheher C.

do] COB om.

84. lente] lewete þo R; leaute B.

loked] lok C.

85. lourestow] lourest þou OB.

86. þis meteles] þeise metelis O.

87. ȝe] ȝhe O; ȝis W; CB om.

take] so in LR; took WC; toke OB.

hem] COB om. publice] puplice O.

88. quemquam] R adds &c.

89. lente] leute þanne R. it]
crased in O.

90. ne] and CB. apostle] gospel

CB.

And in þe sauter also · seithe dauid þe prophete,
Existimasti inique quod ero tui similis, &c.

It is *licitum* for lewed men · to segge þe sothe,
 If hem lyketh and leste · eche a lawe it graunteth,
 Excepte persones and prestes · and prelates of holy
 cherche,

Ps. xlix. 21
 (Vulg.).

92 "Even the
 ignorant may
 publish the truth."

It falleth nouȝte for þat folke · no tales to telle,
 þough þe tale were trewe · and it touched synne. 96
 ¶ þinge þat al þe worlde wote · wherfore shuldestow
 spare

[To] reden it in Retoryke · to arate dedly synne?

Ac be neuere more þe fyrste · þe defaute to blame;
 þouȝe þow se yuel, sey it nouȝte fyrste · be sorye it nere
 amended. 100

But be not the
 first to find fault,"

No þinge þat is pryue · publice þow it neuere,
 Neyther for loue laude it nouȝt · ne lakke it for enuye;
Parum lauda, vitupera parcius."

¶ "He seith sothe," quod scripture þo · and skipte an
 heigh, & preched;

Scripture ap-
 proved of this,

Ac þe matere þat she meued · if lewed men it knewe,
 þe lasse, as I leue · louyen it þei wolde. 105

¶ This was her teme and her tyxte · I toke ful gode
 hede;

· *Multi* to a maungerye · and to þe mete were sompned,
 And whan þe peple was plenere comen · þe porter vn-
 pynned þe ȝate, 108

referring to Mat.
 xxii. 1—14.

91. *also*] CB *om.*
 92. *licitum*] leueful O; lefsum B.
 93. *and*] or O. *a*] CB *om.*
 94. *cherche*] cherches R.
 95. *no*] none RB.
 96. *uere*] be W. *touched*] touche W.
 97. *þinge*] Ac þinge R. *shuldestow*]
 shuldyst þou OB.
 98. [*To* W] And LCROB. *arate*]
 a-raten R.
 99. *Ac*] And C. *þe* (2)] *þe* (*omitted*
in printed copy) W.
 100. *sey*] ne seie B. *amended*]
 amendite R.

101. *No*] And CO; A B. *publice*]
 puplice O; publice RB.
 102. *laude*] preise W; lakke R;
 lab B. *parcius*] propicius, &c B.
 103. *sothe*] þe sothe R. *þo*] CB
om.
 104. *Ac*] And C. *she*] he COB.
if] R *om.* *knewe*] knowe R.
 105. *After this line R has an extra*
line—þe bileue þat lord · þat lettred
 men techeth; *where the first þat should*
be of oure. Cf. Text C.
 108. *plenere*] al plener B. *porter*]
 C *om.* *ȝate*] gate COB.

And plukked in *pauci* priueliche · and lete þe remenauzt
go rowme !'

I pondered upon
my election to
grace.

¶ Al for tene of her tyxte · trembled myn herte,
And in a were gan I waxe · and with my-self to dispute,
Whether I were chosen or nouzt chosen ; · on holi-
cherche I þouzte, 112

þat vnderfonge me atte fonte · for one of goddis chosen ;
For cryste cleped vs alle · come if we wolde,
Sarasenes and scismatikes · and so he dyd þe iewes,

Isa. lv. 1.

O vos omnes scientes, venite, &c. ;

[Fol. 45 b.]

And badde hem souke for synne · saufly at his breste,
And drynke bote for bale · brouke it who so myzte.

"Christ saves all
men," said I.

¶ "þanne may alle crystene come," quod I · "and
cleyme þere entre, 118

By þe blode þat he bouzte vs with · and þorugh bap-
tesme after,

Mk. xvi. 16.

Qui crediderit & baptizatus fuerit, &c.

For þough a crystene man coueyted · his crystenedome
to reneye,

Riztfulliche to renye · no resoun it wolde. 121

"A churl must
have his lord's
leave to sell his
goods ;

¶ For may no cherle chartre make · ne his catel selle,
With-uten leue of his lorde · no lawe wil it graunte.
Ac he may renne in arrerage · and rowme so fro home,
And as a reneyed caityf · recchelesly gon aboute, 125
Ac Resoun shal rekne with hym · [and rebuken hym at
þe laste,

109. *rowme*] rome WRB ; roome
CO.

110. *trembled*] tremeled R.

111. *a*] C om. *were*] weer W. *to*]
COB om.

112. *chosen*] chose R (*in both
places*). *chosen* (2)] COB om.

113. *vnderfonge*] vnder-fonged W ;
vndir-fenge OB ; vnder-fange C. *atte*]
at þe RCB. *fonte*] funt B ; fount C.
one] oen R. *chosen*] chosne L ; *but
see* l. 112.

115. *Sarasenes*] Sarzens W. *sci-
cientes*] so in LRCOB ; *sicientes* W.

116. *saufly*] saue R ; safely B.

117. *brouke*] broke C.

118. *may*] mowen O.

119. *þat*] R om. *with*] R om.

120. *reneye*] receyue R ; forsake C.

122. *cherle*] cherche (!) C.

124. *arrerage*] arreragis B. *rowme
so*] renne R.

125. *a reneyed*] he renneth R.
gon] rennen W ; RCOB om.

126. *Ac*] And WC.

126, 127. *The last half of l. 126,
and first half of l. 127, are found in
R only. But see Text C.*

And conscience a-counte with hym] · and casten hym
in arrerage,

And putten [hym] after in a prisone · in purgatorie to brenne, 128 but he can be imprisoned for debt."

For his arrerages rewarden hym þere · to þe daye of
dome,

But if contricioun [wol] come · and crye, bi his lyue,
Mercy for his mysdedes · with mouth or with herte."

¶ "þat is soth," seyde scripture · "may no synne lette Scripture hade me trust to God's mercy.

Mercy alle to amende · and mekenesse hir folwe, 133

For þey beth as owre bokes telleth · aboue goddes
werkes,

Misericordia eius super omnia opera eius." Ps. cxliv. 9 (Vulg.).

¶ "3ee! baw for bokes!" quod one · was broken oute
of helle,

Hizte *troianus*, had ben a trewe knyȝte · toke witnessen Trajan declares how he was released from hell.
at a pope, 136

How he was ded and dampned · to dwellen in pyne,
For an vnchristene creature; ·—"clerkis wyten þe sothe,
þat al þe clergy vnder cryste · [ne] miȝte me cracche
fro helle,

But onliche loue and leaute · and my lawful domes.

¶ Gregorie wist þis wel · and wilned to my soule 141 "Pope Gregory prayed for my release."

Sauacioun, for sothenesse · þat he seigh in my werkes.

And, after þat he wepte · and wilned me were graunted

128. [hym WROB] LC om. a] eius (1)] O om.
COR om. 135. 3ee] 3he O; Ye RC.

129. For] And for R. arrerages] 136. Hizte] þat hizte B. had]
arrerage CB; arerage O. to] riȝte to & hadde B. a] þe COB.
R; til B. 137. ded] dede R; deed B. pync]
peyne COB.

130. [wol WC] wole OB; miswrit- 138. wyten] wite W.
ten wel in LR, but the line, in L, is 139. þe] C om. [ne W] LCROB
marked for correction. lyue] leue R. om. me] hym B; C om.

131. or] and W. 140. leaute] my leute R. and (2)]
132. seyde] quod COB. may] þat of R.

133. alle to] may al R. and] þat 141. wilned] wilneth COB.
R. hir folwe] he folweth R. 142. for] for þe R. seigh in] seith

134. beth] bee C. bokes] boke R. of R. in] CB om.

- Grace, wyth-outen any bede byddyng · his bone was
vnderfongen, 144
- And I saued, as 3e may se · with-oute syngyng of masses ;
By loue, and by lernyng · of my lyuyng in treuthe,
Brouȝte me fro bitter peyne · þere no biddyng myȝte.”
- “ See how this
pagan was
saved ! ” said
Loyalty. ¶ “ Lo, 3e lordes, what leute did · by an Emperoure of
Rome, 148
- þat was an vncrystene creature · as clerkes fyndeth in
bokes.
- Nouȝt þorw preyere of a pope · but for his pure treuthe
Was þat sarasene saued · as seynt Gregorie bereth wit-
nesse.
- “ Ye lords, think
upon Trajan. Wel ouȝte 3e lordes, þat lawes kepe · þis lessoun to haue
in mynde, 152
- And on *troianus* treuth to thenke · and do treuthe to
þe peple.
- This matter is
dark. [¶ þis matir is merke for mani of 3ow · ac, men of holy
cherche,
- þe legende *sanctorum* 3ow lereth · more larger þan I
3ow telle !
- Ac þus lele loue · and lyuyng in treuthe 156
- Pulte oute of pyne · a paynym of rome.
- Blessed be Truth
that so saved that
Saracen ! I-blessed be treuthe · þat so brak helle ȝates,
And saued þe Sarasyn · fram Sathanas and his power,
þere no clergie ne couthe · ne kunnyng of lawes. 160
- Loue and leute · is a lele science ;
For þat is þe boke blessed · of blisse and of ioye :—
God wrouȝt it and wrot hit · with his on fynger,
And toke it moyses vpon þe mount · alle men to lere.]
- [Fol. 46.] ‘ Lawe with-outen loue,’ *quod troianus* · ‘ leye þere a
bene, 165

144. *bede*] *bede* (*printed bene*) W.
In the margin of O is the note—Nota.
þe ground of trentalis.

145. *may*] *mowen* O; now R; W
om. *syngyng*] *syngen* C.

146. *By*] R *om.*

148. *did*] R *om.*

149. *fyndeth*] *fynde* CB.

150. *In R, the word pope is erased,*
and in the margin (by a later hand)
is—in Episcopum Romanum.

151. *sarasene*] *Sarsen* W.

152. *3e*] *þise* B. *to*] COB *om.*

154—164. *In R only.*

Or any science vnder sonne · þe seuene artz and alle,
But if þei ben lerned for owre lordes loue · loste is alle
þe tyme : '—

"Learning without love is profitless," said Trajan.

For no cause to cacche siluer þere-by · ne to be called a
mayster, 168

But al for loue of owre lorde · and þe bet to loue þe
peple.

For seynte Iohan seyde it · and soth aren his wordes,
' *Qui non diligit, manet in morte*—

1 John iii. 14
(Vulg.).

¶ Who so loueth nouȝte, leue me · he lyueth in deth-
deyinge'—

And þat alle manere men · enemys and frendes, 172
Louen her eyther other · and lene hem as her-selue.

Men should love
each other,

Who so leneth nouȝte, he loueth nouȝte · god wote þe
sothe,

And comaundeth eche creature · to confourme hym to
louye,

And souereynelyche pore poeple · and here ennemys
after. 176

and especially
their enemies and
the poor.

For hem þat hateth vs · is owre meryte to louye,

And pore peple to plesse ; · here prayeres may vs helpe.

For owre ioye and owre hele · Ihesu cryst of heuene,

In a pore mannes apparaille · pursueth vs euere, 180

For Christ wears
the poor man's
apparel.

And loketh on vs in her liknesse · and þat with louely
chere,

To knowen vs by owre kynde herte · and castyng of
owre eyen,

167. B omits. *if*] WCRob om.
loste] I-lost R.

169. *bet*] better C. *peple*] pope (!)
B.

170. *aren*] *arn* WB.

171. *leue*] *leueþ* B. *deth*] *deep* B;
deep (*printed deep*) W.

173. *Louen*] *Loue* W. *lene*] *so in*
O; *in other MSS., it is more like*
leue; see the Critical Note. *hem*]
hym C. *her-selue*] *hem-selue* W.

174. *Who*] For who R. *leneth*]
leneþ O; *in other MSS., it looks like*

leueth. *god*] *oure lorde* R.

175. *And*] *Crist* W. *comaundeth*]
comaunded R; *comande* C. *eche*]
ech a W; *vch* R; *iche* O; *ilk* C.
confourme] *conformen* W.

176. *pore*] *þe pouere* W. *here*] *hir*
WC.

179. *For*] *And* W. *hele*] *heele* W;
euel (!) R. *Ihesu*] *is ihesu* R.

180. *pursueth*] *pursued* W.

181. B omits.

182. *eyen*] *eighe* C; *eize* B; *ye* O;
eyes R.

Wheþer we loue þe lordes here · byfor owre lorde of
blisse ;

¶ And exciteth vs bi þe euangelye · þat, when we
maken festes, 184

We shulde nouȝte clepe owre kynne þer-to · ne none
kynnes riche ;

Luke xiv. 12.

‘Cum facitis conuiuia, nolite inuitare amicos ;

Ac calleth þe careful þer-to · þe croked and þe pore,
For ȝowre frendes wil feden ȝow · and fonde ȝow to quite
ȝowre festynge and ȝowre faire ȝifte ; · vche frende
quyteth so other. 188

Christ repays
what is given to
the poor.

¶ Ac for þe pore I shal paye · and pure wel quyte her
trauaille,

þat ȝiueth hem mete or moneye · and loueth hem for
my sake.’

For þe best ben somme riche · and somme beggers and
pore. 191

We are all
brethren of one
blood,

For alle are we crystes creatures · and of his coffres riche,
And bretheren as of o blode · as wel beggares as erles.

For on caluarye of crystes blode · crystenedome gan
sprynge,

viz. of the blood
shed at Calvary.
1 Pet. ii. 2.

And bloody bretheren we bycome þere · of o body ywonne,
As *quasi modo geniti* · and gentil men vche one, 196

No beggere ne boye amonges vs · but if it synne made ;

John viii. 34.

Qui facit peccatum, seruus est peccati, &c.

¶ In þe olde lawe · as holy lettre telleth,

183. *Wheþer*] miswritten *Wherþer*
in L. *owre*] þe W.

184. *euangelye*] euangeliste B.

185. *shulde*] shal C. *none kynnes*]
none kyne R ; no kyn OB.

186. *Ac calleth*] And calles C.

187. *ȝowre*] oure C. *wil feden*]
wolen fede RB ; wol fenden C. *fonde*]
fonden R.

188. *festynge*] fastyng B. *ȝifte*]
ȝifte W ; ȝiftes RO ; ȝiftis B ; giftes
C. *quyteth*] quit R.

189. CB omit. *pure*] puire R.
quyte] quiten R.

190. *moneye*] mone R. *and*] or
W. After l. 190 R inserts an ap-
parently spurious line—

¶ Almiȝty god hath made riche ·
men if he wolde.

191. *For*] Ac for R.

192. *his*] CB om.

193. *And*] As R. *o*] oo W ; COB
om. *wel*] O om.

194. *on*] at R.

195. *bycome*] bicome (*printed bi-*
comen) W. *o*] one R ; a CB.

198. *holy*] þe R. *telleth*] techiþ B.

- And lawe is loth to louye · but if he lacche syluer.
 Bothe logyke and lawe · þat loueth nouȝte to lye,
 I conseil le alle crystene · cleue nouȝte þer-on to sore.
 For sum wordes I fynde ywryten · were of faithes
 techynge, 220
 þat saued synful men · as seynt Iohan bereth wytnesse ;
 Mat. vii. 2. *Eandem mensuram qua mensi fueritis, remeicietur
 vobis.*
- Learn rather the law of love. ¶ For þi lerne we þe lawe of loue · as owre lorde
 tauȝte,
 And as seynte Gregory seide · for mannes soule helthe,
*Melius est scrutari scelera nostra, quam naturas
 rerum.*
- ¶ Why I moue þis matere · is moste for þe pore, 224
 For in her lyknesse owre lorde · ofte hath ben y-knowe.
 Luke xxiv. 13. Witnesse in þe Paske wyke · whan he ȝede to Emaus ;
 Cleophas ne knewe hym nauȝte · þat he cryste were,
 For his pore paraille · and pylgrymes wedes ; 228
 Luke xxiv. 31. Tyl he blessed and brak · þe bred þat þei eten,
 So bi his werkes þei wisten · þat he was Ihesus ;
 Ac by clothynge þei knewe hym nouȝte · ne bi carpyng
 of tonge.
- Christ set an example of humility. ¶ And al was in ensample · to vs synful here, 232
 þat we shulde be low · and loueliche of speche,
 And apparaille vs nouȝte ouer proudly · for pylgrymes
 ar we alle ;

217. *louye*] loue C. *lacche*] take C.218. *Bothe*] But O. *to*] for to R.219. *crystene*] cristen men CB.*cleue*] clyue W; to cleue B. *sore*] soore W.220. *ywryten*] writen WCB; write R. *were*] þat were W; þa were B.221. *remeicietur*] remesciatur R; remenciatur B.224. *moue*] meue WROB; moeue C. *for*] C om.225. *her*] here R; hir W; his COB. *ofte*] of R. *ben*] be R. *y-knowe*] knawen C.226. *Paske*] Pask W; Pasqe R; Passe C. *wyke*] woke R; weke C.227. *ne*] COB om.228. *paraille*] apparaille W; appa-
 ralle C; apparayle B. *wedes*] wede B.229. *blessed*] blissed RCB.230. *bi*] be R. *his*] hise WC.231. *Ac*] And C. *by*] be R. *bi*] be R.232. *in ensample*] ensaumple for sothe R.234. *ouer*] to CB. *ar*] er C.

And in þe apparaille of a pore man · and pilgrymes
lyknesse

Many tyme god hath ben mette · amonge nedy peple,
þere neuere segge hym seigh · in secte of þe riche. 237

¶ Seynt Iohan and other seyntes · were seyne in pore
clothyng, St John and other
saints had poor
clothing.

And as pore pilgrymes · preyed mennes godis.

Thesu cryste on a iewes douȝter alyȝte · gentil woman [Fol. 47.]
pough she were, 240

Was a pure pore mayde · and to a pore man wedded. The virgin Mary
was poor.

¶ Martha on Marye magdeleyne · an huge pleynte she
made, Martha com-
plained of Mary.

And to owre saueour self · seyde þise wordes,

Domine, non est tibi cure quod soror mea reliquit Luke x. 40.
me solu[m] ministrare, &c.?

¶ And hastiliche god answered · and eytheres wille
folwed, 244

Bothe Marthaes and Maries · as Mathew bereth witnesse, Christ praised
Mary most.
Ac pouerte god put bifore · and preysed it þe better;

Maria optimam partem elegit · que non [auferetur ab ea]. Luke x. 42.

¶ And alle þe wyse þat euere were · by auȝte I can
aspye,

Preysen pouerte for best lyf · if pacience it folwe, 248 Wise men praise
poverty.

And bothe bettere and blisseder · by many folde þan
ricchesse.

235. *in þe]* in C; B *om. ap-
paraille]* paraille R.

236. *mette]* y-mette R; at þe mete
B.

237. *segge]* mane i. segge C.

238. *seyne]* seyen W; seyn RCB.
in] C *om. pore]* oþer B.

239. *preyed]* preyude R; prayden
C; preieden B. *mennes]* men R.
godis] goodes W; goedes R; goddes
C; goodis B.

240. *alyȝte]* liȝte W. *she]* a R.

241. *Was]* A was R. *pure]* pur
R. *pure pore]* pore pure B. *mayde]*
mayden RB. *wedded]* y-wedded WR.

242. *In the margin of L is*—Martha
& Mandelene. *an]* and (!) RC. *she]*
sho C; W *om.*

243. *sola[m]* so in WCOB; sola L.
R *omits all after cure*; COB *omit*
ministrare.

244. *hastiliche]* stilleliche B.

245. *Marthaes]* in Marthas CB.
Maries] in Maries CB. *as]* and B.

246. *Ac]* And C. *it]* þat W.
[auferetur—ea] supplied from COB.

247. *þe]* CB *om. wyse]* wyes B.

248. *Preysen]* Preiseden W. *folwe]*
folwed W; wolde R.

249. *blisseder]* blesseder W.

- Al though it be soure to suffre · þere cometh swete after ;
 The walnut has a bitter husk, but a sweet kernel. As on a walnot with-oute · is a bitter barke,
 And after þat bitter barke · (be þe shelle aweye), 252
 Is a kinnelle of conforte · kynde to restore ;
 So is, after, pouerte or penaunce · pacientlyche ytake.
 Such is po erty. For it maketh a man to haue mynde in gode · and a grete wille
 To wepe and to wel bydde · wher-of wexeth mercy, 256
 Christ is the kernel. Of which cryst is a kinnelle · to conforte þe soule.
 And wel sykere he slepyth · þe [segge] þat is pore,
 And lasse he dredeth deth · and in derke to be robbed,
 þan he þat is riȝte ryche · resoun bereth wytnesse ; 260
Pauper ego ludo, dum tu diues meditaris.
 ¶ Al þough salamon seide · as folke seeth in þe bible,
 Prov. xxx. 8. *Dinicias nec paupertates, &c.,*
 Wyser þan salamon was · bereth witnesse and tauȝte,
 þat parfyte pouert was · no possessioun to haue, 264
 And lyf moste lykyng to god · as luke bereth witnesse,
 Mat. xix. 21. *Si vis perfectus esse, vade & vende, &c. ;*
 And is to mene to men · þat on þis molde lyuen,
 To be perfect, we must sell all. Who so wil be pure parfyt · mote possessioun forsake,
 Or selle it, as seith þe boke · and þe syluer dele 268
 To beggeres þat gone and begge · and bidden good for
 goddes loue.
 ¶ For failled neuere man mete · þat myȝtful god serued ;
 Ps. xxxvi. 25 [Non vidi iustum derelictum, nec semen eius
 (Vulg.). querens panem ;]
 As dauid seith in þe sauter · to suche þat ben in wille

250. *Al*] For W ; And COB ; Alle. *seeth*] men seth R. *In the margin of*
 R. *þere—after*] þer-after cometh swete L *is—parfite* povertie.
 W. 265. *as*] and C.
 254. *is*] CB *om.* 266. *menē*] many (!) C.
 255. *For it*] R *om.* a (1)] COB *om.* 267. *pure*] pouere C ; pore OB.
 257. O *omits.* *mote*] moot WC.
 258. [segge R] man LWCOB ; cf. l. 269. *gone*] gaen C ; goon W ; gon
 237. RB.
 259. *robbed*] yrobbed W ; rubbid 270. *serued*] serueþ WR. [*Non—*
 B. *panem*] in O *only.*
 262. *Al*] Alle R ; And OB. *folke* 271. *þat*] as B.

To serue god godeliche · ne greueth hym no penaunce,

Nichil impossibile volenti,

[Cf. Mat. xvii.
20.]

Ne lakketh neuere lyflode · lynnene ne wollen, 273

*Inquirentes autem dominum non minuuntur
omni bono.*

Ps. xxxiii. 11
(Vulg.).

If prestes weren parfyte · þei wolde no syluer take

[Fol. 47 b.]

For masses ne for matynes · nouȝte her mete of vsureres, Priests should decline presents.

Ne neither kirtel ne cote · þeiȝ þey for colde shulde
deye, 276

And þei her deuoti[r] dede · as dauid seith in þe sauter,

Iudica me, deus, & discerne causam meam.

Ps. xlii. 1 (Vulg.).

Spera in deo speketh of prestes · þat haue no spendyng
syluer, Ps. xxxvi. 3 (Vulg.).

þat ȝif þei trauaille trewlich · and trusten in god almiȝti,

Hem shulde lakke no lyflode · noȝther wollen ne lynnene.

And þe title þat [ye] take ordres by · telleth ȝe ben
aunaunced; 281

þanne nedeth nouȝte ȝow to take syluer · for masses þat
ȝe syngen. Priests should not take money for masses.

For he þat toke ȝow ȝowre tyle · shulde take ȝow ȝowre
wages,

Or þe bisshop þat blesseth ȝow · if þat ȝe ben worthy. The bishop should pay them.

¶ For maȝe neuere kynge no knyȝte · but he hadde
catel to spende, 285

272. *no*] nouȝt no B. R reads—

With eny wel or wo (*half-line blank*)

To serue god godeliche · ne greueth

hem no penaunce,

nichil difficile volenti, &c.

273. *neuere*] noȝther R. *lyflode*]

C om.

274. *parfyte*] wise R. *no*] no
(*printed ne*) W. In the margin of
O—Of annuuleris prestis.

277. *deuoir*] so in WCOB; deuor
L; deuor R. *dede*] R om. *seith*] says
C; seide R. *discerne*] so in W, but
printed decerne.

278. *deo*] deo & CB. *haue*] han
R; haueþ B.

279. *trusten*] tristen RB; trist C.

280. *Hem*] thaym C. *wollen*—
lynnene] lynnene ne wollen W.

281. *þat*] COB om. [*ye WR*] þei
LCOB. *ordres*] ordre O; her ordre
B. *telleth*] til CB. *ȝe*] þei B.

282. *nouȝte—to*] naught yow C; not
ȝow O; yow noȝt to WRB. *syngen*]
syngeth R.

283. *ȝow* (1)] R om. *shulde*] shal C.

284. *Or*] Of C. *blesseth*] blessed
W; blisses C; blissip B.

285. *neuere*] neuere no L; but as
the other MSS. omit this first no, it is
unnecessary to retain it.

A wretched
knight is he who
has no wealth.

As bifel for a kniȝte · or fonde hym for his strengthe ;
It is a careful knyȝte · and of a caytyue kynges makyng,
þat hath no londe ne lynage riche · ne good loos of his
handes. 288

Priests trust to
their title and
tensure for their
support.

þe same I segge for sothe · by alle suche prestes,
þat han noyther kunnyng ne kynne · but a croune one,
And a tyle, a tale of nouȝte · to his lyfode at myschiefe,
He hath more bileue, as I leue · to lacche þow his
croune 292

Cure, þan for konnyng · or—‘known for elene of
beryng.’

I haue wonder [for] why · and wherfore þe bisshop
Maketh suche prestes · þat lewed men bytrayen. 295

A charter can be
challenged if it
be in false Latin,
or be miswritten.

¶ A chartre is chalengeable · byfor a chief iustice ;
If false latyne be in þe lettre · þe lawe it inpugneth,
Or peynted parenterlinarie · [or] parceles ouer-skipped ;
þe gome þat gloseth so chartres · for a goky is holden.
¶ So is it a goky, by god · þat in his gospel failleth,
Or in masse or in matynes · maketh any defaute, 301

James ii. 10.

Qui offendit in vno, in omnibus est reus, &c.

And also in þe sauter · seyth dauyd to ouerskippers,

Ps. xlv. 7, 8
(Vulg.).

*Psallite deo nostro, psallite ; quoniam rex terre
deus israel ; psallite sapienter.*

þe bisshop shal be blamed · bifor god, as I leue,
þat crouneth suche goddes kniȝtes · þat conneth nouȝt
sapienter 304

286. *fonde*] foond W ; fonde, *altered*
to fande C ; fynde B.

287. *a* (2)] CO *om.*

288. *no*] nofer R ; neiȝer B. *riche*]
R *om.* *loos*] los RB. *handes*] hondes
R ; hand B.

289. *suche*] swiche WRC.

290. *one*] oon C ; on hede B.

291. *at*] at his W.

292. *lacche*] lacchen R.

293. *known*] knowyng COB. *for*]
or for B. *of*] WB *om.*

294. [*for* W] and RC ; & LO ; B
and Crowley *om.*

297. *þe*] þat RCOB ; þat (*printed*
the) W. *inpugneth*] impugneth WR ;
impugnes C.

298. *parenterlinarie*] par enterlin-
arie R. [*or* W Crowley] LRCOB *om.*
ouer-skipped] ouer-kipped C.

299. *goky*] gooky C.

301. *in* (2)] CO *om.* *est reus*] R
om.

302. *ouerskippers*] ouerkippers C.

304. *crouneth*] crowned CB ; O *om.*
conneth] kunneth R ; kunnen B ;
kunne O ; konnes C.

- Synge ne psalmes rede · ne segge a messe of þe day. Of unfit priests.
 Ac neuer neyther is blameles · þe bisshop ne þe
 chapleyne,
 For her eyther is endited · and þat of '*ignorancia*
Non excusat episcopos · nec idiotas prestes.' 308
 ¶ þis lokinge on lewed prestes · haþ don me lepe fram This is a digres-
 pouerte, sion," said
 Loyalty.
 þe whiche I preyse þere pacyence is · more parfyt þan
 ricchesse."
 ¶ Ac moche more in metynge þus · with me gan one My dream con-
 dispute, tinued, and I
 next saw Nature.
 And slepynge I seigh al þis · and sithen cam kynde, [Fol. 48.]
 And nempned me by my name · and bad me nymen
 hede, 313
 And þorw þe wondres of þis worlde · wytte for to take. Nature bad me
 And on a mountaigne þat mydelerd hyzte · as me þo behold the won-
 ders of the world.
 þouzte,
 I was fette forth · by ensaumples to knowe, 316
 þorough eche a creature and kynde · my creatoure to louye.
 I seigh þe sonne and þe see · and þe sonde after, I saw the sun, the
 sea, and the sand,
 And where þat bryddes and bestes · by here make[s]
 þei zeden,
 Wylde wormes in wodes · and wonderful foules, 320 beasts, worms,
 and fowls,
 With flekked fetheres · and of fele coloures. man and his
 mate.
 Man and his make · I myzte bothe byholde ;

305. *segge*] seye WCO ; syngre B.306. *Ac*] And WC. *ne*] and R.
þe (2)] C om.307. *her*] euere O ; her euer B.
of] is W.308. *idiotas*] idiotos B.309. *on*] of O. *don*] doon W ; do
R. *lepe*] luppe R.310. *þe*] CB om. *þere*] here B.
is] B om.311. L has only a faint paragraph-
mark, but it is certain that a new
paragraph begins here.313. *nempned*] called C. *ny*] COB
om. *nymen*] nemen B.314. *wondres*] wordes RB. *þis*] þe
R.315. *mydelerd*] mydel erde R ;
myddel erþe W ; midilerd B. *þo*]
than C ; W om.316. *fette*] fet WC ; feet B. *en-*
saumples] ensampel C.318. *see*] sehe O. *sonde*] sande C.319. *And*] B om. [*makes* W]
make LCRO ; mak B ; but see l. 335.
þei] WO om.320. *in*] and R.321. *fetheres*] federes R.322. *and*] hadde O. *bothe byholde*]
se bothe R.

poverty and
plenty,
bliss and bale.

Pouerte and plente · bothe pees and werre,
Blisse and bale · bothe I seigh at ones, 324
And how men token Mede · and mercy refused.

I saw that Reason
ruled all beasts ;

¶ Resoune I seighe sothly · suen alle bestes
In etyngge, in drynkyng · and in engendryng of kynde ;
And after course of concepcioun · none toke kepe of
other, 328

As whan þei hadde ryde in rotey tyme ; · anon riȝte
þer-after,

males withdrew
from females
after breeding
time.

Males drowen hem to males · a mornynge bi hem-self,
And in euenynge also · ȝe[de] males fro femeles.
þere ne was cow ne cowkynde · þat conceyued hadde,
þat wolde belwe after boles · ne bore after sowe ; 333
Bothe horse and houndes · and alle other bestes
Medled nouȝte wyth here makes · þat with fole were.

I saw birds
making their
nests, and
wondered.

¶ Briddes I bihelde · þat in buskes made nestes ; 336
Hadde neuere wye witte · to worche þe leest.
I hadde wonder at whom · and where þe pye lerned
To legge þe stykkes · in whiche she [leyeþ] and bredeth ;
þere nys wriȝte as I wene · shulde worche hir neste to
paye ; 340

If any masoun made a molde þer-to · moche wonder it
were.

Some birds hid
their eggs.

¶ And ȝet me merueilled more · how many other briddes
Hudden and hileden · her egges ful derne

324. *at*] *al* at W.
325. *hor*] O *om*.
326. *suen*] *sewen* W ; *schewen* R ;
suwen CB.
327. *in* (2)] & O. *kynde*] *kende* R.
328. *of* (2)] *til* R.
329. *As*] And COB.
330. *a*] on O. *mornynge*] *morn-*
wenynge WROB ; *morwenge* C.
331. *And*] O *om*. *ȝede*] *so* in R ;
miswritten ȝe in L, but the line is
marked for correction ; in other MSS.
we find—þe males ben fro femelles W ;
the males fro femeles C ; þe males fro
þe femeles OB.

332. *þere*] þe R. *ne* (1)] COB *om*.
333. *belwe*] *belwen* R.
336. *buskes*] *busches* R.
337. *neuere*] *nere* R. *wye*] *weye*
R ; *wiȝt* B.
339. *legge*] *laye* C. *þe*] R *om*.
she] he COB ; a R. [*leyeþ* W] *layes*
C ; in L *badly spelt* *leythe* ; *leuth* R ;
leyȝeþ B.
340. *nys wriȝte*] *is no wit* R.
neste] *nestes* W.
342. *And*] *Ac* W. *hor*] R *om*.
343. *Hudden*] *Hidden* W. *hileden*]
heleden CR ; *helieden* B. *egges*]
egghes C ; *eeggis* B ; *eyren* O.

In mareys and mores · for men sholde hem nouȝt fynde,
And huddlen here egges · whan þei þere-fro wente, 345
For fere of other foules · and for wylde bestis.

¶ And some troden her makes · and on trees bredden, Some bred upon trees.
And brouȝten forth her bryddes so · al aboute þe grounde ;
And some bryddes at þe bille · þorwgh brethyngce conceyued ; 349

And some kauked, I toke kepe · how pekokes bredden. I observed the peacocks.
Moche merucilled me · what maister þei hadde,
And who tauȝte hem on trees · to tymbre so heighe,
þere noither buirn ne beste · may her briddes rechen. [Fol. 48 b.]

¶ And sythen I loked vpon þe see · and so forth vpon Then I looked at the sea and stars,
þe sterres, 354

Many selcouthes I seygh · ben nought to seye nouthe.

¶ I seigh floures in þe frittthe · and her faire coloures, the flowers, and the grass.
And how amonge þe grene grasse · grewe so many hewes,
And somme soure and some swete · selcouthe me þouȝte ;
Of her kynde and her coloure · to carpe it were to longe.

¶ Ac þat moste moeued me · and my mode chaunged, Peison rulet all beasts except man.
þat resoun rewarded · and reuled alle bestes, 361

Saue man and his make ; · many tyme and ofte
No resoun hem folwed · and þanne I rebuked

Resoun, and riȝte · til hym-seluen I seyde, 364 I asked Reason why this was so.

“I haue wonder of þe,” quod I · “þat witty art holden,
Why þow ne suwest man and his make · þat no mysfait
hem folwe ?”

345. *hudden*] hidden W. *egges*] egges C; eegis B; eggys O.

348. *brouȝten*] bredde R.

349. CB *omit. bille*] bile W; bible (!) O. *brethyngce*] bredyng (!) O.

350. *kauked*] kakeled C; kakeleden O; kakelid B. *I*] I (*printed* and) W. *kepe*] hede R. *pekokes*] pacokkes C. *bredden*] bredden R.

351. *þei hadde*] hem made W.

353. *noither*] neiþer WB; noþer R. *buirn*] burn W; barne C; barn OB. *may*] ne may R.

354. *vpon* (!)] on COB. *see*] sche

O. *forth vpon*] on COB.

355. *ben*] beth R; þat ben B. *seye*] segge R; seyn B.

356. *in*] of R.

357. *grewe*] greuȝ R; grewed W; grewen B.

359. *her* (2)] of here R.

360. *mode*] moed R; mood W.

362. CB *omit. tyme*] tymes R.

363. *No*] Ne CB.

364. *I*] COB *om.*

365. *holden*] holde R.

366. *suwest*] schewest R. *mysfait*]

mysfeet W; mysfaut C; misfeith R;

mysfaitþ B.

Reason would
not tell me.

¶ And resoun arated me · and seyde, “reche þe neuere,
Whi I suffre or nouȝt suffre · þi-self hast nouȝt to
done; 368

Amende þow it, if þow myȝte · for my tyme is to abyde.
Suffraunce is a souereygne vertue · and a swyfte veni-
aunce.

“Who is more
long-suffering
than God?”

Who suffreth more þan god?” *quod* he · “no gome, as
I leue!

He miȝte amende in a Minute while · al þat mys
standeth, 372

Ac he suffreth for somme mannes good · and so is owre
bette.

¶ Holy writt,” *quod* þat weye · “wisseth men to suffre;

1 Pet. ii. 13.

Propter deum subiecti estote omni creature.

Patience is a fair
virtue.

Frenche men and fre men · affeyteth þus her childerne,

Bele vertue est soffrance · mal dire est pety[t] reniance,

Bien dire et bien soffrir · fait lui soffrant a bien venir.

For-þi I rede,” *quod* reson · “rewle þi tonge bettere,

And ar þow lakke [eny] lyf · loke if þow be to preyse!

No creature can
make himself.

For is no creature vnder criste · can formen hym-seluen;

And if a man miȝte make · hym-self goed to þe poeple,

Vch a lif wold be lakles · leue þow non other. 382

Few can bear
blame.

Ne þow schalt fynde but fewe · fayne for to here

Of here defautes foule · by-for hem rehersed.]

¶ þe wyse and þe witty · wrote þus in þe bible,

Eccles xi. 9.

De re que te non molestat, [noli] certare.

For be a man faire or foule · it falleth nouȝte for to
lakke 386

367. *And*] And þo B.

369. *it*] COB *om.* *is*] is nouȝt C^B.

370. *a* (1)] COB *om.* *a* (2)] of O.

371. *suffreth*] suffres C; suffrede
WO. *gome*] man (*with* i. *gome* writ-
ten above) C.

372. *Minute*] litel (*corrected* to
mynute) C.

373. *suffreth*] suffres C; suffrede O.
is] it is W.

374—384. *In* R *only*. Cf. Text C,
where some of these lines may be

found.

376. *Bele*] written *Ve*le in R; *but*
see Text C. *petyt*] written *pety*; *but*
petit in MS. Cott. Vesp. B. 16.

377. *soffrir*] soffrer R; *but the*
rime requires soffrir. *lui*] *le* in MS.
Cott.; *ly* in Whitaker; *but lui* in
MS. Camb. Dd. 3. 13.

379. [*eny*] *so* in MS. Cott.; *mis-*
written *my* in R.

385. *þe* (2)] C *om.* *que te*] *quiete*
R. [*noli* WCOB] *noly* L; *nolite* R.

þe shappe ne þe shafte · þat god shope hym-selue ;
For al þat he did was wel ydo · as holywrit witnesseth,

Et vidit deus cun[c]ta que fecerat, et erant valde Gen. i. 31.

bona ;

¶ And badde euery creature · in his kynde encrees, God bad man in-
crease and multi-
ply.
Al to murthe with man · þat most woo tholye 390

In fondynge of þe flesshe · and of þe fende bothe.

For man was made of suche a matere · he may nouȝt
wel astert 392

þat ne some tymes hym bitit · to folwen his kynde ;

Catoun acordeth þere-with · *nemo sine crimine riuít.* Cato, Distich. i. 5.

¶ Tho cauȝte I coloure anon · and comsed to ben Then I awoke,
aschamed,

And awaked þer-with ; · wo was me þanne 396 and was very
sorry to dream no
more.
þat I in meteles ne myȝte · more haue yknowen.

And þanne seyde I to my-self · and chidde þat tyme ;

“Now I wote what dowel is,” *quod* I · “by dere god,
as me pinketh !”

And as I caste vp myn eyghen · one loked on me, and [Fol. 49.]
axed 400 Then saw I one,

Of me, what þinge it were ? · “ywisse, sire,” I seide,

“To se moche and suffre more · certes,” *quod* I, “is
dowel !”

¶ “Haddestow suffred,” he seyde · “slepyng þo þow who rebuked me
for my im-
patience.
were,

þow sholdest haue knowen þat clergie can · and con-
ceiued more þorough resoun ; 404

388. *þat he]* L has þe, corrected to
þat he in the margin ; þat he WCROB.
did] wrouȝt R. *ydo]* do O. *wit-
nesseth]* witness CB.

389. *euery]* to vch a R. *encrees]*
encreesse W ; encreesse CR.

390. *most]* moste W ; moost O ;
maest C. *tholye]* tholieth RO ;
tholde C.

393. *ne]* R om. *tymes]* tyme
WCOB. *bitit]* bitid C O ; bitidiþ B.

394. *þere-with]* with-al R ; herwip
O.

396. *And]* And I O.

397. *haue]* hauen R.

399. *wote]* woot WC ; wot RB.
dere] CB om.

400. *And]* B om. *eyghen]* eyen C ;
eyes R ; yen O. *one]* oon WC ; on
RB. *axed]* asked WL.

403. *Haddestow]* Haddest þow RO ;
Haddist B.

404. *knowen]* yknowe C O ; knowe
RB. *conceiued]* contreued W. *þorough]*
bi B.

For resoun wolde haue reherced þe · riȝte as clergie
saide. 405

Ac for þine entermetyng · here artow forsake ;

Philosophus esses, si tacuisses.

"Adam, while he
held his peace,
was in Paradise.

¶ Adam, whiles he spak nouȝt · had paradys at wille,
Ac whan he mameled aboute mete · and entermeted to
knowe 408

þe wisdom and þe witte of god · he was put fram blisse ;
And riȝt so ferde resoun bi the ; · þow with rude speche
Lakkedest, and losedest þinge · þat longed nouȝt to be
done ;

þo hadde he no lykyng · forto lere þe more. 412

Pride and pre-
sumption will
accuse thee.

¶ Pruide now and presumpcioun · per auenture, wole þe
appele,

That clergie þi compaignye · ne kepeth nouȝt to sue.
Shal neuere chalangyng ne chydyng · chaste a man
so sone

Shame brings
amendment.

As shal shame, and shenden hym · and shape hym to
amende. 416

If a drunken man
fall into a ditch,
let him lie there.

For lat a dronken daffe · in a dyke falle,
Late hym ligge, loke nouȝte on hym · til hym lest to
ryse ;

For þough resoun rebuked hym þanne · [reccheth [he]
neuere, 419

Of clergie ne of his conseil · he counteth nouȝt a rusche ;

406. *Ac*] And CO. *artow*] art þow
ROB.

407. *whiles*] miswritten whiles in
L; þe whiles R; whilis B.

408. *entermeted*] entermet hym C;
entirmetid hym B.

409. *and*] of COB. *was*] C om.
fram] fram þe R; fra C; fro B.

410. *rude*] þi rude WCB.

411. *losedest*] losest C. *longed*]
longed þe W; longeþ B. *to be done*]
þe to done R; to doone W; to done
O; to be doute CB.

412. *lere*] lerne O.

413. *wole*] wol WR; wolen OB;
wyl C.

414. *þi*] in þi R. *ne*] W om. *to
sue*] este to sitte R.

415. *Shal*] For schal R. *chaste*]
chastie C; chastise O; caste B.

416. *shape*] schapen R.

417. *dyke*] dyk W; dicke OB.

418. *lest*] liste WC; list RB. *to
ryse*] aryse W.

419—421. [*reccheth*—*þanne*] in R
only; but necessary, and occurs in
Text C. [*he*] supplied from MS. Cot-
ton; R wrongly has hym. [*To blame*]
supplied from MS. Cotton; R wrongly
omits. For various readings see Text
C.

[To blame] or for to bete hym þanne] · it were but
pure synne.

Ac whan nede nymeth hym vp · for doute lest he
sterue, 422 When he recovers,
shame tells him
his fault."

And shame shrapeth his clothes · & his shynes wassheth,
þanne wote þe dronken daffe · wherfore he is to blame."

¶ "Ȝe seggen soth," quod I · "ich haue yseyne it ofte, "You blame me,"
I said, "for re-
buking Reason."
þere [smit] no þinge so smerte · ne smelleth so soure,

As shame, þere he sheweth him · for euery man hym
shonyeth ;

Why Ȝe wisse me þus," quod I · "was for I rebuked
resoun." 428

¶ "Certes," quod he, "þat is soth" · and shope hym "Yes," he replied.
for to walken ;

And I aros vp riȝt with þat · and folwed hym after, Then I prayed
him to tell me
his name.
And preyed hym of his curteisye · to telle me his name.

422. *nymeth*] takes C; *nyme* B. *no þinge*] non R. *smelleth*] cumlleth
423. *shrapeth*] sherapet (*sic*) C. (*altered to stumlleth or scmulleth*) R.
shynes] hondis B. *wassheth*] was-
shede C. *soure*] foule R.
425. *soth*] soth by my soule R. *427. for—shonyeth*] noman loueth
426. [*smit* R] smyt WO; smytes his felachippe R.
C; smyteþ B; *badly spelt smitte in* L. *429. he*] I R. *shope*] schope R;
shoop W. *walken*] waken R.

PASSUS XII (DO-WEL IV).

Passus duodecimus.

"I am Imaginative," he said.

"I have followed thee for 45 years.

Amend in thy middle age.

[Fol. 49 b.]
Luke xii. 38.
Thou hast often been warned.

Prov. iii. 12.
Rev iii. 19.

"I am ymagynatyf," quod he · "Idel was I neuere,
þouze I sitte bi my-self · in sikenesse ne in helthe.
I haue folwed þe in feithe · þis fyue and fourty wyntre,
And many tymes haue moeued þe · to þinke on þine
ende,

And how fele fernzeres are faren · and so fewe to come,
And of þi wylde wantounesse · þo þow 3onge were,
To amende it in þi myddel age · lest miȝte þe faylled
In þyne olde elde · þat yuel can suffre
Pouerte or penaunce · or preyeres bidde ;

Si non in prima vigilia, nec in secunda, &c.
Amende þe while þow myȝte · þow hast ben warned ofte
With poustees of pestilences · with pouerte and with
angres ;
And with þise bitter baleyses · god beteth his dere
childeren,

Quem diligo, castigo.

- TITLE. Passus xij *us* LW ; Passus Duodecimus CO ; *wrongly called* Passus xj *us* de visione, vt *supra* R ; also B *wrongly adds* et quintus [*read quartus*] de dowel.
2. *ne*] nor W ; and COB.
4. *moeued*] meued WRB.
5. *fernzeres*] fernyers C ; fernerres R. *arc*] be R ; an (!) C ; an B.
6. *of*] B om.
7. *faylled*] faille RB ; faille C.
8. *elde*] eelde R. *yuel*] so yuel CB.
9. *bidde*] to bidde W.
10. *while*] þe while R. *ben*] be CB.
11. *of*] and CB. *pestilences*] pestilence (!) ; penaunce R.

And dauid in þe sauter seith · of suche þat loueth
Ihesus,

‘*Virga tua & baculus tuus, ipsa me consolata* Ps. xxii. 4
sunt, &c. (Vulg.).

Al-pough þow stryke me with þi staffe · with stikke or
with ȝerde,

It is but murther as for me · to amende my soule.’

And þow medlest þe with makynges · and myȝtest go You make poetry
sey þi sauter, 16 instead of saying
your psal m.

And bidde for hem þat ȝiueþ þe bred ; · for þere ar
bokes ynowe

To telle men what dowel is · dobet, and dobest bothe, There are books
And prechoures to preue what it is · of many a peyre and preachers
freres.” enough.”

¶ I seigh wel he sayde me soth · and, somewhat me to
excuse, 20

Seid[e], “catoun confortd his sone · þat, clerke pough I referred him to
he were, Cato—

To solacen hym sum tyme · as I do whan I make ;

Interpone tuis interdum gaudia curis, &c. (Cato, Distich. iii.
7),

¶ And of holy men I herde,” quod I · “how þei other-
while 24

Pleyden, þe parfiter to be · in many places.

Ac if þere were any wight · þat wolde me telle

What were dowel and dobet · and dobest atte laste, but asked once
more about Do-
wel.

Wolde I neuere do werke · but wende to holicherche,

And þere bydde my bedes · but whan ich eet or
slepe.”

13. R omits this line, and the quotation. *ipsa*] ipse C. *consolata*] consolata (printed *consolati*) W.

14. *or with*] other CO ; *oper* wip B.

16. *makynges*] makynge R ; *maistries* CB.

17. *ȝiueþ*] geues C ; *ȝeuen* B. *þe*] me B. *ar*] ben O. *ynowe*] y-knowe W ; O om.

18. *men*] me O. *is*] CB om.

19. *preue*] proue CB. *a*] C om.

20. *and*] ac R.

21. *Seide*] Seid L ; And seide R ; Seide W ; Saide C. *conforted*] confortd me W ; to conforte CB.

22. *as*] and R. *I*] ich R.

24. *of*] R om. *herde*] here R ; hard C.

25. *places*] a place R.

26. *Ac if*] And if C ; ȝif R. *wight*] wit R.

28. *do werke*] worche B ; wyrke C.

"Paul tells you," ¶ "Poule in his pistle," quod he · "preueth what is he said.
dowel ; 30

1 Cor. xiii. 13.

Fides, spes, caritas ; & maior horum, &c.

Feith, hope, and charitee · and alle ben good,
And sauen men sundry tymes · ac none so sone as
charite. 32

"To act loyally
is to do well.

For he doth wel with-oute doute · þat doth as lewte
techeth ;

þat is, if þow be man married · þi make þow louye,
And lyue forth as lawe wole · while 3e lyuen bothe.

If a monk, keep
your rule.

¶ Riȝt so if þow be Religious · renne þow neuere
ferther 36

Run not to Rome
or Roquemadour
(in Guienne).

To Rome ne to Rochemadore · but as þi reule techeth,
And holde þe vnder obedyence · þat heigh wey is to
Leuene.

¶ And if þow be mayden to marye · and mizte wel
contynue,

Seke þow neuere seynt forther · for no soule helthe. 40

Be warned by
Lucifer, Solomon,
Sampson, Job,

For what made Lucyfer · to lese þe heigh heuene,
Or salamon his sapience · or sampson his strengthe ?
Iob þe Iewe his ioye · dere he it aboute,

Aristotle,
Hippocrates,
Virgil,
Alexander,

Arestotle and other mo · ypocras, & virgyle ; 44
Alisaundre þat al wan · elengelich ended.

¶ Catel and kynde witte · was combraunce to hem
alle.

Felice, and fair
Rosamond.

[Fol. 50.]

Felyce hir fayrnesse · fel hir al to sklaundre ;

And Rosamonde riȝt so · reufully bysette, 48

30. *Poule*] With poule R. *pistle*] pistles R. *preueth*] proues C. &] R *om. horum*] R *om.*

31. *and* (2)] R *om. good*] goeð R.

32. *ac*] and C.

34. *þow*] he CB.

35. *And*] R *om. while*] þe while R. *bothe*] here COB.

36. *ferther*] þe ferþer B.

37. *Rochemadore*] Rochemadour CROB ; Rochemador W.

38. *heigh*] þe hiȝe B.

39. *mayden*] mayde & R. *contynue*] contene O.

40. *neuere*] nere R. *no*] thy CB.

42. *or*] other R.

43. *C omits. dere he it*] dere it he O ; dere he B ; ful deere W.

45. *Alisaundre*] Alexander C. *ended*] endeden O.

46. *combraunce*] a combraunce B.

48. *reufully*] reuful B. *bysette*] besette R ; to bileue W.

þe bewte of hir body · in badnesse she dispended.
 Of many suche I may rede · of men and of wommen,
 þat wyse wordes wolde shewe · and worche þe contrarye,
Sunt homines nequam bene de virtute loquentes. 52

¶ And riche renkes riȝt so · gaderen and sparen,
 And þo men þat þei moste haten · mynistren it atte
 laste ;

Rich men get
 money, and their
 enemies spend it.

And, for þei suffren & se · so many nedly folkes,
 And loue hem nouȝt as owre lorde byt · lesen her soules ;
Date & dabitur vobis, &c.

Luke vi. 38.

[So catel and kende wit · acombred ful many ; 57
 Wo is hym þat hem weldeth · but if he hem [wel]
 despende ;

Scientes et non facientes varijs flagellis vapula- Cf. Luke xii. 47,
bunt ; 48.

Sapience, seith þe boke · swelleth a mannes soule,
Sapientia inflat, &c. ;]

1 Cor. viii. 1.

¶ And richesse riȝt so · but if þe Rote be trewe ; 60
 Ac grace is a grasse þer-of · þo greuaunces to abate.
 Ac grace ne groweth nouȝte · but amonges lowe ;
 Pacience and pouerte · þe place is þere it groweth,
 And in lele lyuyng men · and in lyf holy, 64
 And þorough þe gyfte of þe holygoste · as þe gospel
 telleth,

Grace grows only
 among the lowly.

49. *badnesse she*] badd vse R ;
 wickednesse she B.

50. *I may*] men may I R. *may*]
 miȝte COB.

51. *wolde shewe*] can say CB ; kun
 seye O. *worche*] werchen R. *con-*
trarye] contrarye L (*by mistake*).
 CB *place bene after virtute*.

53. *renkes*] men þenken B.
gaderen] þat gadren B ; gadderand
 C. *sparen*] sparynge C.

54. *þo*] to C. *atte*] at þe WCOB.
laste] leste C. '

56. *owre lorde*] god CB. *byt*] bit
 WCRO ; bytt B ; *badly spelt* bytte in
 L. *lesen*] þei lesen W ; and lesen B.
her] ȝoure R.

57—59. *In R only ; but necessary*
to the sense ; cf. C-Text.

58. [*wel*] so in Cotton MS. ; R has
 wil.

Scientes — vapulabunt] R has —
Scienti et non facienti varijs flagellis
vapulabit. I correct it by the Cotton
MS.

60. *richesse*] riche C.

61. *þer-of*] þere-fore R. *þo gre-*
uaunces] the greuaunce COB.

62. *ne*] B om. *lowe*] þe lowe O.

63. *Pacience*] Of pacience R. *is*]
 hiȝte W.

65. *þe* (1)] R om. *gyfte*] siȝt B.
vult] wlt R.

John iii. 8.

Spiritus ubi vult spirat, &c.

Clergye and kynde witte · comth of sizte and tech-
yunge,

As þe boke bereth witnessse · to buirnes þat can rede,

John iii. 11.

Quod scimus, loquimur; quod vidimus, testamur.

Of *quod scimus* cometh clergye · and connynge of
heuene, 68

And of *quod vidimus* cometh kynde witte · of sizte of
dyue[r]se peple.

Grace springs
from love.

Ac grace is a gyfte of god · and of gret loue
spryngeth;

Knewe neuere clerke how it cometh forth · ne kynde
witte þe weyes,

John iii. 8.

*Nescit aliquis vnde venit, aut quo vadit, &c.*Learning is to
be commended.

Ac ȝit is clergye to comende · and kynde witte bothe,
And namely clergye, for crystes loue · þat of clergye is
rote. 73

For Moyses witnesseth þat god wrote · for to wisse þe
peple,

Moses said an
adulteress was to
be stoned
(Lev. xx. 10).

In þe olde lawe, as þe lettre telleth · þat was þe lawe
of iewes,

· þat what woman were in auoutrie taken · were she
riche or pore, 76

With stones men shulde hir stryke · and stone hir to
deth.

A womman, as we fynden · was guilty of þat dede,

Ac cryste of his curteisye · þorw clergye hir saued;

67. *As*] And CB. *buirnes*] burnes
WO; barnes CRP. *can*] konne C;
kun O; kunnen B.

68. *and*] a R.

69. *of*] C om. *quod*] B om.
dyuerse] miswritten *dyuese* in L;
diuerse WCROB.

70. *Ac*] And CB.

71. *Knewe*] Know C. *ne*] þe (!) O.
þe] his R.

73. *of*] B om.

74. *witnesseth*] witnessse C. *wrote*]

wroot WC. *wisse*] wise R.

75. *þat*] R om.

76. in WCROB] I has the word in
the margin. *auoutrie*] deuoutrie R.
were she] were he R; COB om. *or*]
other COB.

77. *stones*] stanes C. *stryke*]
striken R. *stone*] stonen RB; stonye
C. *deth*] dede R.

78. R omits. *we fynden*] I fynde
W.

79. *þorw*] and þoruȝ R.

For þow carectus þat cryst wrot · þe iewes knewe hem-
seluen 80

But Christ, by
his writing,
saved one such
(John viii. 6.)

Gultier as afor god · and gretter in synne

þan þe woman þat þere was · and wenten away for
schame.

þe clergie þat þere was · confortet þe womman.

Holykirke knoweth þis · þat crystes writyng saued ; 84

It was His learn-
ing that saved
her.

So clergie is conforte · to creatures þat repenten,

And to mansed men · myschief at her ende

¶ For goddes body myȝte nouȝte be · of bred, with-
outen clergie, Transubstantia-
tion requires
learning to

þe which body is bothe · bote to þe riȝtful, 88

And deth and dampnacioun · to hem þat dyeth yuel.

As crystes carecte confortet and bothe · coupable
shewed

þe womman þat þe iewes brouȝte · þat Ihesus pouȝte to
saue ;

Nolite iudicare, et non iudicabimini, &c.

[Fol. 50 b.]
Mat. vii. 1.

Riȝt so goddes body, bretheren · but it be worthily
taken, 92

Dampneth vs atte daye of dome · as þe carectes dede
þe iewes.

For-þi I conseille þe for cristes sake · clergie þat þow
louye, Therefore love
learning.

For kynde witte is of his kyn · and neighe cosynes bothe

To owre lorde, leue me ; · for-þi loue hem, I rede ; 96

80. *For*] And W. *carectus*—*wrot*] cristes carectus R ; carrectis þat crist wrouȝte CO.

81. *Gultier*] Giltier WCO ; Gilty B. *gretter in*] in gretter O.

84. *kirke*] cherche R. *knoweth*] knew B. *saued*] saued hire W.

85. *þat*] þat hem B.

86. *mansed*] mased C ; manasid B.

88. *is*] is bote to B. *bote*] boote WC ; B *om.*

89. *dyeth*] dyen CB.

90. *carecte*] carrectes C ; caractes

O ; carectes B ; carette R. *conforted*] counforteden O. *coupable*] couple C ; couple B. *shewed*] scheweden O.

91. *þe*] R *om.* *brouȝte*] bouȝte R. *non*] non (*printed not*) W.

92. *body*] B *om.* *but*] but if W.

93. *Dampneth*] Dampned R. *carectes*] caractes W. *þe—dede*] dede þe carette R.

94. *þat þow*] to COB.

95. *neighe*] nyȝ B.

96. *hem*] hym C.

Learning and
common sense
a.e. our mirrors.

For bothe ben as miroures · to amenden owre defautes,
And lederes for lewed men · and for lettred bothe.

¶ For-þi lakke þow neuere logyke · lawe, ne his cus-
tumes,

Ne countreplede clerkes · I conseilte þe for eure. 100

Clerks learn
from books.

For as a man may nouȝt se · þat mysseth his eyghen,
Namore can no klerke · but if he cauȝt it first þorugh
bokes.

Al-þough men made bokes · god was þe maistre,
And seynt spirit þe saumplarye · and seide what men
sholde write. 104

And riȝt as syȝte serueth a man · to se þe heighe strete,
Riȝt so ledeth letterure · lewed men to resoun.

Like a blind man
in battle,

And as a blynde man in bataille · bereth wepne to fiȝte,
And hath none happ with his axe · his enemye to hitte,

so is one with
common sense
but untaught.

Namore kan a kynde witted man · but clerkes hym
teche, 109

Come for al his kynde witte · to crystendome and be
saued ;

Whiche is þe coffre of crystes tresore · and clerkes kepe
þe keyes,

To vnlouken it at her lykyng · and to þe lewed peple
ȝyue mercy for her mysdedes · if men it wole aske 113
Buxomelich & benygneliche · and bidden it of grace.

Leuites kept
the ark,

¶ *Archa dei* in þe olde lawe · leuites it kepten ;
Hadde neuere lewed man leue · to leggen honde on þat
chest, 116

99. *lawe*] is lawe B.

101. *eyghen*] syȝte R.

102. *if*] C om. *cauȝt*] cacche O.

104. *þe*] his COB. *men*] man R.

105. W omits. *Found in* LCROB
Cz.

106. *ledeth*] lereth R. *letterure*] clergie CB.

107. *And as*] As as (*sic*) C. *bereth*] bere R.

108. *his*] C om. *enemye*] enmy C; enemyes O.

109. *kynde witted*] kende wedded R. *but*] but if O. *clerkes*] clergie CB.

112. *vnlouken*] vnloken WCOB.

113. *ȝyue*] Gyfe C; For R. *wole*] wol C; wolen B; wole (*printed* wolde) W.

114. *bidden*] biden C. *of*] as R.

115. *olde*] holde R.

116. *leggen*] lygge C. *þat*] the COB. *chest*] kyste C.

But he were *preste* or *prestes* sone · patriarke or *prou-* and no others.
phete.

¶ Saul, for he sacrificed · sorwe hym be-tydde, Saul did wrong
in sacrificing
(1 Sam. xiii. 12).
And his sones al-so · for þat synne myscheued,
And many mo other men · þat were no leuites, 120
þat with *archa dei* ȝeden · in reuerence and in wor-
chippe,

And leyden honde þer-on to liften it vp · and loren hir cf. 2 Sam. vi. 7.
lif after.

For-þi I conseil alle creatures · no clergie to dispise, Never despise
learning or
clerks.
Ne sette schort be here science · what so þei don hem-
selue. 124

Take we her wordes at worthe · for here witnesse be
trewe,

And medle we nauȝt muche with hem · to meuen any Meddle not with
such.
wrathe,

Lest cheste chafen vs · to choppe vche man other ;
Nolite tangere christos meos, &c.]

Ps. civ. 15
(Vulg.).

¶ For clergie is kepere · vnder cryst of heuene ; 128

Was þere neuere no knyȝte · but clergie hym made.

Ac kynde witte cometh · of alkynnes ȝytes,

Of byddes and of bestes · of tastes of treuthe, and of
deceytes.

¶ Lyueres to-forn vs · vseden to marke 132 Men in old
times thought
much of science,

þe selkouthes þat þei seighen · her sones for to teche,

And helden it an heighe science · her wittes to knowe.

Ac þorugh her science sothely · was neuere no soule
ysaued,

118—127. *In R only ; but see Text C.*

122. *loren]* *miswritten* boren in R, *but altered* to loren.

126. *medle we]* ne medle we R ; medele we in Cotton MS.

127. *chafen]* chasen R ; a-chaufe in Cotton MS. ; chaufe in Whitaker, p. 232.

128. *is]* is kynge and R. *kepere]* kepere þer-of B.

130. *Ac]* A (*sic*) C ; And B. *alkynnes]* alle kynnes W ; alle kyns O.

131. *of tastes]* CB *om.*

132. *Lyueres]* Lyuyers CB. *to-forn]* to-foren R. *marke]* make R.

133. *þe]* For W. *selkouthes]* selcouthe C ; selcoupe OB. *seighen]* seye R.

134. *an]* and C.

135. *Ac]* And C. *sothely]* shortly B. *no]* CB *om.* *ysaued]* saued CRB.

but their books
brought none
to bliss.

Ne brouȝte by her bokes · to blisse ne to ioȝe ; 136
For alle her kynde knowynges · come but of dyuerse
sightes.

¶ Patriarkes and prophetes · repreued her science,
And seiden, her wordes ne her wisdomes · [was] but a
folye ;

As to þe clergie of cryst · counted it but a truſſe ; 140

1 Cor. iii. 19.

Sapientia huius mundi, stulticia [est] apud deum.

For þe heihe holigoste · heuene shal to-cleue,
And loue shal lepe out after · in-to þis lowe erthe,
[Fol. 51.] And clennesses shal cacchen it · and clerkes shullen it
fynde ;

Luke ii. 15.

Pastores loquebantur ad inuicem.

¶ He speketh þere of riche men riȝt nouȝt · ne of riȝt
witty, 144
Ne of lordes þat were lewed men · but of þe hexte
lettred oute,

Mat. ii. 1.

Ibant magi ab oriente, &c.

¶ If any frere were founde þere · Ich ȝif þe fyue shil-
lynges ;

Ne in none beggares cote · was þat barne borne,
But in a burgeys place · of bethlem þe best ; 148

Luke ii. 7.

*Set non erat locus [eis] in diuersorio ; & pauper
non habet diuersorium.*

The angel
appeared to the
shepherds,

¶ To pastours and to poetes · appiered þat aungel,
And bad hem go to bethlem · goddis burth to honoure,

136. *brouȝte*] *bouȝte* R.

137. *knowynges*] *knowynge* CB.
come] *cam* R.

138. *repreued*] *repreueth* RB ; *re-
preueden* W ; *reproued* C. *science*] *science*
sightes C ; *ȝiȝtis* B (*cf. line 137*).

139. *ne*] and W. *wisdomes*] *wis-
dome* R. [*was* R] nas L WCOB ; *but*
observe the alliteration.

140. *As*] And W. *it*] COB *om.*
truſſe] *treſſe* R. [*est* WCB] LRO
om. deum] R *om.*

141—148. R *omits.*

142. *þis*] *þe* W ; *his* O.

143. *shullen*] *schal* C ; *shal* B.

144. *riȝt nouȝt*] *noȝt* B ; *nouȝt* C.

145. *hexte*] *hyeste* WO ; *heighest*
C ; *heȝeste* B.

146. *Ich*] I WCOB.

147. *beggares*] *burgeises* W.

148. *burgeys*] *Burgeises* W. *beth-
lem*] *bedlem* O. [*eis*] *supplied from*
the Vulgate ; W *has ei* ; LCOB *om.*
locus] CB *om.*

149. *To*] *fo* B. *þat*] *þe* WCOB ;
an R.

150. *bethlem*] *bedlem* O ; *bethlem*
C ; *btlem (sic)* R. *burth*] *sone* B.

And songe a songe of solas · *gloria in excelsis deo!*

Luke ii. 14.

[Riche men rutte þo · and in here reste were, 152

þo it schon to [þe] schepherdes · a schewer of blisse.]

¶ Clerkes knewe it wel · and comen with here presentz, The Magi.

And deden her homage honourably · to hym þat was

almyȝty. 155

Why I haue tolde [þe] al þis— · I toke ful gode hede

I say this because
you slandered
learned men;
(see p. 166).

How þow contraryedest clergie · with crabbed wordes,

‘How þat lewed men liztloker · þan lettred were saued,

þan clerkes or kynde witted men · of crystene peple.’

¶ And þow seidest soth of somme · ac se in what

manere :— 160

Take two stronge men · and in themese caste hem,

Throw two men
into the Thames,

And bothe naked as a nedle · her none syker[er] þan

other,

þat one hath connyng · and can swymmen and dyuen,

one who can
swim and one
who cannot;

þat other is lewed of þat laboure · lerned neuere

swymme ; 164

Which trowestow of þo two · in themese is in moste

which is in
danger?

drede ?

He þat neuere ne dyued · ne nouȝt can of swymmynge,

Or þe swymmere þat is sauf · bi so hym-self lyke,

þere his felaw flet forth · as þe flode lyketh, 168

And is in drede to drenche · þat neuere dede swymme ?”

151. *songe*] syngen R; sange C.

152, 153. *In R only; and in C-Text.*

153. [þe] from Cotton MS.; R om.

154. *Clerkes*] And clerkes R.

155. *her*] W om. After this line C inserts—And goddes sone that sittes in heuene · and shal saue vs alle; B has the same, except was syttyþ for sittes. This line is not in the Cotton MS. Vesp. B. 16.

156. [þe CRB] þee O; LW om.

157. *contraryedest*] contrariest C.

158. *liztloker*] liztliker O. *saued*] I-saued R.

159. *clerkes*] clergie B.

160. *ac*] and C. *se*] se ȝit OB; se ȝit C. *what manere*] whanere (!) R.

161. *themese*] Themise C; temese R; tamise OB. *caste hem*] hem caste O.

162. *her*] er C; arn O; þat B. *sykerer*] miswritten syker in L, siker in R; sikerer WCOB.

163. *dyuen*] driuen R.

164. *lerned*] þat lerned W; and lerned B. *swymme*] to swymme COB.

165. *þo*] hem CB; þe O. *in themese*] þat W. *themese*] temese RO; tamyse B. *in moste*] most in B; in oost (!) C.

166. *ne* (1)] R om.

167. *lyke*] likiþ B.

168. *flet*] flette C; fletetþ WB.

"He who cannot swim," I said.

¶ "þat swymme can nouȝt," I seide · "it semeth to my wittes."

"So," said he, "can a learned man sooner leave sin."

¶ "Riȝt so," *quod* þe Renke · "resoun it sheweth, þat he þat knoweth clergie · can sonner aryse 172
Out of synne and be sauf · þough he synne ofte,
If hym lyketh and lest · þan any lewed lelly.
For if þe clerke be konnyng · he knoweth what is synne,

And how contricioun with-oute confessioun · conforteth þe soule, 176

As þow seest in þe sauter · in psalme one or tweyne,
How contricioun is commended · for it caccheth away synne ;

Ps. xxxi. 1 (Vulg.).

Beati quorum remisse sunt iniquitates, & quorum tecta sunt [peccata,] &c.

Clerks do not despair.

And þis conforteth vch a clerke · and keuereth hym fram wanhope,

In which flode þe fende · fondeth a man hardest ; 180
þere þe lewed lith stille · and loketh after lente,

[Fol. 51 b.]

And hath no contricioun ar he come to shryfte · & þanne can he litel telle,

Unlettered men have to learn as they are taught.

And as his lores-man leres hym · bileueth & troweth ;
And þat is after person or parisch prest · and, par-
aurenture, [bothe] 184

Vnkonnyng to lere lewed men · as luk bereth wit-
nesse,

170. R *omits.* *semeth*] cometh B. *my*] C *om.*

171. þe] that CB. *Renke*] frek B.

173. *and*] and he R. *synne*] senege R.

174. *lyketh*] likes C ; *likid* B. *lest*] list CB.

175. *knoweth*] knowe C.

177. *As*] And CB. þe] thy COB. *psalme*] psalmes CB ; *Salmes* WO.

178. [*peccata*] in R *only*.

179. *keuereth*] couereth W ; *kenneth* R.

181. *lente*] leaut (*sic*) C, *from confusion with leute* ; *leaute* B.

182. *ar*] er her (*sic*) C. þanne] R *om.* *he—telle*] C *om.*

183. *And*] But W. *his*] is C.

184. *and*] þe whiche ben W. *paraurenture*] par auenter R. [*bothe* R] he O ; LWCB *om.* ; cf. C-Text. *Crowley has* he is.

185. *to*] te O. *lere*] lerne B. *cecus*] secus B. *cecum*] secum B. [*ambo in foucam*] in OC2 *only* ; *cadunt I have supplied.*

*Dum cecus ducit cecum, [ambo in foucam Mat. xv. 11.
cadunt.]*

¶ Wo was hym marked · þat wade mote with þe lewed !

Wel may þe barne blisse · þat hym to boke sette ; 187 Well for him
who can read !

þat lyuyng after letterure · saued hym lyf and soule !

Dominus pars hereditatis mee · is a meri verset, Ps. xv. 5 (Vulg.).

þat has take fro tybourne · twenti stronge þeues ; Reading has
saved thieves

pere lewed theues ben lolled vp · loke how þei be saued ! from Tyburn.

þe thef þat had grace of god · on gode fryday as þow speke,

Was, for he ȝelte hym creaunt to cryst on þe crosse · The penitent
thief was saved,

& knewleched hym gulty, 193

And grace axed of god · [þat to graunten it is] redy

[To hem] þat boxomeliche biddeth it · and ben in wille
to amenden hem.

Ac þough þat þef had heuene · he hadde none heigh but had a low
place in heaven;
blisse, 196

As seynt Iohan and other seyntes · þat asserued hadde
bettere.

Riȝt as sum man ȝeue me mete · and sette me amyde as if I were to
sit on the floor
of the hall to eat.
þe flore,

Ich haue mete more þan ynough · ac nouȝt so moche
worship

As þo þat seten atte syde table · or with þe souereignes
of þe halle, 200

186. R omits.

187. *blisse*] blesse þat man W.
to—sette] sette to scole R.

188. *saueð*] saueþ W.

189. *meri*] murye W ; myrie C.
verset] verseit R.

191. *be*] ben RB.

192. *on*] a R. *þow speke*] þu speke
R ; thow spake C ; þow spekest W ; ȝe
speken O.

193. *Was*] þat was B. *he*] þat he
B. *ȝelte*] yald W ; ȝelde R ; yelde C ;
ȝalte O ; ȝald B. *creaunt*] recreant
R. *on—ȝ*] & vpon a cros R. *knew-
leched*] know C ; knewe O ; knew B.
hym] R om.

194. R omits. [*þat—is*] *so in* W ;

and he is euer LCOB.

195. [*To hem*] *from* W ; LCROB
om. *þat*] þam B. *biddeth*] bid C.
hem] hym B ; hem (*not printed*) W.

196. *Ac*] And CB. *þef had*] CB
om. *none*] no C ; but not so B.

197. *asserued*] deserued WCOB.
*In margin of L—in domo meo multe
sunt mantiones.*

198. *sum man*] som men C ; if men
B. *ȝeue*] gyf C. *sette—flore*] amyde
þe floor sette me W.

199. *Ich haue*] I haue CB ; And
hadde W. *þan*] þa B. *ac*] and C.

200. *atte*] at þe WCROB. *syde*]
COB *om.* *þe* (1)] COB *om.*

But sitte as a begger bordelees · bi my-self on þe
grounde.

So he is not with
the apostles,

So it fareth bi þat feloun · þat a gode fryday was
saued ;

He sit neither with seynt Iohan · Symonde, ne Iude,
Ne wyth maydenes ne with martires · confessoures ne
wydwes, 204

but by himself.

But by hym-self as a soleyne · and serued on þe erthe.
For he þat is ones a thef · is euermore in daungere,
And as lawe lyketh · to lyue or to deye ;

De peccato propiciato, noli esse sine metu.

And forto seruen a seynt · and such a thef togyderes,
It were noyther resoun ne riȝt · to rewarde hem bothe
alichȝ. 209

Trajan dwelt
not deep in hell ;

¶ And riȝt as *troianus* þe trewe knyȝt · tilde nouȝt depe
in helle,
þat owre lorde ne had hym liȝtlich oute · so leue I þe
thef be in heuene.

and the thief is
lowest in heaven.

For he is in þe lowest of heuene · if owre bileue be
trewe, 212

And wel loselyche he lolleth þere · by þe lawe of holy-
cherche,

Ps. lxi. 13 (Vulg.).

Quia reddit unicuique iuxta opera sua, &c.

¶ And why þat one thef on þe crosse · creaunt hym ȝelt
Rather þan þat other thef · þough þow wolde appose,
Alle þe clerkes vnder cryst · ne couthe þe skil assoille ;

Quare placuit, quia voluit.

201. *sitte*] sete W ; settip B. a
begger] beggers COB.

202. *a*] on CB.

203. *sit*] *so in* WC ; sitt RB ; sittip
O ; sitte L. *with*] by CB. *seynt*] R
om. *Symonde*] ne Symond R.

204. *confessoures*] ne confessoures
R. *with*] C om.

205. *But*] CB om. *soleyne*] so'ayn
C. *þe*] W om.

208. *forto*] to C.

209. *were*] war C. *to*] C om.

210. *tilde*] tilte O ; dwelte W.

211. *þe*] þat þe B. *thef*] R om.

212. *of*] COB om.

213. *wel loselyche*] wollosliche R ;
wel louselich C ; wel loselich O ; wel
looseliche B. *Quia*] Qui WB ; And
R. *reddit*] redde R.

214. *And*] Ac R. *on*] vpon R.
ȝelt] yald W ; ȝelde R ; ȝelte OB ;
ȝilty (!) C.

215. *wolde*] woldest WRO.

216. *þe* (2)] R om. *assoille*] telle R.

- And so I sey by þe · þat sekest after þe whyes, 217 Inquire not into
Reasons.
 And aresonedest resoun · a rebukying as it were,
 And of þe floures in þe fryth · and of her feire hewes,
 Where-of þei cacche her coloures · so clere and so briȝte,
 And willest of briddes and of bestes · and of hire You wished to
know too much.
 bredyng to knowe, 221
 Why somme be alowe and somme alofte · þi lykyng it
 were,
 And of þe stones and of þe sterres · þow studyest, as I leue, [Fol. 52]
 How euere beste or brydde · hath so breme wittes : 224
 ¶ Clergye ne kynde witte · ne knewe neuere þe cause,
 Ac kynde knoweth þe cause hym-selue · [and] no creature
 elles.
 He is þe pyes patroun · and putteth it in hire ere, Nature is the
pie's patron.
 þat þere þe þorne is thikkeste · to buylden and brede ;
 And kynde kenned þe pecok · to cauken in swich a
 kynde, 229
 And kenned Adam · to knowe his pryue membres,
 And tauȝte hym and Eue · to hylien hem with leues.
 ¶ Lewed men many tynes · maistres þei apposen, Men sometimes
ask why Adam
did not cover up
his mouth first.
 Why Adam ne hiled nouȝt firste · his mouth þat eet þe
 apple, 233
 Rather þan his lykam a-low · lewed axen þus clerkes ;
 Kynde knoweth whi he dede so · ac no clerke elles.

217. *why*es] whaies C ; wyes B.
 218. *aresonedest*] resonedest CB.
 219, 220. R *inserts these lower
down, after l. 222.*
 219. *her*] C om.
 220. *cacche*] caughte C ; lauȝte B.
 221. *of* (2)] WRO ; CB om. ; *very
faint in L. to*] COB om.
 222. *be*] so CB. *alowe*] alouȝ W ;
 lowe CB ; low R.
 223. *þe* (1)] R om.
 224. *euere*] euery B. *or*] ouȝer
W ; other R.
 226. *Ac*] And C. *hym-selue*] CB
 om. [*and* WCOB] LR om.
 227. *is*] his C. *pyes patroun*] pȳe
 patroen R. *putteth*] put R. *it*] COB om.
 228. *þat*] W om. *þere*] CB om.
to] þere to R. *buylden*] byggen C ;
 bilden in B. *and*] and to C.
 229. *kenned*] kenneth COB. *pecok*]
 pakok C ; pocok O. *cauken*] kauken
 COB.
 230. *kenned*] kende kenned R.
knowe] knowen R.
 231. *hylien*] helien WCRB ; hilen
 O.
 232. *þei*] COB om.
 233. *ne*] COB om. *hiled*] huled
 R ; hilled C ; heliede B.
 234. *lykam*] likame W ; likham CR.
a-low] aloȝh W. *lewed*] þe lewid B.
 235. *ac*] and COB.

The fairest fowl
is the feeblest of
flight.

Ac of briddes and of bestes · men by olde tyme 236
Ensamples token and termes · as telleth þis poetes,
And þat þe fairest foule · foulest engendreth,
And feblest foule of flyght is · þat fleegheth or swym-
meth ;

The peacock's tail
is in his way.

And þat is þe pekok & þe pohenne · proude riche
men þei bitokneth, 240
For þe pekok, and men pursue hym · may nouȝte
fleighe heighe ;

His voice is
harsh.

For þe trailling of his taille · ouertaken is he sone,
And his flesshe is foule flesshe · and his feet bothe,
And vnlouelich of ledene · and laith for to here. 244
¶ Riȝt so þe riche · if he his richesse kepe,
And deleth it nouȝt tyl his deth day · þe taille of al
sorwe.

The rich man's
wealth is like
the peacock's tail.

Riȝt as þe pennes of þe pecok · [peyneth] hym in his
fliȝte,
So is possessioun payne · of pens and of nobles 248
To alle hem þat it holdeth · til her taille be plucked.
And þough þe riche repente þanne · and birewe þe tyme,
þat euere he gadered so grete · and gaf þere-of so litel,
þough he crye to cryst þanne · with kene wille, I leue
His ledne be in owre lordes ere · lyke a pyes [chiteryng].
And whan his caroigne shal come · in caue to be buried,
I leue it flaumbe ful foule · þe folde al aboute, 255

236. *Ac*] And C.

237. *token*] toke R. *þis*] so also
in R; thise CB; þe WO.

239. *fleegheth*] fleep W; fleth R;
flieth CB; flyeþ O.

240. *is*] W om. *pekok*] pokok O;
pacok C. *pohenne*] so in COB;
Pehen W; pohen R. *proude*] CB om.
þei] W om.

241. *pecok*] pocok O; pacok C.
pursue] pursuen R. *may*] ne may
R.

243. *his* (2)] is C.

244. *of*] on O. *ledene*] cryeng C.
laith] loep W; laithe R; loth C;

layþ O; loþly B.

245. *his*] is C.

247. *as*] so as W. *as*] so CB.
pecok] pocok O; pacok C. [*peyneth*
WOB] payned LR; peyned C.

248. *and*] or CB.

250. *repente*] repente hym O.

252. *kene*] clen CB.

253. *be*] is COB. *lyke*] yliche O;
lyl (sic) R. [*chiteryng* W] LCROB
om.; but the line is marked in L.

254. *his*] is C. *caue*] graue C.

255. *flaumbe*] flawme WRO;
flambe CB.

And alle þe oþer þer it lyth · [enuenymeþ] þorgh his
attere. 256

By þe [po feet] is vnderstonde · as I haue lerned in
aunete, His executers
are like the
peacock's feet.

Excecutoures, fals frendes · þat fulfille nouȝt his wille
þat was writen, and þei witnesse · to worche riȝt as it
wolde.

þus þe poete preues þat þe pecok · for his fetheres is
reuerenced, 260

Riȝt so is þe riche · bi resoun of his godis.

¶ þe larke, þat is a lasse foule · is more louelich of ledne,
And wel away of wenge · swifter þan þe pecok, The lark has a
sweeter voice
than the peacock.

And of flesch, by fele folde · fatter and swetter. 264

To lowe lybbyng men · þe larke is resembled ;
Arestotle þe grete clerke · suche tales he telleth ;

¶ Thus he lykneþ in his logyk · þe leste foule oute. [Fol. 52 b.]
And where he be sauf or nouȝt sauf · þe sothe wote no
clergy, Whether
Aristotle is
sawd, none
knows. 268

Ne of sortes ne of salamon · no scripture can telle.

Ae god is so good, I hope · þat siȝth he gaf hem wittis
To wissen vs weyes þere-with · (þat wissen vs to be sawed,
And þe better for her bokes) · to bidden we ben holden,
þat god for his grace · gyue her soules reste ; God, who gave
the heathen wit
to teach us, will
perhaps save
them. 273

For lettred men were lewed men ȝut · ne were lore of
her bokes."

256. *And*] CB *om.* *oþer*] *erþe* O ;
schere B. [*enuenymeþ* WCOB] en-
uynymed LR. *attere*] *attre* W ; *atter*
RCO ; *attir* B.

257. [*po feet* WR] *poo* feet CO ;
pownes feet B ; *profeet* (1) L. *vnder-*
stonde] *vnderstande* W ; *vnderstonded*
R. *haue*] COB *om.* *aunete*] *aun-*
ettes C.

258, 259. *þat fulfille — witnesse*] C
om. *witnesse*] *witnesses* R. *riȝt*] COB
om. *it*] he R.

260. *þat*] O *om.* *pecok*] *pocok*
O.

261. *riche*] *riche* man B.

263. *wenge*] *wynge* WCO ; *whenge*
B.

266. *Arestotle*] For *aristotel* R ;
Aristole C. *he*] COB *om.*

267. *logyk*] *glosinge* R. *leste*] leeste W.

268. *where*] *wheiper* W. *sauf* (1)]
sawe C. *sauf* (2)] COB *om.* *no*] þe (1) O.

269. *of* (2)] COB *om.*

271. *weyes*] *wayes* C.

273. *soules*] *soule* R.

274. *men* (2)] CB *om.* *ȝut*] yet
WO ; *yit* CB. *ne were*] *ner* CB ; *ner*
O. *lore*] *loore* W. *her*] þe R.

"Clerks deny
salvation to
Saracens and
Jews," said I.

¶ "Alle þise clerkes," quod I þo · "þat on cryst
leuen,

Seggen in her sarmones · þat noyther sarasenes ne
iewes,

Ne no creature of cristes lyknesse · with-uten crysten-
dome worth saued." 277

¶ "Contra," quod ymagynatyf þo · and comsed for to
loure,

1 Pet. iv. 18.

And seyde, "*saluabitur vix iustus in die iudicij.*

¶ *Ergo saluabitur*," quod he · and seyde namore latyne.

"Trajan was
saved, though
never baptized,"
said he.

"Troianus was a trewe knyȝte · and toke neuere cristen-
dome, 280

And he is sauf, so seith þe boke · and his soule in
heuene.

"There is also a
laptism by *blood*,
and one by *fire*."

For þere is fullyng of fonte · and fullyng in blode
shedyng,

And þorugh fuire is fullyng · and þat is ferme bileue ;
*Aduenit ignis diuinus, non comburens, sed
illuminans, &c.*

True men, that
never trespass,
must be approved
of by a true God.

¶ Ac trewth þat trespassed neuere · ne transuersed
azeines his lawe, 284

But lyueth as his lawe techeth · and leueth þere be no
bettere,

And if þere were, he wolde amende · and in suche wille
deyeth,

Ne wolde neuere trewe god · but treuth were allowed ;
And where it worth or worth nouȝt · þe bileue is grete
of treuth, 288

275. *quod*] quo B. *on*] in W.

276. *Seggen*] Seyen W; Sayand C.
noyther sarasenes] no sarazyns C;
no Sarsyn B.

278. *comsed*] bygane C.

281. *is*] R *om.* *sauf*] saaf W; O
om. *so*] as COB.

282. *For*] Ac R. *fonte*] founte C.

283. *fuire*] fuir R; fir WO; fier B;
fire C. *sed*] set C.

284. *Ac*] And C. *transuersed*] so

also in R; trauersed WCOB. *azeines*]
azen R.

285. *lyueth*] lyued R. *techeth*]
tauȝte R.

286. *if*] B *om.*

287. *treuth*] trewe treuthe R.

288. *where*] wheiper W; were
RCOB. *it*] it be W. *worth nouȝt*]
worth nauȝte R; noȝt worþ W; nouȝt
C; noȝt B; not O.

And an hope hangyng þer-inne · to haue a Mede for his
treuthe. 289 There is much
hope of such.

For, *Deus dicitur quasi dans vitam eternam
suis, hoc est, fidelibus; et alibi:*

si ambulauero in medio vmbre mortis, [ſc.]

Ps. xxii.
(Vulg.).

þe gloſe graunteth vpon þat ver · a gret mede to treuthe,

And witt and wiſdome," quod þat wye · "was ſomme
tyme treſore, Wit and wiſdom
were once
thought to be the
wealth of a
nation."

To kepe with a comune · no katel was holde bettere,

And moche murth and manhod:"—and riȝt with þat Then he
vanished.

he vanesched. 293

289. a] CB om. for] B om. For] 291. wye] weye R.

Quia COB. [ſc CROB] LW om.

290. treuthe] trewe R.

293. manhod] manhede R; manhed

C. with] myd R.

PASSUS XIII (DO-WEL V).

Passus terciodecimus.

Then I awoke,
and thought
much about my
dream—

how Fortune
failed me,

and friars would
bury no poor,

[Fol. 53.]

and evil priests
betrayed men to
final doom;

And I awaked þere-with · witles nerehande,
And as a freke þat fre were · forth gan I walke
In manere of a mendynaunt · many a ȝere after,
And of þis metyng many tyme · moche þouȝt I hadde. 4
First, how fortune me failled · at my moste nede,
And how þat elde manaced me · myȝt we euere meten ;
And how þat freris folwed · folke þat was riche,
And folke þat was pore · at litel prys þei sette, 8
And no corps in her kirkeȝerde · ne in her kyrke was
buried,
But quikke he biquethe hem auȝte · or shulde helpe
quyte her dettes.
And how þis coueitise ouercome · clerkes and prestes,
And how þat lewed men ben ladde · but owre lorde
hem helpe, 12
þorugh vnkonnyng curatoures · to incurable peynes.

TITLE. Passus terciodecimus LCO;
Passus xiiijus, &c. W; Passus duode-
cimus (!) de visione, vt supra R;
Passus tercius decimus et Sextus [read
Quintus] de dowel B.

1. *awaked*] wakede O.
2. *a*] C om. *fre*] fere R; fey B.
walke] walken R.
3. *a mendynaunt*] amendement (!)
B. *a* (2)] RCOB om.
4. *tyme*] tymes R.

6. *manaced*] mansed R. *myȝt*—
euere] we miȝte neuere COB.

7. *was*] weren O.
8. *was*] weren O.

9. *ne*] nor W. *her* (2)] hir
(printed his) W; C om. *was*] were R.

10. *quikke*] þei quyk B. *he*] CB
om. *hem*] hym B; W om. or—
quyte] to quyte wiȝ W.

11. *þis*] COB om.; þus R.

13. *peynes*] peyne C.

¶ And how þat ymagynatyf · in dremeles me tolde,
Of kynde and of his connyng · and how curteise he is
to bestes,

and how Imagin-
ative taught me
how loving
Nature is;

And how lounge he is to bestes · on londe and on
water ;

16

Leneth he no lyf · lasse ne more ;

þe creatures þat crepen · of kynde ben engendred.

And sitthen how ymagynatif seyde · *vic iustus sal-*
uabitur,

and how he spoke
of the difficulty
of salvation, and
then vanished.

And whan he had seyde so · how sodeynelich he
passed.

20

¶ I lay down longe in þis þouzte · and atte laste I
slepte,

And, as cryste wolde, þere come conscience · to conforte
me þat tyme,

Again I dreamt,
and beheld
Conscience, who
said I should dine
with Clergy.

And bad me come to his courte · with clergye sholde I
dyne.

¶ And for conscience of clergye spake · I come wel þe
rather,

24

And þere I say a maistre · what man he was I neste,
þat lowe louted · and loueliche to scripture.

Then saw I a
master, who
went with Con-
science to dinner.

¶ Conscience knewe hym wel · and welcomed hym
faire ;

þei wesshen and wypeden · and wenten to þe dyner. 28

Ac pacience in þe paleis stode · in pilgrymes clothes,
And preyde mete for charite · for a pore heremyte.

Patience stood
without.

¶ Conscience called hym in · and curteisliche seide,

Conscience called
him in.

14—20. R omits.

14. *dremeles*] *dremes* C.

15. *his*] COB *om.*

16. *is*] *his* C. *bestes*] *briddes* W.

17. *Leueth*] *Leueþ* or *Lenep* (*printed*
Leneth) W.

19. *sitthen*] COB *om.* *iustus*] W
om.

21. *down*] CB *om.*

22. *þat*] *in þat* R.

23. *me*] O *om.* *sholde*] *shul* C.

24. *come*] *com* WC ; *cam* RB.

25. *say*] *sei*; WCO. *neste*] *so in*
LRC ; *nyste* WOB.

26. *louted*] *a-loutid* B.

27. *Conscience*] *Conscien* C. *wel*
B *om.*

28. *wesshen*] *wasscheden* O ; *wes-*
shenden (*sic*) C. *nyppeden*] *wipten*
B. *wenten*] *wente* R ; *went* C. *þe*
COB *om.*

29. *Ac*] And WC.

30. *for* (1)] *par* WO ; *pur* B.

"Welcome, [weye!] go and wasshe · þow shalt sitte
sone." 32

The master sat
in the best place.

¶ þis maister was made sitte · as for þe moste worthy,
And þanne clergie and conscience · and pacience cam
after.

Patience and I
sat at a side-
board.

¶ Pacience and I · were put to be macches,
And seten by owre selue · at a syde-borde. 36
¶ Conscience called after mete · and þanne cam
scripture,

And serued hem þus sone · of sondry metes manye,
Of austyn, of ambrose · of alle þe foure euangelistes ;

Luke x. 7.

Edentes & bibentes que apud eos sunt.

Ac þis maister ne his man · no manere flesshe eten, 40

The master and
his man ate
costly dishes, but
their sauce was
over-sour.

Ac þei ete mete of more coste · mortrewes and potages ;
Of þat men mys-wonne · þei made hem wel at ese.

Ac her sauce was ouer soure · & vnsauourelly grounde,
In a morter, *post-mortem* · of many bitter peyne, 44
But if þei synge for þo soules · and wepe salt teres :

*Vos qui peccata hominum comeditis, nisi pro eis
lacrimas & orationes effunderitis, ea que in
delicijs comeditis, in tormentis euometis.*

Conscience bade
Scripture bring
[Fol. 53]
bread for
Patience and me.

Conscience ful curteisly þo · comaunded scripture
Bifor pacience bred to brynge · and me þat was his
macche.

He sette a soure lof to-for vs · and seyde, "*agite peni-
tenciam,*" 48

32. [weye WO] weye R; wy C; L
weye, altered to wye! þe; B om.

33. as] and COB.

34. And] COB om.

35. put] pote R. be macches] ben
mettes R.

36. seten] sitten C. a] þe W

38. hem] hym R.

39. of alle] and of W. *Edentes*]
Edentes (*printed* Edentis) W.

40. Ac] And C. ne] nor W.

41. Ac] And C. ete mete] hadde
metes R. mortrewes] mortreux C.

42. wel] B om.

43. Ac] And C. ouer] euere COB.
grounde] y-grounde CB.

44. many] many a W. peyne]
peynes O.

45. þo] the COB. and wepe] with
many R. lacrimas] lacrimis C. L
has in the margin—contra sacerdotes.

46. ful] L has for altered to ful;
ful WR; COB om.

47. macche] make COB; mete R.

48. lof] lafe C. to-for] to-forn W.

And sith he droughe vs drynke · [*diu*]-*perseuerans*.

Mat. iii. 2;
cf. x. 22.

"As longe," quod I, "as I lyue · and lycame may dure!"

"Here is propre seruice," quod pacience · "per fareth
no prynce bettere ;"

¶ And þanne he brouȝt vs forth a mees of other mete · Ps. l. (Vulgate).
of *Miserere-mei-deus* ; 52

And he brouȝte vs of *Beati-quorum* · of *beatus-virres* Ps. xxxi. 1, 2.
makyng,

Et-quorum-tecta-sunt · *peccata* in a disshe Ps. xxxi. 1.

Of derne shrifte, *dixi* · and *confitebor tibi* ! Ps. xxxi. 6.

"Brynge pacience some pitaunce" · pryueliche quod
conscience ; 56

¶ And þanne had pacience a pitaunce · *pro-hac-orabit-*
ad-te-omnis-sanctus-in-tempore-oportuno ; Patience had a
pittance of Ps.
xxx. 6.

And conscience confortyd vs · and carped vs mery tales,
Cor contritum & humiliatum, deus, non de- Ps. l. 19.
spicies.

¶ Pacience was proude · of þat propre seruice,

And made hym muirthe with his mete · ac I morned I mourned to see
euere, the doctor drink
so much wine. 60

For þis doctoure on þe heigh dese · dranke wyn so faste ;

Ve vobis qui potentes estis ad bibendum vinum ! Isa. v. 22.

¶ He eet many sondry metes · mortrewes and puddynges, He ate all sorts of
Wombe-cloutes and wylde braune · & eggys yfryed good dishes.
with grece.

49. W *has*—And sippe he brouȝte
vs drynke · *Dia perseuerans*—(omit-
ted in printed copy). [*diu* OB] *dia*
LWR ; *dya* C.

50. *As* Also B. I (1)] he RO. I
lyue] lif R.

51. *is*] C om.

52. *vs*] COB om. a mees of] COB
om. *deus*] R om.

53. *he—vs*] COB om. *vs*] R om.
of (2)] and of R. *virres*] so in LW ;
vir COB ; vir his R.

54. *Et*] And R.

55. *and*] & W.

56. *Brynge*] And brynge CB.

pitaunce] CB om. *pryueliche*] O om.

57. *And*] R om. C begins—And
thanne come to pacience · a pitaunce
ybroughte ; O *has the same* ; B *the*
same, with com þer for come. *pro*]
Of pro COB. *ad te*] R om.

58. *humiliatum*] miswritten *humi-*
litatum in L.

60. *mete*] mene R. *ac*] and C.

61. *on—dese*] vp-on þis hey deyes
R. *dranke*] dronk R. *vinum*] CB
om.

62. *He*] And R. *eet*] ete CB. *mor-*
trewes] mortreux C ; mortrels B.

63. *yfryed*] fryed R : fried CB

- þanne seide I to my-self · so pacience it herde, 64
 "Only 4 days ago he preached from 2 Cor. xi. 27," said I.
 "It is nouȝt foure dayes þat þis freke · bifor þe den of poules,
 Preched of penaunces · þat poule þe apostle suffred,
 In fame & frigore · and flappes of scourges ;
 2 Cor. xi. 25, 24. *Ter cesus sum, & a iudeis quinquies quadragenas, &c.*
 ¶ Ac o worde þei ouerhuppen · at ech a tyme þat þei preche, 68
 þat poule in his pistel · to al þe peple tolde ;
Periculum est in falsis fratribus.
 which I will not translate.
 Holywrit bit men be war · I wil nouȝt write it here
 On englisch, an auenture · it sholde be reherced to ofte,
 And greue þere-with þat good men ben · ac gramarienes shul rede ; 72
Vnusquisque a fratre se custodiat, quia, et dicitur, periculum est in falsis fratribus.
 ¶ Ac I wist neuere freke þat as a frere ȝede · bifor men on englisshe
 Taken it for her teme · and telle it with-uten glosynge.
 þei prechen þat penaunce · is profitable to þe soule,
 And what myschief and malese · cryst for man tholed,
 Ac þis goddes gloton," quod I · "with his gret chekes,
 I never heard a friar preach from that text !
 Hath no pyte on vs pore · he performeth yuel ; 78
 þat he precheth he preueth nouȝt" · to pacience I tolde,
 This glutton pities not us poor."

65. *is*] C *om.* *den*] *deen* WB ;
dene C. *of*] of seynt R.

66. *penaunces*] penaunce C.

67. *&*] and C ; et R.

68. *Ac*] And C. *ouerhuppen*] ouerhippen CB. *a*] CB *om.* *preche*] prechen RCB.

69. *pistel*] epistle O. *al*] O *om.* *Periculum—in*] Et in periculo R. *in*] O *om.*

70. *bit*] biddiþ B ; bides C. *write*] writen R ; writte C.

71. *On*] In WRB. *an*] on W ; in B. *auenture*] aunter O.

72. *þat*] W *om.* *men*] COB *om.* *ben*] W *om.* *ac*] an C. *rede*] redde W.

73. *Ac*] And C ; R *om.* *a*] R *om.* *on*] an R.

74. *her*] his W. *telle*] tellen R.

75. *þei*] Ac þei R.

76. *and*] or COB. *malese*] male ese WRO ; mal esse C ; malaise B. *tholed*] tholde C.

77. *Ac*] And C.

78. *pore*] pore men OB ; pouere men C. *performeth*] performeþ B.

79. *he—nouȝt*] and preueth R.

And wisshed witterly · with wille ful egre, 80

þat disshes a[nd] doblers · bifer þis ilke doctour,

Were [molten] led in his maw · and Mahoun amyddes !

“I shal iangle to þis Iurdan · with his iust wombe,

To telle me what penaunce is · of which he preched
rather.”— 84

Pacience perceyued what I thouȝt · and wynked on me
to be stille,

And seyde, “þow shalt se þus sone · whan he may no
more,

He shal haue a penaunce in his paunche · and puffe at
ech a worde,

And þanne shullen his guttis godele · and he shal
galpen after ; 88

For now he hath dronken so depe · he wil deuyne sone,

And preuen it by her pocalips · and passioun of seynt
Auereys,

þat neither bacoun ne braune · blan[c]mangere ne mor-
trewes

Is noither fisshe [ne] flesshe · but fode for a penaunte.

And þanne shal he testifye of a trinitee · and take his
felawe to wnesse, 93

What he fonde in a freyel · after a freres lyuyng,

80. *wisshed*] wissed C. *witterly*] ful witterly W. *ful*] for (*corrected to* ful) L; ful WCROB.

81. *and*] *miswritten a in* L. *dobleris*] doubleris WC; doubleris O; dubbleris B. *ilke*] ille B; R om.

82. [*molten* WCOB] molte R; moltoun L. *led*] leded (!) C. *his*] here R.

83. *iust*] mysty R; Iutte, *corrected to* Iuste O.

84. *me*] men O. *rather*] þere ay R.

85. *wynked—to*] bad me R.

86. *shalt*] salt C.

87. *a* (1)] C om. *a* (2)] CB om.

88. *godele*] godle R; gopele WC; gropele O; gruwe B.

89. *wil*] wole WRB. *deuyne*] dyuye (*sic*) B. *In the margin of* O—Doctors of freris.

90. *by*] R om.; by-for C. *her pocalips*] þe appocalipsis B.

91. *blancmangere*] *so in* WCO; blaumanger or blanmanger L; bla-manger B; ne blanmanger R. *mortrewes*] mortreux C; mortrels B.

92. *fisshe*] fisse C. [*ne* CROB] nor W; no L. *fisshe—flesshe*] fleisch ne fisch B. *a penaunte*] þe penauntes R; a penaunce C.

93. *þanne*] C om. *a*] þe W. *felawe*] felawes COB.

94. *freyel*] frayel WCB; freiel R. *a* (2)] COB om. *freres lyuyng*] frere leuyng R.

I wished the good dishes had been molten lead in his maw.

[Fol. 54.]

Patience said the doctor would do penance soon,

and prove that such dishes are a penitent's food.

"He will begin
and talk lies.

And but if þe fyrst lyne be lesyng · leue me neuere
after!

Then ask him
about Do-well."

And þanne is tyme to take · and to appose þis doctoure
Of dowel and of dobet · and if dobest be any pe-
naunce."— 97

¶ And I sete stille, as pacience seyde · and þus sone
þis doctour,

Soon the doctor
coughed and
talked.

As rody as a rose · rubbed his chekes,
Coughed and carped · and conscience hym herde, 100
And tolde hym of a trinite · and toward vs he loked.

"Is Do-well pen-
ance?" said I.

¶ "What is dowel? sire doctour," quod I · "is dowel
any penaunce?"

"Do-well," said
he, and drank,
"is to do no evil."

¶ "Dowel?" quod þis doctour— · and toke þe cuppe
and dranke—

"Do non yuel to þine euenecrystene · nouȝt by þi
powere." 104

"Then you do
not well," I said,
"for you have
eaten up our
pudding!"

¶ "By þis day, sire doctour," quod I · "þanne be ȝe
nouȝt in dowel;

For ȝe han harmed vs two · in þat ȝe eten þe pud-
dyng,

Mortrewes, and other mete · and we no [morsel] hade!
And if ȝe fare so in ȝowre fermorie · ferly me þinketh,
But chest be þere charite shulde be · & ȝonge childern
dorste pleyne! 109

I wolde permute my penaunce with ȝowre · for I am in
poynte to dowel!"

95. *if*] W *om.* *þe—lyne*] he first
lyue W; þe first leef O; the first lif
C; þe frust lif B.

96. *take*] talke R. *to* (2)] COB
om.

97. *of* (2)] WO *om.* *dobest*] dowel
W. *be*] do B.

98. *sete*] sat WCROB. *as*] an
(*sic*) C.

99. *As*] Al so B. *rubbed*] robbed
R.

100. *Coughed*] Couȝwede R; Com-
sed B.

101. *rs*] vs al C; vs alle B.

102. *is* (1)] his C. *dowel*] do-best
R; it W.

103. *toke—dranke*] dronk after R.

104. *Do*] Is do W; Crowley *also*
inserts Is; *but see* C-Text; and *cf.* l.
115.

105. *day*] O *om.* *þanne*] COB *om.*

106. *han*] haue R.

107. *Mortrewes*] Mortreux C; Mor-
trels B. [*morsel* WCB] mussel LRO.

108. *if*] R *om.* *fermorie*] Fer-
merye WCR.

109. *chest*] cheeste W. *be*] O *om.*
ȝonge] CB *om.*

¶ þann) conscience curteisliche · a contenance he made, Then Conscience asked him the same.
 And preynthe vpon pacience · to preie me to be stille,
 And seyde hym-self, “sire doctour · and it be ȝowre
 wille, 113

What is dowel and dobet? · ȝe deuynours knoweth.”

¶ “Dowel,” quod þis doctour · “do as clerkes techeth, “Do-well,” said he, “obeys; Do-bet teaches; Do-best both teaches and obeys.”
 And dobet is he þat techeth · and trauailleth to teche
 other, 116

And dobest doth hym-self so · as he seith & precheth :—

Qui facit et docuerit, magnus vocabitur in regno celorum. Mat. v. 19. ·

¶ “Now þow, clergie,” quod conscience · “carpest
 what is dowel.”

“I haue seuene sones,” he seyde · “seruen in a castel, The seven sons of Clergy (i. e. the seven sciences).
 þere þe lorde of lyf wonyeth · to leren hym what is
 dowel; 120

¶ Til I se þo seuene · and my-self acorden,
 I am vnhardy,” quod he · “to any wyȝt to preue it.
 For one pieres þe ploughman · hath inpugned vs alle,
 And sette alle sciences at a soppe · saue loue one, 124
 And no tixte ne taketh · to meyntene his cause,
 But *dilige deum* · and *domine, quis habitabit*, &c.
 And seith þat dowel and dobet · aren two infinites,
 Whiche infinites, with a feith · fynden oute dobest, 128
 Which shal saue mannes soule · þus seith piers þe
 ploughman.”

¶ “I can nouȝt her-on,” quod conscience · “ac I knowe
 wel pieres ;

111. *curteisliche*] ful curteislich lerne COB. hym] hem CB; WCOB om.
 R. *he*] WCOB *om.*

112. *preynthe*] prentede R; pryndid 122. to preue] proue R.

B. *pacience*] penaunce B. to (2)] 124. sciences] science RO. sopp]
 COB *om.* soep R; sope W.

115. *do*] dos R.

125. *taketh*] takes C.

117. *doth*] doo C.

127. *seith*] seigh C. þat] O *om.*

118. *carpest*] capest (by mistake) two] twa C.

C. 128. a] oo B.

119. *seuene*] R *om.* in] at COB.

129. *þe*] CB *om.*

120. *wonyeth*] woneth CB. *leren*]

130. *ac*] and C. *wel*] COB *om.*

Conscience says
they must wait
till Piers comes.

He wil nouȝt aȝein holy writ speken · I dar wel vnder-
take ;

þanne passe we ouer til piers come · and preue þis in
dede. 132

Paciencie hath be in many place · and peraventure
enoweth

þat no clerke ne can · as cryst bereth witnesse ;

Cf. Mat. x. 22.

Pacientes vincunt, &c."

"At ȝowre preyere," quod pacyence þo · "so no man
displese hym ;

"Learn, and do
well ; teach, and
do better ; love,
and do best.

Disce," quod he, "*doce · dilige inimicos.*" 136

Disce, and dowel · *doce,* & dobet ;

Dilige, and dobest · þus tauȝte me ones

A lemman þat I loued · loue was hir name.

'With wordes and with werkes,' quod she · 'and wille
of þyne herte, 140

þow loue lelly þi soule · al þi lyf tyme ;

And so þow lere þe to louye · for þe lordes loue of
heuene,

þine enemye in al wyse · euene forth with þi-selue.

Cast coals upon
thine enemy's
head.

Cast coles on his hed · and al kynde speche, 144

Bothe with werkes and with wordes · fonde his loue to
wynne ;

And lay on hym þus with loue · til he la[u]ghe on þe ;

And but he bowe for þis betyng · blynde mote he
worthe !

¶ Ac for to fare þus with þi frende · foly it were, 148

131. *aȝein*] *aȝeynes* R. *dar wel*] *et dilige.*
dar O ; CB *om.* *vundertake*] *vnder-*
stonde B.

133. *place*] *places* CB ; a *place*
R. *peraventure*] *par aventure* ECO.
enoweth] *knoweth* RO ; *knowiþ* B ;
knowes C ; *mouþed* W.

134. *ne can*] *can* R ; *knoweþ* O.

135. *At*] *so in* CROB ; *written like*
Ac in LW. *hym*] *hem* R.

136. *quod*] *quod* (*printed* *quo*) W.
doce] & *doce* O. *dilige*] and *dilige*
COB. *In margin of* L—*disce, doce,*

138. O *omits.*

140. *with* (2)] COB *om.*

141. *þow*] R *om.*

142. *þow*] to R. *þe* (1)] and R.
þe (2)] *oure* W.

144. *and*] of WRB.

145. *werkes—wordes*] *werke* and
word COB.

146. *lay*] *ley* R ; *leye* WO ; *lye* C ;
beie B. *laughe* C] *lauȝe* W ; *lauȝe*
R ; *lawȝhe* O ; *lauȝhe* B ; *laghe* L.

148. *Ac*] And C.

For he þat loueth þe lelly · lyte of þyne coueiteth.
 Kynde loue coueiteth nouȝte · no catel but speche,
 With half a laumpe lyne in latyne · *ex vi transicionis.*'

Thy friend needs
 not such treat-
 ment.

¶ I bere þere-inne aboute · fast ybounde dowel, 152
 In a signe of þe saterday · þat sette firste þe kalendare,
 And al þe witte of þe wednesday · of þe nexte wyke
 after;

I bear about Do-
 well, fast bound,"
 said Patience.

þe myddel of þe mone · is þe miȝte of bothe.
 And here-with am I welcome · þere I haue it with me."
 ¶ "Vndo it, late þis doctour deme · if dowl be þer-
 inne;

For, bi hym þat me made · miȝte neuere pouerte, 158
 Miseise, ne myschief · ne man with his tonge,
 Colde, ne care · ne compaignye of theues,
 Ne noither hete, ne haille · ne non helle pouke,
 Ne noither fuire ne flode · ne fere of þine enemy 162
 Tene þe eny tyme · and þow take it with þe;

"No evil can
 harm him who
 has Charity.

Caritas nichil timet.

1 John iv. 18.

[And eek, haue god my soule ! · and þow wilt it craue,
 þere nys neyther emperour ne emperesse · erl, kyngge,
 ne baroun, 165

Pope, ne patriarch · þat puyre reson ne schal make
 þe meyster of alle þo men · þoruȝ miȝt of þis redeles;
 Nouȝt thoruȝ wicche-crafte, but thoruȝ wit · (& þow
 wilt þi-selue) 168

Reason, by help
 of Charity, will
 make thee master
 of all men."

Do kyngge and quene · and alle þe comune after
 ȝyue þe alle þat þei may ȝiue · as [for þe] best ȝemere,

149. *lyte*] *litel* WCB; *litol* O. *coueiteth*] *desireth* R.

151. *transicionis*] *transgressionis* O.
 152. *aboute*] *a beaut* C; *a beaute* B. *In margin of L*—*Solucion.*

154. *And*] *In* O. *þe* (2)] *Com. wednesday*] *wodnesday* W; *wednesday* R. *wyke*] *woke* O.

155. *is*] *as* W. *miȝte*] *nyght* WCB.

157. *late*] *and late* R. *deme*] *dem* C; *se* R; *sen* (*altered to deme*) L. *if*] *where* R. *þer-inne*] *here-inne* R.

159. *Miseise*] *Misaise* B. *ne*] *ne* no W.

161. *noither*] *nother* R; *neiþer* WOB; *nouthur* C.

162. *noither*] *nother* R; *neiþer* OCB; *W om. enemy*] *eneyes* O.

164—171. *In* R *only*; *but cf. C*—*Text, which has a passage epitomized from it.*

170. [*for þe*] *such is my conjecture*; *the MS has þe for.*

And, as þou demest, wil þei do · alle here dayes after;
Pacientes vincunt, &c."]

"Nonsense," said
 the doctor;
 [Fol. 55.]

¶ "It is but a dido," quod þis doctour · "a dysoures tale.
 Al þe witt of þis worlde · and wizte mennes strengthe
 Can nouȝt confourmen a pees · bytwene þe pope and
 his enemys, 174

"no one can
 reconcile two
 Christian kings!"

Ne bitwene two cristene kynges · can no wizte pees
 make,

Profitable to ayther peple " · and put þe table fro hym,
 And toke clergye and conscience · to conseilte, as it
 were, 177

Conscience rose
 up to go.

þat pacience þo moste passe · for pilgrimes kunne wel lye.

¶ Ac conscience carped loude · and curteislich seide,
 "Frendes, fareth wel " · and faire spake to clergye, 180
 "For I wil go with þis gome · if god wil ȝiue me grace,
 And be pilgryme with pacience · til I haue proued more."

Clergy says he
 will fetch him a
 bible.

¶ "What?" quod clergye to conscience · "ar ȝe
 coueitouse nouthe

After ȝeresȝyues or ȝiftes · or ȝernen to rede redeles?
 I shal brynge ȝow a bible · a boke of þe olde lawe, 185
 And lere ȝow, if ȝow lyke · þe leest poynte to knowe,
 þat pacience þe pilgryme · perfitly knewe neuere."

¶ "Nay, bi cryste," quod conscience to clergye · "god
 þe forȝelde, 188

Conscience
 wishes to mourn
 for his sins.

For al þat pacience me profreth · proude am I litel.

Ac þe wille of þe wye · and þe wille [of] folke here
 Hath moeued my mode · to mourne for my synnes.

173. and] ne R. wizte] wiȝ O; with B.

174. þe pope] W om. enemys] enmye B; enmye C.

175. wizte] wiȝ B.

178. pacience] pacien (sic) C. þo] þoo O; þow W. moste] moost C; mote R.

179. Ae] And C. loude] aloud R.

181. me] the CB.

183. ar] er C.

184. or (1)] an C; & O; and B. C.

or (2)] other R. to] ye to C; ȝe to B. redeles] rideles CO.

186. ȝow lyke] ȝe liken R. leest] best COB.

187. þat] R om. neuere] euere R.

188. to clergye] CB om.

189. litel] ful litil O; but litile CB.

190. Ae] And C. þe (2)] that CB. þe wille (2)] ȝe wolen O; ye wille CB. [of WO] LCRB om.

191. moeued] meued WRO; moued

þe good wille of a wizte · was neure bouzte to þe fulle ;
For þere nys no tresore þerto · to a trewe wille. 193

¶ Haued nouzt Magdeleine more · for a boxe of salue,
þan zacheus for he seide · *dimidium bonorum meorum* Luke xix. 8.
do pauperibus ?

And þe pore widwe · for a peire of mytes, 196 Luke xxi. 3.
þan alle þo that offreden · in-to *gazafilacium ?*"

¶ þus curteislich conscience · congeyde fyrst þe Frere, Conscience bids
farewell to all.

And sithen softliche he seyde · in clergyes ere,
" Me were leuer, by owre lorde · and I lyue shulde, 200
Haue pacience *perfitlich* · þan half þi rakke of bokes !"

¶ Clergye to conscience · no congeye wolde take, Clergy will
not say farewell
to him.
But seide ful sobreliche · " þow shalt se þe tyme,
Whan þow art wery for-walked · wilne me to con-
saille." 204

¶ " þat is soth," seyde conscience · " so me god helpe ! Conscience and
Clergy together
might reform the
world.
If pacience be owre partyng felawe · and pryue with vs
bothe,

There nys wo in þis worlde · þat we ne shulde amende,
And confourmen Kynges to pees · and al kynnes londes,
Sarasesnes and surre · and so forth alle þe iewes 209
Turne in-to þe trewe feithe · and in-til one byleue."

¶ " þat is soth," quod clergye · " I se what þow menest, Clergy says he
will do his duty.
I shal dwelle as I do · my deuore to shewen, 212

And conformen fauntekynes · and other folke ylered, [Fol. 55 b.]
Tyl pacience haue preued þe · and parfite þe maked."

192. *a*] vch a R. *neure*] nere R.
193. *nys*] is CB. *þerto*] for soþe W.
194. *Haued*] Hadde WCOB. *Mag-
deleine*] marie magdeleyne R; Mau-
deleyne W.

195. *do*] da C.
197. *gazafilacium*] Gazophilacium
W; gazofilacium R.

198. *fyrst*] O om.
199. *softliche*] sothliche CB.
201. *þi*] this CB.

202. *to*] of W; and R.

204. *for-walked*] of-walked W.
wilne] wille W.

205. *seyde*] quod WCOB.

207. *nys*] ne is R; is no COB.

208. *al kynnes*] alle kynnes W;
alle kynne R; al kyns O.

209. *Sarasesnes*] And Sarasynes R.
surre] al Surrie B; surry C; Surrie
R. *þe*] R om.

210. *Turne*] Turnen R; Torne C.
one] oure B.

212. *deuore*] deuoir WCOB; deuer
R.

213. *conformen*] so in R; confer-
men WCO; confirmen B; cf. l. 208.

214. *preued*] serued O.

Conscience and
Patience set out
as pilgrims.

¶ Conscience þo with pacience passed · pilgrymes as it
were.

þanne had pacience, as pylgrymes han · in his poke
vittailles, 216

Sobrete, and symple speche · and sothfaste byleue,
To conforte hym and conscience · if þey come in place
þere vnkyndenesse and coueytise is · hungrye contrees
bothe.

Soon they meet
with a minstrel.

¶ And as þei went by þe weye · of dowl þei carped ;
þei mette with a mynstral · as me þo þouzte. 221

Pacience apposed hym fyrste · and preyed hym he
sholde hem telle

Patience asks
him who he is.

To conscience, what crafte he couthe · an to what
contree he wolde.

"I am *activa-
rita*," he says,
"a wafer-seller.

¶ "I am a mynstral," quod þat man · "my name is
actiua vita : 224

Alle ydel ich hatye · for of actyf is my name.

A wafrere, wil 3e wite · and serue many lordes,

And fewe robes I fonge · or furred gounes. 227

Couthe I lye to do men laughe · þanne lacchen I shulde
Other mantel or money · amonges lordes mynstralles.

Because I can
play neither on
tabour, trump,
nor pipe,

Ac for I can noither tabre ne trompe · ne telle none
gestes,

Farten, ne fythelen · at festes, ne harpen,

Iape ne iogly · ne gentlych pype, 232

I get no gifts,

Ne noyther sailly ne saute · ne synge with þe gyterne,
I haue none gode gyftes · of þise grete lordes,

215. *passed*] *passiþ* B.

219. *hungrye contrees*] *honger con-
treys* R.

220. *þei*] *þe* W. *of*] and of R.
þei (2)] R *om.* *carped*] *carpeden* O.

221. *mette*] *metten* RO. *mynstral*] *ministrale* R. *þo*] B *om.*

222. *fyrste*] *þoo* O. *hym* (2)] CB *om.*
225. *Alle*] And alle O. *ydel*] *ydel-
nesse* W. *of*] O *om.*

226. *wil*] *wol* WCB; *welle* R.

227. *And*] I C; A B.

228. *Couthe*] *Coude* R. *lye*] *lee* C.
to] and R.

229. *money*] *mone* R. *mynstralles*] *or mynstrals* W.

230. *Ac*] And C. *tabre*] *taborne*
C. *none*] no WO; noon C.

232. CB *om.* *iogly*] *Iogele* WO;
iangele R.

233. *sailly*] *saille* WO; *sayle* RB.
saute] *sautre* C.

234. *none*] no WO; na C. *þise*] *þis* RC.

For no bred þat I brynge forth · saue a beneson on þe save a blessing on Sunday.
sonday,

Whan þe prest preyeth þe peple · her *pater-noster* to
bidde 236

For peres þe plowman · and þat hym profite wayten.

And þat am I, actyf · þat ydelnesse hatye, I hate idleness.

For alle trewe *trauailours* · and tilieres of þe erthe ;
Fro mychelmesse to mychelmesse · I fynde hem with
wafres. 240

¶ Beggeres and bidderes · of my bred crauen, Beggars, friars,
and the pope
have bread from
me.
Faitoures and freres · and folke with brode crounes.
I fynde payne for þe pope · and prouendre for his
palfrey,

And I hadde neuere of hym · haue god my treuthe, 244

Noither prouendre ne *parsonage* · ȝut of þe popis ȝifte,

Saue a pardoun with a peys of led · and two pollis
amydde !

Hadde iche a clerke þat couthe write · I wolde caste The pope ought
to send me a
cure for the
pestilence.
hym a bille,

þat he sent me vnder his seel · a salue for þe pesti-
lence, 248

And þat his blessing & his bulles · bocches miȝte de-
stroye :

In nomine meo demonia [*eicient*], & *super egros* Mark xvi. 17, 18.
manus imponent, & *bene habebunt*.

And þanne wolde I be prest to [þe] peple · paste for to
make,

And buxome and busy · aboute bred and drynke

235. *brynge*] brouȝt R.

236. *preyeth*] preches C; *prechip* B.

237. *peres*] pier C. *þat*] þo þat B.
wayten] wayteth RB.

238. *am I*] I am CROB.

239. *For*] Of R. *þe*] COB *om*.

240. *with*] wiȝ my W; O *om*.

241. *bidderes*] bilderis B.

243. *prouendre*] prouende B.

245. *þe*] W *om*. *ȝifte*] ȝiftes R.

246. *peys*] payes C. *amydde*] amyddes W.

247. *iche*] ech C; ich WR.

248. *sent*] sende B. *In margin of*
R—*laus & vis Indulgentiarum*.

249. *And*] R *om*. *þat*] B *om*.
bocches miȝte] myȝte bocches O.
[*eicient*] so in WCROB; *eiciunt* L.

250. [þe WCROB] L *om*. *paste*] paast W; past B.

251. *busy*] bisy be B.

For hym and for alle his · fonde I þat his pardoun 252
 Miȝte lechen a man · as I bileue it shulde.

Surely the pope
 has the pot with
 the salve!

[Fol. 56.]
 Acts iii. 6.

For sith he hath þe power · þat peter hym-self hadde,
 He hath þe potte with þe salve · sothly, as me þinketh :
*Argentum & aurum non est mihi ; quod autem
 habeo, [hoc] tibi do ; in nomine domini, surge
 & ambula.*

Perhaps men are
 not worthy!

¶ Ac if miȝte of miracle hym faille · it is for men ben
 nouȝt worthy 256

To haue þe grace of god · & no gylte of þe pope.
 For may no blyssyng done vs bote · but if we wil
 amende,

Ne mannes masse make pees · amonges cristene peple,
 Tyl pruyde be purelich fordo · and þat þourgh payn
 defaute. 260

I have to work
 hard at baking.

¶ For ar I haue bred of mele · ofte mote I swete,
 And ar þe comune haue corne ynough · many a colde
 mornynge ;

So, ar my wafres ben ywrouȝt · moche wo I tholye.

All London likes
 my wafers.

¶ Alle Londoun I leue · liketh wel my wafres, 264
 And lowren whan þei lakken [hem]— it is nouȝt longe
 ypassed,

There was a
 dearth there

þere was a carful comune · whan no carte come to toun
 With [bake] bred fro stretforth · þo gan beggeres wepe,
 And werkmen were agaste a litel · þis wil be þouȝte
 longe. 268

252. *his* (1)] *hisse* C ; *hise* B.

253. *I*] B *om.* *it*] O *om.*

254. *sith*] *sethe* R.

255. *hath*] *hase* C. *potte*] *poot* B.
 [*hoc* RO] LWCB *om.* *in—domini*] O
om.

256. *Ac*] And C. *ben*] *beth* R.

257. *þe* (1)] no R. *þe* (2)] W
om.

258. *For*] R *om.* *wil*] *wolen* B.

260. *purelich*] *priueliche* R. *þat*]
a'le R ; W *om.*

261. B *omits.* *ar*] er WCO. *afte*]
erst CO.

262. *ar*] er WCOB. *a*] COB *om.*
colde] *calde* C.

263. *ar*] er WCOB. *ywrouȝt*]
 wrought COB. *we*] wa C.

264. *Alle*] Al (*printed* At) W ; Al
 COB.

265. CB *omit.* [*hem* WR] it LO.

267. [*bake* R] LWCOB *om.* ; *but it*
improves the line. *stretforth*] Strat-
 forde WCOB ; statforde R. *gan*] gon-
 nen WCO ; gunnen B.

268. *litel*] lite W ; litil COB.
wil] wel R. *þouȝte*] þouȝt on B.

In þe date of owre dryȝte · in a drye apprile, in April, 1370,
 A þousande and thre hondreth · tweis thretty & ten,
 My wafres þere were gesen · whan chichestre was when Chichester
was mayor."
 Maire." 271

¶ I toke gode kepe, by cryst · and conscience bothe,
 Of haukyn þe actyf man · and how he was y-clothed.
 He hadde a cote of crystendome · as holykirke bileueth, I observed how
soiled Haukyn's
coat was.
 Ac it was moled in many places · with many sondri
 plottes,

Of pruyde here a plotte, and þere a plotte · of vnboxome
 speche, 276

Of scornynge and of scoffyng · and of vnskilful berynge, It was spotted
with PRIT E.
 As in aparaille and in porte · proude amonges þe peple,
 Otherwyse þan he hath · with herte or syȝte shewyng; ;
 Hym willynge þat alle men wende · he were þat he is
 nouȝte. 280

For-why he bosteth and braggeth · with many bolde
 othes,

And in-obedient to ben vndernome · of any lyf lyuyng, He was dis-
obedient,
 And so syngulere by hym-self · as to syȝte of þe poeple,
 Was none suche as hym-self · ne none so [pope]-holy,
 Y-habited as an hermyte · an ordre by hym-selue, 285 under no rule,
 Religioun sanz reule · and résonable obedience ;
 Lakkyng lettred men · and lewed men bothe,

269. *drye apprile*] druye auerel R.

270. *hondreth*] hundred WOB ;
hondrede R. *thretty*] so also in R ;
 twenty WCB ; *twenti* O.

271. *þere*] COB om. *gesen*] gesene
 WR ; *looks like gefene in B. was*]
 were R.

272. *gode*] grete R.

273. *haukyn*] in L, *this word (here
 and elsewhere) looks more like* haukyn.
y-clothed] clothed CB.

274. *cote*] Cite (!) C ; citee B.
kirke] chirche CB.

275. *Ac*] And C. *places*] place R.

276. *here*] hire C ; he R.

279. *hath*] hym haþ W. *with*]
 wytt B. *or*] and R. *syȝte*] eye C ;

ye O ; eize B.

280. *willynge*] wilhyng R. *wende*]
 wenden O ; wente R. *nouȝte*] not O.

281. *bosteth*] bosted C. *braggeth*]
 bragged C.

283, 284. W *has*—And noon so
 singuler by hym-self · ne so pomp
 holy ; COB *have*—And so singuler by
 hym-self · ne noon so poppe (*sic*) holy.
 L and R are alike, except that for
 pompe (L) we find pope in R, a read-
 ing which I have adopted. See Criti-
 cal Note.

285. *Y-habited*] In habyte O ; In
 abite B. *an* (2)] and C.

286. *and*] or W.

a liar in soul; In lykyng of lele lyf · and a lyer in soule ; 288
 With Inwit and with outwitt · ymagenen and studye,
 As best for his body be · to haue a badde name,
 And entermeten hym ouer-al · þer he hath nouzt to done,
 boasting of his strength, Wilnyng þat men wende · his witte were þe best, 292
 [Or for his crafty kunnyng · or of clerkes þe wisest,
 Or strengest on stede · or styuest vnder gurdel,
 good looks, And louelokest to loken on · and lelest of werkes,
 And non so holy as he · ne of lif clenmere, 296
 Or feyrest of feytures · of fourme and of schafte,
 fine voice, And most sotyl of songe · other sleyest of hondes,
 And large to lene · losse þere-by to cacche ;]
 and liberality. And if he gyueth ouzte pore gomes · telle what he
 deleth ; 300
 Pore of possessioun · in purse and in coffre,
 And as a lyon on to loke · and lordeliche of speche.
 ¶ Baldest of beggeres · a bostour þat nouzt hath,
 He was the boldest of beggars, In towne and in tauernes · tales to telle, 304
 [Fol. 56 b.] And segge þinge þat he neuere seigh · and for soth
 sweren it ;
 boasting of what he never did, Of dedes þat he neuere dyd · demen and bosten,
 And of werkes þat he wel dyd · witnesse and seggen—
 “Lo ! if ȝe leue me nouzt · or þat I lye wenen, 308
 Axeth at hym or at hym · and he ȝow can telle,
 What I suffred and seighe · and some tymes hadde,
 And what I couth and knewe · and what kynne I
 come of.” 311

289. *With* (1)] *B om. with* (2)]
R om. ; Crowley also omits. *with*
outwitt] with oute wit C.

290. *badde*] bolde R.

291. *to*] do B.

292. *Wilnyng*] Willyng WCB ;
 wilnyng R.

293—299. *In R only ; yet found in*
the C-text in a different part of the
poem ; see Critical Note.

300. *gyueth*] gyue O ; gyfues C.
pore] to pouere W ; the pouere CB.
telle] til C ; telliþ B. *deleth*] delet C.

301. *coffre*] cofre boþe W ; coffres
 bothe COB.

302. *on*] *R om.* ; vpon B.

303. *Baldest*] Boldest WCROB. *a*]
 as a B.

305. *segge*] saies C. *seigh*] er
 sawe C ; sauþ B.

307. *seggen*] siggen W.

308. *ȝe*] þou OB ; thow C. *wenen*]
 ȝee wenen B.

310. *Whan*] Whan C. *tymes*]
 tym C.

311. *knewe*] knowe C.

Al he wolde þat men wiste · of werkes and of wordes, wishing men to know him.
 Which myȝte plese þe peple · and praysen hym-
 seluen : 313

Si hominibus placerem, Christi seruus non essem ; Gal. i. 10.

Et alibi : nemo potest duobus dominis seruire. Mat. vi. 24.

¶ “Bi criste,” quod conscience þo · “þi best cote,
 haukyn,

Hath many moles and spottes · it moste ben ywasshe.”

¶ “Ȝe, who so toke hede,” quod haukyn · “byhynde Haukyn admits his coat is soiled.
 and bifore, 316

What on bakke and what on bodyhalf · & by þe two
 sydes,

Men sholde fynde many frounces · and many foule
 plottes.”

¶ And he torned hym as tyte · and þanne toke I hede,

It was fouler by felefolde · þan it firste semed. 320

I saw that it was spotted with WRATH, ENVY,

It was bidropped with wratthe · and wikked wille,

With enuye and yuel speche · entysyng to fyȝte,

Lyinge and laughynge · and leue tonge to chyde ;

Al þat he wist wykked · by any wiȝte, tellen it, 324

And blame men bihynde her bakke · and bydden hem and slander.
 meschaunce ;

And þat he wist bi wille · tellen it watte,

He told Will's faults to Wat,

And þat watte wiste · wille wiste it after,

And made of frendes foes · þorugh a false tonge, 328

“Or with myȝte of mouthe · or þorugh mannes
 strengthe

Auenge me fele tymes · other frete my-selue

312. *of* (2)] R *om.*

313. *hym-seluen*] hem-seluen CRO.

315. *it*] and B. *ywasshe*] ywasshen C ; ywaischen B ; ywasschid O ; wassen R.

316. *ȝe*] ȝhe O ; ȝee B.

317. *and*] C *om.* *what*] RO *om.* *bodyhalf*] bodye CB. *two*] to R.

319. *tyte*] tit CB ; tijt O ; tyd W.

320. *felefolde*] felfolde R.

322. *enuye*] eneuue R.

323. *Lyinge*] Lyȝynge R. *laughynge*] lakkyng R (*which is perhaps the true reading*). *and leue*] a lef R ; and leef O.

324. *þat*] the that C. *tellen*] to tellen B.

326. *it*] it to ROB.

328. *of*] B *om.* *þorugh*] throught C.

329. *of*] or with W. *mannes*] mennes W.

330. *Auenge*] Auenged R.

or else fretted
himself like a
pair of shears.

Wyth-inne, as a shepster shere ;"— · I-shrewed men &
cursed !

*Cuius malediccionis os plenum est, & amaritudine ;
sub lingua eius labor & dolor :*

Ps. x. 7.

Ps. lvi. 5 (Vulg.).

*& alibi : filij hominum, dentes eorum arma &
sagitte, & lingua eorum gladius acutus :—*

Haukyn confesses
that no one
trusts him.

¶ “ þere is no lyf þat I louye · lastyng any while, 332
For tales þat I telle · no man trusteth to me,
And whan I may nouȝt haue þe maistrye · with malen-
colye I take,

þat I cacche þe crompe · þe cardiacle some tyme,
Or an ague in suche an angre · and some tyme a
feure, 336

“In illness I
trust to a witch
of Southwark or
Shoreditch,”
he said.

þat taketh me al a twelf-moneth · tyl þat I dispyse
Lechecrafte [of] owre lorde · and leue on a wicche,
And segge, þat no clerke ne can · ne cryste, as I leue,
To þe souter of southwerke · or of shordyche dame
emme ! 340

Then I saw that
his coat was
soiled with
LECHERY,
[Fol. 37.]

And segge, þat no goddes worde · gaf me neuere bote,
But þorw a charme had I chaunce · & my chief hele !”
¶ I wayted wisloker · and þanne was it soiled
With lykyng of lecherye · as by lokyng of his eye. 344
For vche a mayde þat he mette · he made hir a signe
Semyng to-synne-ward · and some tyme he gan taste
Aboute þe mouth, or byneth · bygynneth to grope,
Tyl eytheres wille waxeth kene · and to þe werke ȝeden,

331. *shepster*] shepsteres WO ;
shapsteris B. *I-*] In B. *men*] man
W ; cf. C-Text. *&* (1)] R *om. labor*
& *dolor*] & COB. *& alibi—acutus*]
R *om. gladius acutus*] & O.

332. *I louye*] I loue RC ; me loueþ
W.

334. *with*] which R ; swich W.

335. *þe* (2)] and þe W.

336. *ague*] aguwe B. *suche*] swich
WCO.

337. *taketh*] hit holdeþ B.

338. [*of* WCOB] or LR ; *but the*
line is marked for correction in L.

339. *segge*] seye WB ; seggeþ O.

340. *shordyche*] sordich O.

341. *segge*] seye WB ; saye ; seggeþ
O. *no*] none of B. *worde*] B *om.*
gaf me] ȝaueþ B.

343. *wisloker*] bisiloker CB. *þanne*
was] that C. *it soiled*] I-soyled R.

344. *as by*] and by CO ; and B.
his] myn R. *Here follows the catch-*
*word in L—*for eche a mayde þat he
mette.

345. *signe*] syngne R.

348. *eytheres*] either C.

As wel in fastyng-days & frydayes · and forboden
nyȝtes ; 349

And as wel in lente as oute of lente · alle tymes ylyche,
Suche werkes with hem · [were] neuere oute of sesoun ; which with him
Tyl þei myȝte namore · and þanne had merye tales, 352 was never out
of season.

And how þat lechoures louyen · lauȝen an iapen,
And of her harlotrye and horedome · in her elde tellen.

¶ Thanne pacience parceyued · of poyntes [of] his cote, His coat was
Was colmy þorw coueityse · and v[n]kynde desyrynge ; also soiled with
More to good þan to god · þe gome his loue caste, 357 AVARICE,

And ymagyned how · he it myȝte haue

With false mesures and mette · and with false wisesse ; false mesures,
Lened for loue of þe wedde · and loth to do treuthe, and false witness,

And awaited þorwgh which · wey to bigile, 361

And menged his marchaundyse · and made a gode
moustre ;—

“ þe worste with-in was · a gret witte I lete hit,

And if my neighbore had any hyne · or any beste elles, “ If my neigh-
More profitable þan myne · many sleightes I made, 365 bour had what
I wanted,” said
How I myȝte haue it · al my witte I caste, he, “ I stole it.

And but I it had by other waye · atte laste I stale it,
Or pryuiliche his purse shoke · vnpiked his lokkes, 368

Or by nyȝt or by day · aboute was ich euere,
þorwgh gyle to gadren · þe good þat ich haue.

349. *in*] R *om.* &] as COB. *and*] *vnkynde*] *vkynde* L ; but marked for
as W. correction.

350. *as* (1)] also B. *wel*] *lef* R. 359. *mesures*] *measure* O. *mette*] *met* WCO.

351. *Suche*] *Swiche* WCO ; *Seche* B. *hem*] *hym* C. [were WRCB] 360. *for*] *it for* O. *wedde*] *weed* B.
weren O ; was L. 361. *awaited*] *I awaytede* O ; way-
tid B. *which*] *whitus* R. *wey*] *weyus*

352. *had*] *hadde* R ; *hadden* OB ; R. *to*] *he myȝte best* B.

W *om.* 363. *a*] O *om.*

353. *lechoures*] *leccherous* C. 364. *if*] CO *om.* *any*] an R.

354. *And—harlotrye*] Or *herlotrie* R. *in*] and in R. 367. *I*] if I R. *it*] COB *om.* *other*] *ooþer* W ; *a-noþer* B.

355. [of WCOB] LR *om.* 368. *shoke*] *schoke* R ; *shook* WC

356. *Was*] *so in* LR COB ; That were O ; *shok* B. *vnpiked*] and *vnpikede* W.

W. *colmy*] *colomy* WC ; *culmy* O. 369. *Or*] Other R (*twice*).

In ploughing, I
took a piece of
his field.

¶ 3if I 3ede to þe plow · I pynched so narwe,
þat a fote londe or a forwe · fecchen I wolde, 372
Of my nexte neighbore · nymen of his erthe ;
And if [I] rope, ouer-reche · or 3af hem red þat ropen,
To seise to me with her sykkel · þat I ne sewe neure.

I was sure to win
from him,

¶ And who so [borwed] of me · abou[3]te þe tyme, 376
With presentes priueliche · or payed *somme certeyne*.
So, walde he or nouzt wolde he · wynnyn I wolde ;
And bothe to kyth and to kyn · vnkynde of þat ich
hadde.

I made men who
bought of me
pay too much.

¶ And who so cheped my chaffare · chiden I wolde,
But he profred to paye · a peny or tweyne 381
More þan it was worth · and 3et wolde I swere,
þat it coste me moche more · swore manye othes.

At mass, I only
mourned over my
losses.

¶ In halydayes at holicherche · whan ich herde masse,
Hadde [I] neuere wille, wot god · witterly to biseche
Merceye for my mysdedes · þat I ne morned more 386
For losse of gode, leue me · þan for my lykames giltes
As if I had dedly synne done ; · I dred nouzt þat so
sore, 388
As when I lened and leued it lost · or longe ar it were
payed.

[Fol. 57 b.]

So if I kydde any kyndenesse · myn euen-cristene to
helpe,

371. *pynched*] puched C; pikid B.
372. *fecchen* I] fecche Ich R.
373, 374. *nymen—reche*] R om.
nymen] and nymen W. [I WCOB]
L om. *rope*] so in C; repe WO;
ripye B. *ouer-reche*] y ouerreche B.
or] or (printed of) W; & O. *red*] reed WO; rede R. *ropen*] repen RB.
Line 374 is marked for correction in L.

375. *To*] And COB. *seise*] seysed B. *her*] my COB. *ne*] OB om.

376. [borwed WR] borweth LCOB. *abouzte*] he bouzte B; *miswritten* aboute in LR.

377. *presentes*] present CB.

378. *walde he*] so in R; wolde he

COB; he wolde W. *he* (2)] R om. *nouzt—he*] he nolde COB.

381. *to*] me to COB.

383. *me*] R om. *swore*] and so swoor W; & swore OB.

384. *In*] On W. *at*] in O; and CB. *herde*] here O.

385. [I WCOB] LR om.; but the line is marked in L. *neuere*] nere R.

387. *For*] For (printed Nor) W. *my*] R om. *giltes*] gilte CB.

388. *As*] And C. *dred*] dredde WO; drede CB; dradde R.

389. *lened—it* (1)] haue lent hit and is B. *and*] CO om. *were*] be B.

Vpon a cruel coueityse · myn herte gan hange.

And if I sent ouer see · my *seruauntz* to Bruges, 392 If I sent my
servants abroad,

Or in-to Pruslonde my prentys · my profit to wayten,

To marchaunden with monoye · and maken her es-
chaunges,

Mizte neuere me conforte · in þe mene tyme,

Neither messe ne matynes · ne none manere siztes, 396 I kept thinking
about my bar-
gains at prayer-
time."

Ne neuere penaunce perfourned · ne *pater-noster* seyde,

þat my mynde ne was more · on my gode, in a doute,

þan in þe grace of god · and his grete helps :

Vbi thesaurus tuus, ibi & cor tuum."

Mat. vi. 21.

[3et [þe] glotoun with grete othes · his [garnement]

hadde soyled, 400

And foule be-flobered it · as with fals speche ;

þere no nede ne was · [tok] godes name an Idel,

Swore þere-by swithe ofte · and al by-swatte his cote.

And more mete ete and dronke · þen kende mizt 404 Next Haukyn
confesses his
GLUTTONY,
and is in despair.

defie—

“And kauzte seknesse sum-tyme · for my sorfetes
ofte ;

And þanne I dradde to deye · in dedlich synne”—

þat in-to wanhope he [worthe] · and wende nauzt to be
saued,

þe whiche is sleuthe so slow · þat may no slithes
helpe it, 408

391. *a]* O *om.* *herte]* consience R.

392. *if]* O *om.* *see]* sehe O. *ser-
uauntz]* *seruaunt* B.

393. *Pruslonde]* pruis londe R ;
Pruce lond W ; spruce land (*sic*) C.

394. *marchaunden]* marchaundisen
B. *monoye]* so in R ; moneie WCOB.
eschaunges] chaunges R.

395. *neuere]* nere R. *tyme]* while
W.

396. *none]* no RC. *siztes]* shytes
R.

398. *on]* in R. *a]* O *om.*

399. *Vbi]* Vbi est R.

400—409. In R only, and the text
is corrupt. The reason for inserting

it is given in the Critical Note.

400. [þe] must be inserted ; R *om.*
[garnement] miswritten granement ;
but garnement (= garment) is right.

402. þere] miswritten As þere,
which is nonsense ; it is repeated
from Pass. V. l. 377, which see. [tok]
must be inserted ; R *om.*

404. kende] such is the usual spell-
ing in R, wherever L has kynde.

405. sorfetes] miswritten forfetes ;
but sense and alliteration decide it.

407. [worthe] miswritten wrathe
in R.

408. slithes] a better spelling is
sleiztes (= sleights) ; cf. l. 365.

Ne no mercy amenden · þe man þat so deyeth.]

The branches of
SLOTH.

¶ Which ben þe braunches · þat bryngeth a man to
sleuth? 410

[Is whanne a man] morneth nouȝte for his mysdedes ·
ne maketh no sorwe,

With the sloth-
ful, every day is
a holiday.

Ac penaunce þat þe prest enioigneth · perfourneth yuel,
Doth none almes-dede · dret hym of no synne, 413

Lyueþ aȝein þe bileue · and no lawe holdeth;

Vch day is haliday with hym · or an heigh ferye;

And if he auȝte wole here · it is an harlotes tonge. 416

Whan men carpeth of cryst · or of clenness of soule,

He wexeth wroth & wil nouȝte here · but wordes of
myrthe.

He hates to hear
the legends of
the saints.

Penaunce and pore men · and þe passioun of seyntes

He hateth to here Jere-of · and alle þat it telleth. 420

þise ben þe braunches, beth war · þat bryngeth a man
to wanhope!

3e lordes and ladyes · and legates of holicherche,

þat fedeth foles sages · flatereres and lyeres, 423

And han likyng to lythen hem · to do ȝow to lawghe;

Luke vi. 25.

Ve vobis qui ridetis, &c. :

And ȝiueþ hem mete and Mede · and pore men
refuse,

In ȝowre deth-deyinge · I drede me ful sore,

410. Which] Ac whiche R. *bryng-eth*] bryngen WOB; brynges C.

411. [*Is whanne a man* O] Is whan man B; He þat W; LRC *have the extraordinary false reading* His woman; but, fortunately, the C-Text *helps us out.* (Is = it is, as elsewhere.) *mysdedes*] dedis O.

412. Ac] And WRC. *enioigneth*] enioyned B. *perfourneth yuel*] *performe* hij nylleþ B; *parfourned* C.

413. Doth] Doos C. *almes-dede*] *almesse* W. *dret*] drat R; dred W; drede CB; dredip O.

414. holdeth] haldes C.

415. Vch—is] Ilce day or He C; Eche day or eche B. *is*] is an O.

with hym] O om. or] & O; as B.

417. Whan] And whanne O. *carp-eth*] carpen WCOB. of (2)] COB om. *soule*] saule C; soules W.

418. wexeth] waxes C; waxip B.

419. and (1)] of W. þe] O om. *passioun*] *possessioun* C.

421. beth] be CB.

422. ȝe] þe R; also R *repeats* þe lordes. *cherche*] *cherches* R; kirce C.

423. foles] fole R. sages] sage O. *lyeres*] leers C.

424. han] hase C. *lythen*] heren B; listem (*sic*) C. to (3)] R om.

426. ful] R om.

Lest þo thre maner men · to moche sorwe ȝow brynge :

Consencientes & agentes pari pena punientur.

Patriarkes & prophetes · and prechoures of goddes
wordes 428 Preachers save
men's souls,

Sauen þorw her sarmoun · mannes soule fram helle ;

Riȝt so flater[er]es and foles · aren þe fendes disciples,
To entice men þorw her tales · to synne and harlotrye. but flatterers are
the fiend's
disciples.

Ac clerkes þat knowen holywryt · shulde kenne lordes,

What dauid seith of suche men · as þe sauter telleth :

Non habitabit in medio domus mee, qui facit Ps. c. 7 (Vulg.).
superbiam & qui loquitur iniqua :

Shulde none harlote haue audience · in halle ne in
chambres,

þere wise men were · witnesseth goddes wordes ; 435

Ne no mysproude man · amonges lordes ben allowed.

[¶] Clerkes and kniȝtes · welcometh kynges ministrales, Clerks welcome
the king's
minstrels.

And for loue of þe lorde · litheth hem at festes ;

Muche more, me thenketh · riche men schulde
Hauē beggeres byfore hem · þe whiche ben goddes
ministrales, 440 So also the rich
should welcome
beggars.

As he seyth hym-self · seynt Iohan bereth witness :

Qui vos spernit, me spernit.

Luke x. 16.

For-thi I rede ȝow riche · reueles whan ȝe maketh

For to solace ȝoure soules · suche ministrales to haue ; Ye rich, entertain
God's minstrels,
the poor,

þe pore, for a fol sage · syttinge at þe heyȝ table, 444

And a lered man, to lere þe · what oure lorde suffred, have a learned
man to teach you,

For to saue þi soule · fram Sathan þin enemy,

427. þo] þe CO. to moche] to
muche to mykil (sic) C. ȝow] R om.
punientur] puniendi sunt R.

429. sarmoun] sermons W ; ser-
moun CO ; sermon B. mannes soule]
manne saule C.

430. flatereres] miswritten flateres
in L ; but the line is marked for cor-
rection. aren] and CO.

431. entice] eten (!) C. and] and
to WB.

432. Ac] And C.

433. suche] swiche WO ; swile C.
ȝ] R om.

434. harlote] harlotes CB. ne]
nor WR. chambres] chambre WB.

435. witnesseth] wisse C.

437—454. In R only ; but found in
C-Text. The passage is fairly cor-
rect.

442. reueles] at reueles R ; but at
should probably be omitted, as in MS.
Cotton Vesp. B 16.

And fithel þe, with-out flaterynge · of gode friday þe
storye ;

also a blind man
for a jester, or a
bedridden woman
to cry *largesse*.

And a blynd man for a bourdeoure · or a bedrede
womman, 448

To crie a largesse by-for oure lorde · þoure gode loos to
schewe !

þise thre maner ministrales · maketh a man to lawhe,
And, in his deth-deyinge · þei don him grete conforte,
þat bi his lyue lythed hem · and loued hem to here.

These solace the
soul.

þise solaseth þe soule · til hym-selue be-falle 453
In a wel [gode] hope, [for he wrouȝte so] · amonges
worthi seyntes.]

¶ Ac flat[er]eres and foles · þorw her foule wordes,
Leden þo þat louen hem · to luciferes feste, 456
With *turpiloquio*, a lay of sorwe · and luciferes fithle.

[Fol. 58.]

Conscience
asks Haukyn
why he had not
brushed his coat.

Thus haukyn þe actyf man · hadde ysoiled his cote,
Til conscience acouped hym þere-of · in a curteise
manere,

Whi he ne hadde wasshen it · or wyped it with a
brusshe. 460

454. [gode] R om. [for he wrouȝte
so] R om. But cf. C-Text.

455. Ac] And C; pere R. flat-
ereres] miswritten flateres in LR.

456. louen] loued R.

457. lay] lady (sic in MS.) W.
sorwe] sowe (sic) R.

458. ysoiled] soyled R; ysuyled O.

460. wasshen] whasshen W; wais-
chen B; wasched R. it (2)] O om.

PASSUS XIV (DO-WEL VI).

Passus xiiij^{us}.

“**I** Haue but one [hool] hatere,” quod haukyn · “I am “I have but one
pe lasse to blame
suit, which I
pough it be soiled and selde clene · I slepe pere-inne on
sleep in,” said
niztes ;
Haukyn.

And also I haue an houswyf · hewen and children—

Vxorem duxi, & ideo non possum venire —

Luke xiv. 20.

þat wolen bymolen it many tyme · maugre my chekes !

¶ It hath ben laued in lente · and oute of lente bothe, “It has been
washed with the
soap of sickness.

With þe sope of sykenesse · þat seketh wonder depe, 6

And with þe losse of catel · loth forto agulte

God or any gode man · bi auzte þat I wiste ;

And was shryuen of þe preste · þat gaue me, for my
synnes,

To penaunce, pacyence · and pore men to fede, 10

Al for coueitise of my crystenedome · in clenness to
kepen it.

TITLE. Passus quarto-decimus de
visione, vt supra CR (but R has xiiijus);
Passus xiiijus, &c WO; B adds et vijus
[read vjus] de dowel.

1. *one*] oon WC; on RB; an O.
[hool WCOB] LR om.

2. *soiled*] souldid B; suyled C.
selde clene] foule COB. *on*] o W.

3. *an houswyf*] a wif CB; a wijf
O. *hewen*] and hewen B. *venire*]
&c. R.

4. *wolen*] walden C; wolden O.
bymolen] bifoule C; defoule B.
tyme] tymes R. *maugre*] maugree
W; magre B.

5. *lente*] lenten R; leaute B
(twice).

6. *seketh*] sekest CB.

7. *loth*] bathe C; bope B.

8. *or*] ar R; or (indistinct, and
printed of) W.

But I could
never keep it
clean an hour."

¶ And couthe I neuere, by cryste · kepen it clene an
houre, 12

þat I ne soiled it with syzte · or sum ydel speche,
Or þorugh werke or þorugh worde · or wille of myn
herte,

þat I ne flober it foule · fro morwe tyl eue."

"Contrition shall
clean your coat,"
said Conscience.

¶ "And I shal kenne þe," quod conscience · "of con-
tricioun to make, 16

þat shal clawe þi cote · of alkynnes filthe,

Cordis contricio, &c. :—

"Do-well sha'l
wash it;

Dowel [shal] wasshen it and wryngen it · þorw a wys
confessour,

Oris confessio, &c. :—

Do-bet shall beat
and dye it;

Dobet shal beten it and bouken it · as brizte as any
scarlet,

And engreyne it with good wille · and goddes grace
to amende þe, 20

Do-best shall
sew it.

And sithen sende þe to satisfaccioun · for to sowen it
after,

Satisfaccio dobest.

¶ Shal neuere myste bimolen it · ne moth after biten it,
Ne fende ne false man · defoulen it in þi lyue;

No harper shall
have a fairer
garment."

Shal none heraude ne harpoure · haue a fairere garne-
ment 24

þan haukyn þe actyf man · and þow do by my techyng;
Ne no mynstral be more worth · amonges pore &
riche,

12. *couthe*] *coude* R. *neuere*] *nouȝt* R. *kepen it*] *precedes* bi crist in B.

13. *soiled*] *soulid* B; *fouled* C.

14. *þorugh* (2)] CROB *om.* *worde*] *thouȝt* R. *or* (3)] and other R.

15. *þat*] But CO. *flober*] *floboure* C.

16. *kenne*] *telle* B.

17. *clawe þi cote*] *þi cote* make clene B. *clawe*] C *om.*

18. [*shal* W] *shal* O; LCRB *om.* *it* (1)] *it* (but omitted in printing) W.

19. *shal*] *þat schal* R. *it* (1)] R *om.*

20. *engreyne*] *engreyne* or *engreyuen* (*printed* *engreyven*) W.

21. *sorene*] *sewe* O; *souuen* R. *Satisfaccio dobest*] *Satisfaccio* &c. COB.

22. *Shal*] *Do-best* *shal* C; *Dobet* *shal* B. *myste*] *cheeste* W. *bimolen*] *bynolnen* CB; *by-mole* R. *moth*] *mought* C; *moche* B. *biten*] *beten* B. 24. *none*] no CRB. *garncment*] garment R.

25. *þow*] *þo* B. *by*] C *om.*

þan Haukynnes wyf þe wafrere · with his *actiua vita*."

¶ "And I shal purueye þe paste," quod pacyence · "I will also
"þough no plow erie, 28 provide you
paste and flour,"
said Patience.

And floure to fede folke with · as best be for þe soule,
þough neuere greyne growed · ne grape vppon vyne.
Alle þat lyueth and loketh · lyflode wolde I fynde,
And þat ynough shal none faille · of þinge þat hem
nedeth. 32

We shulde nouȝt be to busy · a-bouten owre lyflode,
Ne solliciti sitis, &c. : volucres celi deus pascit, Mat. vi. 25, 26.
&c. : pacientes vident, &c." [Fol. 58 b.]

¶ þanne laughed haukyn a litel · and liztly gan swerye,
"Who so leueth þow, by owre lorde · I leue nouȝt he
be blissed !"

¶ "No," quod pacyence patiently · and out of his poke Then Patience
hente 36 drew forth
victuals of great
virtue,

Vitailles of grete vertues · for al manere bestes,
And seyde, "lo ! here lyflode ynough · if owre byleue
be trewe !

For lente neuere was lyf · but lyflode were shapen,
Wher-of or wherfore · or where-by to lybbe. 40

¶ Firste þe wylde worme · vnder weet erthe,
Fissch to lyue in þe flode · and in þe fyre þe crykat,
þe corlue by kynde of þe eyre · moste clenrest flesch of
bryddes,

And bestes by grasse and by greyne · and by grene
rotis, 44

- | | |
|---|---|
| 27. <i>with his</i>] which is R. | R. |
| 28. <i>þe</i>] þee W. <i>þough</i>] þouȝ þow | 37. <i>Vitailles</i>] Vitales R. |
| R. | 38. <i>ynough</i>] I-nowe RB. |
| 29. <i>þe</i>] thy COB. | 39. <i>neuere</i>] nere R. <i>lyf</i>] þere lif |
| 30. <i>growed</i>] growe B. <i>vyne</i>] þe | R. |
| vyne B. | 40. <i>or</i> (2)] and RO. |
| 31. <i>Alle</i>] To alle W. | 41. <i>weet</i>] þe wete B. |
| 32. <i>ynough</i>] Inought C; y B; I- | 42. <i>fyre</i>] fuir R; fyre B. <i>crykat</i>] |
| now R. | criket WO; crikat RCB. |
| 33. <i>Nē</i>] Dum B. | 43. <i>corlue</i>] Corlew WR; curlowe |
| 34. <i>laughed</i>] lawhed R; lowȝ O. | C; curlu B. |
| <i>swerye</i>] swere RCOB. | 44. <i>by</i> (2)] COB <i>om.</i> |
| 35. <i>leueth</i>] louēþ B. <i>þy</i>] noȝer be | |

so man lives by
belief and love.

In menyngre þat alle men · myȝte þe same 45
Lyue þow lele hyleue · and loue, as god witnesseth ;

John xiv. 13.

*Quodcumque pecieritis a patre in nomine meo,
&c. : & alibi,*

Mat. iv. 4.

*Non in solo pane uiuit homo, set in omni verbo,
quod procedit de ore dei."*

¶ But I loked what lyfode it was · þat pacience so
preysed,

Mat. vi. 10.

And þanne was it a pece of þe *pater-noster* · fiat
voluntas tua. 48

Take and eat
this when
hungry.

¶ "Haue, haukyn !" quod pacyence · "and ete þis
whan þe hungry,

Or whan þow clomsest for colde · or clyngest for drye.

Shal neuere gyues þe greue · ne grete lordes wrath,

Prisone ne peyne · for—*patientes vincunt.* 52

Only be always
sober,

¶ Bi so þat þow be sobre · of syȝte and of tonge,

In etyngre and in handlyngre · and in alle þi fyue
wittis,

Darstow neuere care for corne · ne lynnene cloth ne
wollen,

and let all else
be at God's will,

Ne for drynke, ne deth drede · but deye as god lyketh,

Or þow honger or þow hete · at his wille be it ; 57

For if þow lyuest after his lore · þe [shorter] lyf þe
better :

Si quis amat cristum, mundum non diligit istum.

¶ For þow his breth bestes wexen · and abroad ȝeden,

Ps. cxlviii. 5
(Vulg.).

Dixit & facta sunt, &c. :

Ergo þow his breth mowen · men & bestes lyuen, 61

45. *myȝte*] myȝt se CB ; myȝten
do O. *þe*] C om.

46. *a patre*] R om. *de ore dei*
&c CB.

47. *what*] what þat R. *it*] R om.

48. *it*] R om.

49. *ete*] et W.

50. *clyngest*] chillist O. *drye*] drouȝthe R.

51. *Shal*] And schal R : Schulden
O ; Shulde B ; Shul C. *gyues*] fey-

toures R ; gomes O ; synne B.

54. *in* (3)] C OB om.

55. *Darstow*] Thardestow C ; Tharst
þow ROB.

58. *lyuest*] lyue W. [*shorter*
WC] shorter ORB ; *miswritten* shot-
ter in L, but the line is marked for
correction. better] leuere R.

60. *bestes*] mowen men and bestis
B. *wexen*] woxen W ; wexeth R.

61. *lyuen*] libben R.

As holywrit witnesseth · whan men segge her graces,

Aperis tu manum tuam, & imple omne animal benedictione. Ps. cxliv. 16.

¶ It is founden þat fourty wynter · folke lyued with-
outen tulyinge,

The Israelites
lived 40 years in
the wilderness.

And oute of þe flynte spronge þe flode · þat folke &
bestes dronke, 64

And in Elyes tyme · heuene was yclosed,

Heaven was
closed
in the time of
Elias.

þat no reyne ne rone ; · þus rede men in bokes,

þat many wyntres men lyueden · and no mete ne
tulyeden.

Seuene slepe, as seith þe boke · seuene hundreth wynter,

Seven men (at
Ephesus) slept
700 years.

¶ And lyueden with-oute lyflode · and atte laste þei
woken, 69

[Fol. 59.]

And if men lyued as mesure wolde · shulde neuere
more be defaute

Amonges cristene creatures · if crystes wordes ben trewe.

Ac vnkyndnesse [*caristia*] maketh · amonges crystene
peple, 72

Dearth causes
unkindness, and
plenty pride; but
moderation is
priceless.

And ouer-plente maketh pruyde · amonges pore &
riche ;

Ac mesure is so moche worth · it may nouȝte be to dere,

For þe meschief and þe meschaunce · amonges men of
sodome, 76

The sin of Sodom
was due to
excess of food
and sloth.

Wex þowr plente of payn · & of pure sleuthe ;

*Ociositas & habundancia panis peccatum turpis-
simum nutriuit.*

62. *witnesseth*] wisse C. *segge*] seye WOB ; sayes C. *graces*] grace R.

63. *tulyinge*] tiliyng OB ; tilyng C.

64. *bestes*] best B.

65. *Elyes*] helyes CB.

66. *rone*] roon W ; roen R ; raynde C ; ron B. *rede*] rett R. *in*] on R.

67. *wyntres*] wynter R. *lyueden*] lyued R. *tulyeden*] teleden R ; tylied C ; tiliden O ; tiliden B.

68. *slepe*] slepen ROB. *seith*] sayes C. *hundreth*] hundred WOB ; hun-

dre C.

69. *atte*] at þe WROB ; þe C.

70. *more*] COB *om.* *be defaute*] defaute be B.

72. *Ac*] And C. [*caristia* RCOB] *caristiam* W ; *carestia* L. *crystene*] *cristes* R.

73. *pruyde*] pryde WO ; CB *om.*

74. *Ac*] Ther-fore W ; And C. *so*] W *om.*

75. *In margin of* O—Of Sodom & Gomor.

- For þei mesured nouȝt hem-self · of þat þei etc and
dronke,
They sinned,
an I sank into
hell,
Diden dedly synne · þat þe deucl lyked,
So vengeance fel vpon hem · for her vyle synnes ;
þei sonken in-to helle · þo citees vchone. 80
¶ For-þi mesure we vs wel · and make owre faithe owre
scheltroun,
Contrition comes
through faith,
And þorw faith cometh contricioun · conscience wote wel,
Whiche dryueth away dedly synne · and doth it to be
venial.
And þough a man myȝte nouȝte speke · contricioun
myȝte hym saue, 84
and saves men.
And brynge his soule to blisse · by so þat feith bere
witness,
þat, whiles he lyued, he bileued · in þe lore of holy-
cherche ;
Ergo contricioun, feith, and conscience · is kyndelich
dowel,
And surgienes for dedly synnes · whan shrifte of mouth
failleth. 88
¶ Ac shrifte of mouth more worthy is · if man be
i[n]liche contrit ;
Confession is yet
worthier,
and slays sins.
For shrifte of mouth sleeth synne · be it neuere so dedly ;
Per confessionem to a prest · *peccata occiduntur*,
þere contricioun doth but dryueth it down · in-to a
venial synne, 92
Ps. xxxi. 1
(Vulg.).
As dauid seith in þe sauter · *et quorum tecta sunt*
peccata.

78. *Diden*] Thei didn W.79. *So*] And B. *fel*] fil W.
synnes] synne B.80. *þo*] þe WROB. *rchone*] Ilcone
C.81. *scheltroun*] sheltrom WO ;
shyltroun C ; sheltrun B.82. *wote*] woot it O.

84. CB omit.

85. *by*] for W ; COB om. *berc*]
heer O.86. *in*] COB om. *þe*] CO om.88. *surgienes*] surgynes R ; surgien
O. *synnes*] synne RB. *failleth*]
faylede O.89. *Ac*] And C. *is*] C om. *be*] C
R om. *inliche*] in-lich R ; inlich O ;
y-liche WC ; iliche L ; ilich B.90. *synne*] synnes CB. *it*] þei CB.92. *dryueth*] dryues C. *down*] CB

om.

93. *As*] And COB.

Ac satisfaccioun seketh oute þe rote · and bothe sleeth
and voideth,

And, as it neuere had ybe · to nouȝt bryngeth dedly
synne,

þat it neuere eft is seen, ne sore · but semeth a wounde
yheled."

96

¶ "Where woneth charite?" quod haukyn · "I wiste
neuere in my lyue

"Where is
charity?" said
Haukyn.

Man þat with hym spake · as wyde as I haue passed!"

¶ "þere parfit treuthe and pouere herte is · and
pacience of tonge,

"Where truth
and humility
are."

þere is charitee, þe chief chaumbrere · for god hym-
selue!"

100

¶ "Whether paciente pouerte," quod haukyn · "be
more plesaunte to owre driȝte

"Is patient
poverty better
than well-spent
wealth?"

þan ricchesse riȝtfulliche ywonne · and resonablelich
yspended?"

¶ "Ȝe, *quis est ille?*" quod pacience · "quik *laudabi-*
mus eum.

þough men rede of richchesse · riȝt to þe worldes ende,

I wist neuere renke þat riche was · þat whan he rekne
sholde,

"What rich man
is out of dread
for spending ill?"

105

Whan it drow to his deth-day · þat he ne dred hym sore,

And þat atte rekenyng in arrerage fel · rather þan oute
of dette.

94. *Ac*] And C.

95. *And*] And (*printed* An) W.
ybe] be R.

96. *it*] it is COB. *is*] COB *om.*
ne] COB *om.* *semeth*] semees C; as
B. *yheled*] heled CB.

97. *Where*] ȝe where R. *woneth*]
wonyeþ W; wonnes C. *In margin*
of O—Where is charite. *neuere*]
nere R.

99. *and*] & þanne O.

100. *þe*] B *om.* *chaumbrere*]
chamber C; chaumbre R; chaum-
ber B.

101. *paciente*] pacience and R:

pacience or B; pacience C. *driȝte*]
lord R; sight C; siȝt B.

102. *ywonne*] I-wonne R; wonne
WCB; wonnen O. *yspended*] de-
spended W; spende C; spendid OB.

103. *ȝe*] ȝhe O; ȝee B.

104. *þough*] Thouȝt C. *rede*] red-
den O.

105. *renke*] freik B. *þat* (2)] þan
B.

106. *it*] he WCOB. *drow*] drogh
W; droue C; drouȝ B. *dred*] dredde
WOB; dradde R.

107. *þat*] R *om.* *atte*] at þe WRC
OB.

The poor claim
joy hereafter.
[Fol. 59 b.]

¶ There þe pore dar plede · and preue by pure resoun,
To haue allowaunce of his lorde · by þe lawe he it
cleymeth, 109

Ioye þat neuere ioye hadde · of riȝtful iugge he axeth,
And seith, 'lo ! briddes and bestes · þat no blisse ne
knoweth,

Beasts and birds
are grieved by
the winter,

And wilde wormes in wodes · þow wyntres þow hem
greues, 112

And makest hem welnyegh meke · and mylde for
defaute,

but have
summer after-
wards.

And after þow sendest hem somer · þat is her souereigne
Ioye,

And blisse to alle þat ben · bothe wilde and tame.
þanne may beggeres, as bestes · after bote waiten, 116
þat al her lyf han lyued · in langour and in defaute.

Beggars will
have bliss
some time.

But god sent hem some tyme · some manere ioye,
Other here or elles where · kynde wolde it neuere ;
For to wrotherhele was he wrouȝte · þat neuere was
ioye shaped. 120

¶ Angeles þat in helle now ben · hadden ioye some
tyme,

Dives had joy
once.

And diues in deyntees lyued · and in *douce rye* ;
Riȝte so resoun sheweth · þat þo men þat were riche,
And her makes also lyued · her lyf in murthe. 124

¶ Ac god is of a wonder wille · by þat kynde witte
sheweth,

To ȝiue many men his mercymonye · ar he it haue de-
serued.

Riȝt so fareth god by some riche · reuthe me it pinketh,

111. *knoweth*] couthe COB.
112. *hem*] hym B.
114. *hem*] hym CB. *her*] B om.
116. *as*] and RCOB. *bestes*] bid-
ders (corrected to beestes) O. *bote*]
bothe C.
117. *langour*] hungur B. *in* (2)]
B om.
118. *hem*] hym CB.
120. *wrotherhele*] wo other wel C ;

- woo oþer wele B ; ouer myche woo O.
was ioye] ioye was R.
122. *in* (1)] in (printed in the) W.
douce rye] doute vrie (sie) B.
123. *þo*] þe W ; þoo O. *þat*—
riche] R om.
125. *Ac*] And C. *a*] W om.
126. *men — mercymonye*] man his
mede W.

For þei han her hyre here · an heuene as it were,
 And is gret lykyng to lyue · with-oute laboure of body ;
 And whan he deyeth, ben disalowed · as dauid seith in
 þe sauter, 130

God gives some
 rich men their
 reward here.

Dormierunt, & nichil inuenerunt ;

Ps. lxxv. 6
 (Vulg.).

And in an other stede also · *velud sompnum surgencium,*
domine, in ciuitate tua, & ad nichilum rediges. 131

Ps. lxxii. 20.

Allas ! þat ricchesse shal reue · and robbe mannes soule
 Fram þe loue of owre lorde · at his laste ende ! 133

Alas ! that riches
 should rob man's
 soul of God's
 love !

¶ Hewen þat han her hyre afore · aren euermore nedy,
 And selden deieth he out of dette · þat dyneth ar he
 deserue it,

And til he haue done his deuor · and his dayes iourne.
 For whan a werkman hath wrouȝte · þanne may men
 se þe sothe, 137

What he were worthi for his werke · and what he hath
 deserued ;

Workmen are
 not paid before-
 hand.

And nouȝt to fonge bifore · for drede of disalowyng.

¶ So I segge by ȝow riche · it semeth nouȝt þat ȝe shulle
 Haue heuene in ȝowre here-beyng · and heuene her-after ;

Riht as a seruauȝt taketh his salarye bifore · & sitth
 wolde clayme more, 142

A servant, if
 paid beforehand,
 claims no more.

As he þat none hadde · and hath huyre atte laste.

It may nouȝt be, ȝe riche men · or matheu on god lyeth ;

De delicijs ad delicias, [difficile] est transire.

Cf. Mat. xix. 23.

¶ Ac if [ȝe] riche haue reuthe · and rewarde wel þe pore,

128. *her—here*] here her *salarium*
 B. *an*] and WCO ; her B.

129. *is*] his B ; eke O ; W *om.*
lyue] þe lif R.

131. *&*] RO *om.* *rediges*] *eorum*
rediges R. See Note.

134. *Hewen*] þay B. *hyre afore*]
huire to-fore R.

135. *he* (1)] R *om.* *ar he*] or þei R.

136. *deuor*] deuoir WC ; deuor RB.
dayes] C *om.*

137. *may*] mowen O ; may (*printed*
 many) W. *may men*] men may B.

138. *he were*] were he B.

140. *nouȝt*] R *om.*

141. *heuene in*] to heuenes for R.
here] hiȝe B ; hee C. *beyng*] beryng
 CB ; dwellyng W. *heuene* (2)] heuene
 also W. *her-after*] *per-after* WR.

142. *as*] so as W. *salarye*] hire C.
sitth] after C. *more*] huire R.

143. *none*] non ne R. *huyre*]
heuene R. *atte*] at þe WROB.

144. *god*] yow CB. *De*] De (*printed*
Tæ) W. [*difficile* WCROB] *deficile*
 L. *transire*] *ascendere* R.

145. *Ac*] And C. [*ȝe* WCROB]
 þe L.

Yet good rich
men may win
heaven,

And lyuen as lawe teelth · done leute to alle, 146
Criste of his curteysie · shal conforte þow atte laste,
And rewarde alle dowble ricchesse · þat reuful hertes
habbeth. 148

[Fol. 69.]
as when a paid
servant receives
a bounty.

And as an hyne þat hadde his hyre · ar he hygonne,
And whan he hath done his deuor wel · men doth hym
other bounte,

þyueth hym a cote aboute his couenaunte · riȝte so cryst
þiueth heuene

Bothe to riche and to nouȝte riche · þat rewfullich
lybbeth ; 152

The righteous
have a double
reward.

And alle þat done her deuor wel · han dowble hyre for
her trauaille,

Here forþyuenesse of her synnes · and heuene blisse after.
¶ Ac it nys but selde yseyn · as by holy seyntes bokes,
þat god rewarded double reste · to any riche wye. 156
For moche murthe is amonges riche · as in mete and
clothyng,

Even wild beasts
enjoy the
summer, but
beggars suffer in
winter.

And moche murthe in Maye is · amonges wilde bestes,
And so forth whil somer lasteth · her solace dureth.

Ac beggeres aboute Midsomer · bredlees þei soupe, 160
And ȝit is wynter for hem worse · for wete-shodde þei
gange,

A-fyrst sore and afyngred · and foule yrebuked,

And arated of riche men · þat reuthe is to here. 163

146. *lawe*] þe lawe CB. *done*] and
doon WB. *leute*] leaute WCB; lewte
O. *to*] to hem WCOB.

147. *atte*] at þe WOB; att þe R.

148. *habbeth*] hases (*sic*) C.

149. *þat*] O *om.*

151. *þyueth*] Gyfe C. *cote*] Cite
C; citee B.

152. *to nouȝte*] noȝt to B. *rew-
fullich*] riȝtfullich R.

153. *deuor*] connande C. *hyre*] B
om.

154. *Here*] CB *om.*

155—159. R *omits.*

155. *Ac*] And C. *nys*] is W.

selde] seldom B. *yseyn*] so seyn C;
so seien B. *bokes*] lyues O.

158. *moche*] mykyl C.

160. *Ac*] And C; R *om.* *Mid-
somer*] myssomer CR. *soupe*] soupem
O; slepe W.

161. *wete-shodde*] watschod R.
gange] gangen O; gone W.

162. *A-fyrst*] A-first CO; A-furst
WR; a-frust B. *A-fyrst sore*] Sore
a-frust B. *afyngred*] affyngred CR;
an-hungrid B. *foule yrebuked*] foul-
iche rebuked COB.

163. *men*] O *om.*

Now, lorde, sende hem somer · and some manere ioye, The Lord send
them summer
hereafter,
Heuene after her hennes goynge · þat here han suche
defaute!

For alle myȝtest þow haue made · none mener þan other,
And yliche witty & wyse · if þe wel hadde lyked.
And haue reuthe on þise riche men · þat rewarde nouȝte
þi prisoneres; 163

Of þe good þat þow hem gyuest · *ingrati* ben manye;
Ac, god, of þi goodnesse · gyue hem grace to amende. and giue th·
rich grace to
amend;
For may no derth ben hem dere · drouth, ne weet,
Ne noyther hete ne haille · haue þei here hele, 172

Of þat þei wilne and wolde · wanteth hem nouȝt here.
¶ Ac pore peple, þi prisoneres · lorde, in þe put of
myschief,

Conforte þo creatures · þat moche care suffren and comfort the
poor that here
suffer so much.
þorw derth, þorw drouth · alle her dayes here, 176
Wo in wynter tymes · for wantyng of clothes,
And in somer tyme selde · soupen to þe fulle;
Conforte þi careful · cryst, in þi ryche,
For how þow confortest alle creatures · clerkes bereth
witnesses, 180

Conuertimini ad me, & salui eritis:

Cf. Isa. xxx. 15.

¶ þus, *in genere* of his [gentrice] · Ihesu cryst seyde,
To robberes and to reueres · to riche and to pore.
þow tauȝtest hem in þe Trinitee · to take baptesme,
And be clene þorw þat crystennynge · of alle kynnes
[synnes]; 184

Baptism clean-
us first of all.

167. *þe wel*] thy wille COB.
168. *And*] But lord W. *on*] of CB.
*prisoner*es] prisoners R.

178. *selde*] selden C.
179. *þi* (2)] B om. *ryche*] richesse
W.

169. *ingrati*] vnkynde O.
170. *Ac*] And C. *hem*] vs O.
171. *ben*] O om. *weet*] weet hem
greue W.

181. *his*] alle his R; WCOB om.
[*gentrice* O] gentries W; gentrise CB;
genitricie LR.

172. *Ne*] B om. *ne*] nor C.
174. *Ac*] And C. *þi*] þei B. *prison*er]es] prisoners R.

182. *and*] R om. *reueres*] reueris
WCOB. *After* l. 182, R *adds*—To
hores, to harlotes · to alle maner
poeple.

176. *þorw* (2)] and CO; of B.
drouth] drouȝte OB.

184. *be*] to be W. [*synnes* RCO]
synne WB; L om.; *but the line is
marked.*

177. *wynter tymes*] wyntres tyme R.

Confession
amends us
afterwards.

And [if] vs fel þorw folye · to falle in synne after,
Confessioun, and [knowlechyng] · & crauyng þi mercy
Shulde amende vs as many sithes · as man wolde desire.
Ac if þe [pouke] wolde plede here-azeine · and punyssh
vs in conscience, 188
He shulde take þe acquitance as quik · and to þe qued
schewe it,

Pateat, &c., per passionem domini,

The parchment
of our patent of
pardon is made
of poverty and
[Fol. 60 b.]
patience.

And putten of so þe pouke · and preuen vs vnder borwe.
Ac þe perchemyn of þis patent · of pouerte be moste,
And of pure pacience · and parfit bileue. 192
Of pompe and of pruyde · þe perchemyn decorreth,
And principaliche of alle peple · but þei be pore of herte.
Ellis is al an ydel · al þat euere we writen,
Pater-nostres and penaunce · and pilgrimage to Rome.
But owre spences and spendyng · spryng of a trewe
[wille], 197

Christians should
have wealth in
common.

Elles is al owre laboure loste ; · lo ! how men writeth
In fenestres atte freres · if fals be þe foundement ;
For þi crystene sholde ben in comune riche · none
coueitouse for hym-selue. 200

¶ For seuene synnes þat þere ben · assaillen vs euere,
þe fende folweth hem alle · and fondeth hem to helpe,
Ac wiþ ricchesse þat Ribaude · rathest men bigyleth.

185. [if WR] LCOB *om.* *fel*] fille
W. *synne*] som C ; somer (!) B.

186. [knowlechyng CORB] *mis-*
written knelechyng in L ; *but the line*
is marked ; knowlichyng W. *Con-*
fessioun—knowlechyng] Knowlech-
yng and confession R. *ð*] in W.

187. *as* (2) B *om.*

188. *Ac*] And WCR. [pouke R]
pope (!!!) LWCOB ; *see* l. 190. *here-*
azeine] þere-azeine RLB ; her-ayein
(*printed* ayein) W. *punyssh*] pun-
ischen on R.

189. *He*] Ho R. *to*] do R.

190. *so*] COB *om.*

191. *Ac*] And C. *moste*] muste O.

192. *pure*] pouere C ; pore B.

193. *decorreth*] decourreþ WR.

194. *alle*] al þe W.

195. *we*] W *om.* *writen*] written C.

196. *Pater-nostres*] Pater noster
CROB. *penaunce*] penaunces R. *pil-*
grimage] Pilgrimages W.

197. *But*] And R. *spences*] spence
C. *and*] and oure RB. [wille WCO]
welle LRB.

199. *atte*] at þe WCRB.

200. *ben*] O *om.* *coueitouse*]
coueite COB.

201. *þat*] WCOB *om.* *ben*] ben þat
W. *rs*] þee O.

203. *Ac*] And C. *þat*] þo R.
Ribaude] ribalde C ; ribaudes R.
rathest] he rapest W.

For þere þat richesse regneth · reuerence folweth, 204 Where wealth
reigns, reverence
follows.
And þat is plesaunte to pryde · in pore and in riche.

And þe riche is reuerenced · by resoun of his richesse,
þere þe pore is put bihynde · and *par* auenture can more
Of witte and of wysdom · þat fer away is better 208
þan richesse or reaute · and rather yherde in heuene.

For þe riche hath moche to rekene · and riȝte softe Riches hinder
men on their
way to heaven.
walketh,

þe heigh waye to-heuene-ward · oft richesse letteth,

Ita [in] possibile diuiti, &c.,

¶ þere þe pore preseth bifor þe riche · with a pakke at
his rugge, 212

Opera enim illorum sequuntur illos.

Rev. xiv. 13.

Batauntliche as beggeres done · and baldeliche he
craueþ,

For his pouerte and his pacience · a perpetuel blisse ;

Beati pauperes, quoniam ipsorum est regnum celorum. Mat. v. 3.

¶ And pryde in richesse regneth · rather þan in pouerte, Pride reigns
in riches,
Arst in þe Maister þan in þe man · some mansioun he
hath. 216

Ac in pouerte þere pacyence is · pryde hath no myȝte, but patience in
poverty.
Ne none of þe seuene synnes · sitten ne mowe þere
longe,

Ne haue powere in pouerte · if pacyence it folwe.

For þe pore is ay prest · to plese þe riche,

220 The poor man
has no pride ;

And buxome at his byddyng · for his broke loues ;

- | | |
|---|---|
| 204. <i>reuerence</i>] reuerences R. | 212. <i>preseth</i>] <i>precheth</i> R. <i>rugge</i>] |
| 205. <i>pore</i>] pouerte C ; pouert B. | rygge CO. <i>sequuntur</i>] sequuntur LCRB. |
| 206. <i>And</i>] Ac R. <i>reuerenced</i>] | 213. <i>Batauntliche</i>] Batanlich C. |
| reuerenced C. | 214. <i>his</i> (2)] COB <i>om.</i> |
| 207. <i>þere</i>] That C. | 215. <i>And</i>] Ac R. <i>pouerte</i>] pouert |
| 208. <i>fer</i>] B <i>om.</i> <i>away</i>] wei R. | RB. |
| 209. <i>reaute</i>] realte O ; rente B. | 216. <i>Arst</i>] Or R. <i>þan</i>] or R. |
| <i>yherde</i>] herde C ; herd OB. | þe] O <i>om.</i> <i>he</i>] R <i>om.</i> <i>hath</i>] haueþ |
| 210. <i>riȝte softe</i>] many tyme hym | WR ; has C. |
| þat W. | 217. <i>Ac</i>] And C. |
| 211. <i>heigh</i>] riȝt R. <i>oft</i>] W <i>om.</i> | 219. <i>it</i>] W <i>om.</i> |
| <i>richesse</i>] riche R ; Richesse hym W. | 221. <i>byddyng</i>] biddynge W. <i>loues</i>] |
| <i>[impossible</i> W] possibile LCROB. | looues O. |

- And buxomenesse and boste · aren euer-more at werre,
 And ayther hateth other · in alle manere werkes.
 he resists not *wrath.* If wratthe wrastel with þe pore · he hath þe worse
 ende; 224
- For if þey bothe pleyne · þe pore is but fieble,
 And if he chyde or chatre · hym chieueth þe worse;
 [For loulích he loketh · and loueliche is his speche,
 þat mete or mone · of other men mote asken. 228
- And if glotonie greue pouerte · he gadereth þe lasse,
 For his rentes ne wol nauzte reche · no riche metes to
 If he has *gluttony*, it is only for good ale, bugge;
 And þouȝ his glotonye be to gode ale · he goth to cold
 beddyngē,
- And his heued vn-heled · vn-esiliche I-wrye; 232
- For whan he streyneth hym to streche · þe strawe is
 not for other *luuies*, his schetes;
 If he yields to *sloth*, he suffers for it, So for his glotonie and his grete sleuthe · he hath a
 greuous penaunce,
- þat is welawo whan he waketh · and wepeth for colde,
 And sum tyme for his synnes · so he is neuere murie,
 Withoute mornynge amonge · and mischief to bote.]
- ¶ And if coueitis wolde cacche þe pore · þei may
 Avarice cannot grapple with him fairly, nouȝt come togideres, 238
- And by þe nekke namely · her none may hente other.
 For men knoweth wel þat coueitis · is of a kene wille,
 And hath hondes and arnes · of a longe lengthe,
 And pouerte nis but a petit þinge · appereth nouȝt to
 having too long arms his naule, 242
- And louely layke was it neuere · bitwene þe longe and
 for fair wrestling with him, þe shorte.

222. *more*] CB *om.*
 223. *ayther*] eijer WOB.
 224. *wrastel*] wrystel C.
 225. *For*] And WO.
 227—237. *In R only.* Cf. C-Text.
 238. *if*] þouȝ R. *wolde*] walde R;
 WCOB *om.*
 239. *her*] for B. *hente*] henten R.

240. *wel*] O *om.* a] W *om.*
 241. *a longe*] longe R; ful greet
 W.
 242. *nis*] ne is R; is O. a] O *om.*
petit] pety R. *naule*] nauele WCR;
 name (!) B; *in margin of L*—vmbili-
 cas.
 243. *it*] COB *om.*

And þough auarice wolde angre þe pore · he hath but [Fol. 61.]
litel myȝte, 244

For pouerte hath but pokes · to putten in his godis, What is a
þere auarice hath almaries · and yren-bounde coffres; beggar's bag to
an iron coiler?

And whether be liȝter to breke? · lasse boste it maketh,
A beggeres bagge · þan an yren-bounde coffre! 248

¶ Lecherye loueth hym nouȝt · for he ȝeueþ but lytel Lechery loves
syluer, not the poor.

Ne doth hym nouȝte dyne delycatly · ne drynke wyn oft.
A strawe for þe stuwes! · it stode nouȝt, I trowe,
Had þei [no þyng] but of pore men · her houses were
vntyled! 252

¶ And þough sleuthe suwe pouerte · and serue nouȝt He is save l
god to paye, from sloth by
adversity.

Mischief is his maister · and maketh hym to thynke,
þat god is his grettest helpe · and no gome elles,
And his seruaunt, as he seith · and of his sute bothe.
And where he be or be nouȝte · he bereth þe signe of
pouerte, 257

And in þat secte owre saueoure · saued al mankynde.
For-thi al pore þat paciente is · may claymen and asken We'l may the
patient poor
claim heaven!

¶ Moche hardier may he axen · þat here myȝte haue
his wille

In londe and in lordship · and likynge of bodye, 262 Much more may
he that forsakes
his wealth,

244. *angre*] C om. *but*] but a B.

245. *godis*] soddess C; soddiss B.

247. *lasse—it*] so in LCROB; and
lasse boost W.

248. *beggeres*] begger C. *coffre*] coffres (sic) C.

250. *nouȝte*] B om.

251, 252. R omits. *stures*] styue-
hous B. *it*] hit ne B; þei W. [no
þyng WCOB] none L. *pore men*] a
pore man B. *were*] stode W; stood
C; stoden O; stonden B; *probably*
owing to stode in l. 251. vntyled] vntyled O; *which is perhaps right.*

253. *god*] C om.

255. *his*] RB om. *gome*] man C;
with i. gome above it.

256. *Follows l. 257 in B. his* (1)]
so in LOB; is C; he *his* (printed he
is) W; he is R. *sute bothe*] suyte
bethe C; suyte bope B.

257. *where*] wheiþer WC; wheþer
OB. *be* (2)] C omits.

259. *al pore*] alle pore R; euery
poore W; al pouerte COB. *paciente*] paciens C.

262. *londe*] lorde R.

263. *an*] and WCOB.

as a betrothed
maid forsakes
her kindred.

And as a mayde for mannes loue · her moder forsaketh,
Hir fader and alle her frendes · and folweth hir make,
Moche is suche a mayde to louie · of hym þat such one
taketh, 266

For so is he
who forsakes
wealth."

More þan a mayden is · þat is maried þorw brokage,
As bi assent of sondry partyes · and syluer to bote,
More for coueitise of good · þan kynde loue of bothe ;—
¶ So it fareth bi eche a persone · þat possessioun for-
saketh, 270

"What is
poverty?" said
Haukyn.

And put hym to be pacient · and pouerte weddeth,
þe which is sybbe to god hym-self · and so to his
seyntes."

¶ "Haue god my trouthe," quod Haukyn · "ȝe preyse
faste pouerte ;

What is pouerte with pacience," quod he · "propely
to mene?" 274

See Vincent of
Beauvais,
*Speculum
Historiale*, l. x.
c. 71.

¶ "*Paupertas*," quod pacience · "*est odibile bonum,
Remocio curarum, possessio sine calumpnia,
donum dei, sanitatis mater ;
Absque solitudine semita, sapiencie temperatrice,
negocium sine dampno ;
Incerta fortuna, absque solitudine felicitas.*"

"What is this
in English?"

¶ "I can nouȝt construe al þis," quod Haukyn · "ȝe
moste kenne [me] þis on englich." 276

"In englich," quod pacyence, "it is wel harde · wel
to expounen ;

Ac somdel I shal seyne it · by so þow vnderstonde.

264. *for*] for a R.

265. *Hir*] And O. *folweth*] folowes
C; folwed R.

266. *suche a*] þat R. *Moche*—
louie] Muche moore is to loue W.

267. *More—is*] Than is þat maiden
W. *is* (2)] C om.

268. *As*] And COB.

271. *put*] puttes C; puttiþ OB.

272. *þe*] R om. *to—seyntes*] neȝ
is pouerte R.

273. *ȝe—faste*] þat huyre faste

preyse R.

274. *nit*] R om. *quod he*] O om.

275. *sanitatis*] sanitas CB (also
sanitas in MS. W); semita R. *so-
licitudine*] solitudine R (*once*); B
(*twice*).

276. *al*] COB om. *ȝe*] þe R. *kenne
me þis*] so in WR; kenne þis L; seye
it O; seyn hit B; sayn C.

277. *wel* (1)] ful B.

278. *Ac*] And CR. *þow*] ye C; ȝee

B.

Pouerte is þe first poynte · þat pryde moste hateth,
 Thanne is it good by good skil · al þat agasteth pryde.

1. "Poverty is
 hateful to pride,

Rizte as contricioun is comfortable þinge · conscience
 wote wel,

281

And a sorwe of hym-self · and a solace to þe sowle,

[Fol. 61 b.]

So pouerte propreliche · penaunce, and ioie,

and health to the
 body.

Is to þe body · pure spiritual helthe,

284

Ergo paupertas est odibile bonum,

And contricioun confort · & *cura animarum*.

¶ Selde [sit] pouerte · þe sothe to declare,

2. It has few re-
 sponsibilities.

Or as iustyce to iugge men · enioined is no pore,

Ne to be a Maire aboue men · ne mynystre vnder kynges;

Selden is any pore yput · to punysshyn any peple; 289

Remocio curarum.

Ergo pouerte and pore men · performen þe comaunde-
 ment,

Nolite iudicare quemquam. þe þridde:—

¶ Selde is any pore riche · but of riztful heritage;

Wynneth he nauȝt with weghtes fals · ne with vnseled

3. The poor do
 not win wealth
 falsely.

mesures,

292

Ne borweth of his neighbores · but þat he may wel paye,

Possessio sine calumpnia.

¶ þe fierthe is a fortune · þat florissbeth þe soule

4. Poverty is the
 gift of God.

Wyth sobrete fram al synne · and also ȝit more;

It affaiteth þe flesshe · fram folyes ful manye, 296

A collateral conforte · crystes owne ȝifte,

280. *it*] C *om.*

281. *note*] it woot O.

282. *a* (2)] COB *om.*

284. *spiritual*] perpetuel O.

285. *animarum*] COB *add the words the secounde, which is really only a title to the paragraph following.* Cf. l. 290.

286. [*sit* WR] sitte (*which is inferior spelling*) LCO; sytteþ B.

287. *Or*] For W. *as*] a B. *en-
 ioined—pore*] R *om.*

288. *to*] for to R. *a*] W *om.*
aboue] ouere R. *kynges*] kyng O.

289. *any*] enemye (!) R. *yput*] putte CB.

290. *The words þe þridde are really only a title to the paragraph following.* Cf. l. 294.

291. *any pore*] pore rizt R. *of*] of his R.

292. *weghtes*] wizes W; weightes C; weȝtis OB; wittes R. *with* (2)] COB *om.*

294. *fierthe*] ferþe WROB; ferde C. *is*] it is R. *a*] B *om.*

295. *synne*] synnes O.

Donum dei.

5. It is the
mother of
health.

¶ þe fyfte is moder of helthe · a frende in alle fondynges,
And for þe land euere a leche · a lemman of al clennesses,

Sanitatis mater.

6. The poor may
walk unrobbed
through the pass
of Alton;

¶ þe sexte is a path of pees · 3e, þorw þe pas of altoun
Pouerte myzte passe · with-oute peril of robbynge, 301
For þere þat pouerte passeth · pees folweth after,
And euere þe lasse þat he bereth · þe hardyer he is of
herte;

so poverty is a
safe path.

For-þi seith seneca · *paupertas est absque solitudine*
semita, 304

And an hardy man of herte · amonge an hepe of þeues;

Juvenal, Sat. x.
22.

Cantabit [pauper] coram latrone viator.

7. It is a source
of wisdom.

¶ þe seueneth is welle of wisdom · and fewe wordes
sheweth,

For lordes alloweth hym litel · or lysteneth to his reson,
He tempreth þe tonge to-treuthe-ward · and no tresore
couciteth; 308

Sapiencie temperatrix.

8. It deals fairly
with others.

¶ The eigteþ is a lele laborere · and loth to take more
þan he may wel deserue · in somer or in wynter,
And if [he] chaffareth, he chargeth no losse · mowe he
charite wyne;

Negocium sine dampno.

9. It is an uncer-
tain fortune,
[Fol. 62.]

¶ The nyneth is swete to þe soule · no sugre is swettere;
For pacyence is payn · for pouerte hym-selue, 313
And sobrete swete drynke · and good leche in sykenesse,

298. *is*] it is þe R. *helthe*] hele R.

299. *land*] *so* in W; *lawde* RC;
lewede O; lewid B. *Sanitatis*] Sani-
tas CB (*and* in MS. W).

300. *sexe*] *sixte* it R. *path*] *paþþe* O; *paþþ* B. *pas* of] *pa* (*sic*)
R. *altoun*] *Aultone* WC; *aaltoun* O;
altone RB.

303. *þat*] O om. *he* (2)] R om.

304. *solitudine*] *solitudine* ROB.

305. [*pauper* O] *paupertas* LWC
B; *see* Note. *viator*] *viatore* W.

306. *is*] it is R. *welle*] *wille* CB.

307. *For*] *Ther-fore* W. *litel*] *lite*
R.

308. *He*] *For* he W. *and*] *þat* R.
Sapiencie, &c.] R om.

309. *eigteþ*] *eighte* CB. *is*] it is
R. *a*] B om. *laborere*] *labour* WCOB.

311. [*he* WCOB] L om.; *but the*
line is marked. *chaffareth*] *chaffare*
COB. *wynne*] *wynte* R.

312. *nyneth*] *nythe* it (*sic*) R; *ny-*
unte B. *to*] *for* O. *is* (2)] COB om.

þus lered me a lettred man · for owre lordes loue,
 Seynt austyn, a blissed lyf · with-uten bysynesse, 316
 For body and for soule · *absque solitudine felicitas*.
 Now god, þat al good gyueth · graunt his soule reste,
 þat þus fyrst wrote to wysсен men · what pouerte was
 to mene !”

¶ “Allas !” quod haukyn þe actyf man þo · “þat, after
 my crystendome, 320

and a blessing
 without care.”

I ne hadde ben ded and doluen · for doweles sake !
 So harde it is,” quod haukyn · “to lyue and to do synne.

Synne suweth vs euere,” quod he · and sori gan wexe,

And wepte water with his eyghen · and weyled þe tyme,
 þat euere he dede dede · þat dere god displeȝed ; 325

Then he wept
 for his sins,

Swowed and sobbed · and syked ful ofte,

þat euere he hadde londe or lordship · lasse other more,

Or maystrye ouer any man · mo þan of hym-self. 328

“I were nouȝt worthy, wote god,” quod haukyn · “to
 were any clothes,

declaring him-
 self unworthy to
 wear more
 clothes than a
 shirt.

Ne noȝther sherte ne shone · saue for shame one,

To keure my caroigne,” quod he · and cryde mereȝe faste,

And wepte and weyled · and þere-with I awaked. 332

The dreamer
 awakes.

315. *lettred*] lered R. *loue*] loue *dede*] dide dede WCO.
 of heuene W.

316. *a*] CB *om.* *bysynesse*] bisy-
 nesse ladde W. Cf. C-Text.

317. *for* (2)] COB *om.* *absque*] R
om. *solitudine*] solitude B.

319. *þus*] þis WCO.

320. *þe—þo*] R *om.*

321. *doweles*] dowel C.

322. *do*] do (*printed* do no) W.

See Note.

323. *suweth*] scheweth R.

324. *tyme*] thyme C.

325. *euere he*] he euere WO. *dede*

326. *Swowed*] Swounded (*printed*
 Swound) W ; Swonde C ; He swowned
 B.

327. *or*] ouȝer W. *lordship*] larde
 (*corrected* to lord) O.

329. *wote god*] wite god R ; COB
om. *were*] weren W ; were CR.

330. *Ne*] B *om.* *noȝther*] nouthur
 C ; neiȝer WOB.

331. *caroigne*] cariogne C ; careȝne
 W ; caroyne R ; caroyne wiȝ B.
mercye faste] fast mercye COB.

332. *awaked*] waked C.

PASSUS XV (PROLOGUE TO DO-BET).

Passus xv^{us} : finit dowel, & incipit dobet.

It took me long
to make out what
Do-well was.

Many thought
me a fool,

because I
reverenced not
lords.

Again I slept.

I saw one
without tongue
or teeth,

Ac after my wakyng · it was wonder longe,
Ar I couth kyndely · knowe what was dowel.
And so my witte wex and wanyed · til I a fole were,
And somme lakked my lyf · allowed it fewe, 4
And leten [me] for a lorel · and loth to reuerencen
Lordes or ladyes · or any lyf elles,
As persones in pellure · with pendauntes of syluer ;
To seriauntz ne to suche · seyde nouzte ones, 8
'God loke ȝow, lordes !' · ne louted faire ;
ȝat folke helden me a fole · and in ȝat folye I raued,
Tyl resoun hadde reuthe on me · and rokked me aslepe,
Tyl I seigh, as it sorcerye were · a sotyl ȝinge with-al,
One with-uten tonge and teeth · tolde me whyder I 13
shulde,
And wher-of I cam and of what kynde ; · I conjured
hym atte laste,

TITLE. *So in W ; Passus xiiij^{us} de visione, vt supra R ; Passus xv^{us}. Explicit de do-wel, & Incipit primus de do-bet C ; Passus xv^{us} de dowel. Et incipit primus de dobet B ; Passus quintodecim^{us} O.*

1. *Ac*] As B ; An C. *wakyng*] walkynge RB. *wonder*] C om.

2. *couth*] koude WC ; coude RB.

3. *a*] B om.

5. [*me* WRB] LCO om.

7. *with*] and with COB.

8. *ne*] and R. *seyde*] and seide R ; seide I W.

10. *me*] C om.

12. *it*] it of R. *a*] & O.

13. *whyder*] wonder R.

14. *of*] COB om. *of—kynde*] whider I schulde R.

If he were crystes creature · for crystes loue me to
tellen.

¶ “I am crystes creature,” quod he · “and crystene in who said he was
Christ's creature,
many a place, 16

In crystes courte I-knowe wel · and of his kynne a
partye.

Is noyther peter þe porter · ne poule with his fauchoune, and known to
Peter and Paul.
þa[t] wil defende me þe dore · dyngge ich neure so
late.

At mydnyȝt, at mydday · my voice so is yknowe, 20
þat eche a creature of his courte · welcometh me fayre.”

¶ “What ar ȝe called,” quod I, “in þat courte · I asked him his
name.
amonges crystes peple?”

“þe whiles I quykke þe corps,” quod he · “called am [Fol. 62 b.]
“Anima,” he
said,
I *anima*;

And whan I wilne and wolde · *animus* ich hatte; 24 “also *animus*,

And for þat I can and knowe · called am I *mens*; *mens*,

And whan I make mone to god · *memoria* is my name; *memoria*,

And whan I deme domes · and do as treuthe techeth,

þanne is *ratio* my riȝt name · resoun an englishe; 28 *ratio*,

And whan I fele þat folke telleth · my firste name is

sensus,

sensus,

And þat is wytte and wisdom · þe welle of alle craftes;

And whan I chalange or chalange nouȝte · chepe or
refuse,

þanne am I conscience ycalde · goddis clerke and his *conscientia*,
notarie; 32

15. *creature*] creature quod he B.
for—loue] anoon W.

16. *crystes*] criste C. *a*] R om.

17. *crystes*] crist C. *his*] CB om.

18. *ne*] ne (*printed* Nor) W. *his*] þe R.

19. *þat*] *so in* WCROB; þa L; *but* marked for correction.

20. *so is*] is so R. *yknowe*] knowe W; known O.

21. *eche*] Ich R; Ilke C.

22. *quod I*] *follows* courte in COB.

23. *quykke*] quykne (*printed* quikne) W; quikye R; quik was in COB.

corps] body C. *called*] I-cald R.

24. *and*] or O. *animus*] anima B.

25. *and*] W om. *mens*] mens. thouȝte R.

28. *resoun*] & resoun O. *an*] on WCROB.

29. *firste*] CB om.

31. *I*] O om. *chepe*] clepe O.

32. *conscience*] C om.

And whan I loue lelly · owre lorde and alle other,
 color, þanne is lele loue my name · and in latyn *amor* ;
 And whan I flye fro þe flesshe · and forsake þe caroigne,
 and spiritus." þanne am I spirit specheles · and *spiritus* þanne ich
 hadde. 36

Austyn and ysodorus · ayther of hem bothe
 Nempned me þus to name ; · now þow myzte chese,
 How þow coueitest to calle me · now þow knowest alle
 my names.

See Isidore,
 Etymol. lib. xi.
 c. 1.

*Anima pro diuersis actionibus diuersa nomina
 sortitur: dum viuificat corpus, anima est ;
 dum vult, animus est ; dum scit, mens est ;
 dum recolit, memoria est. Dum iudicat, ratio
 est ; dum sentit, sensus est ; dum amat, amor
 est ; dum negat vel consentit, consciencia est ;
 dum spirat, spiritus est."*

"You have as
 many names as a
 bishop," said I.

¶ "3e ben as a bisshop," quod I · al bourdyng þat
 tyme, 40

"For bisshopes yblessed · þei bereth many names,
Presul and *pontifex* · and *metropolitanus*,
 And other names an hepe · *episcopus* & *pastor*."

"I suppose you
 would fain know
 what they
 mean ?" said he.

¶ "þat is soth," seyde he · "now I se þi wille ! 44
 þow woldest knowe and kunne · þe cause of alle her
 names,

And of myne, if þow myztest · me þinketh by þi
 speche !"

"Yes," said I.

¶ "3e, syre," I seyde · "by so no man were greued.
 Alle þe sciences vnder soune · and alle þe sotyle
 craftes 48

34. and] C om.

35. flye] fle R.

36. I] I a W. and] WCOB om.

37. ayther] oþer B.

38. now] and now W. myzte]
 myztist O.

39. nor] for now W. þow know-
 est] knawestow C ; knowest þow B.
 alle] W om. vult] wlt (sic) R. C.
 scit] B om. ; sit R.

40. as] B om.

41. þei] COB om.

42. metropolitanus] metropolitanus
 R.

45. her] my W.

46. myne] me W.

47. so] so þat B.

48. sciences] science ROB ; sciens
 C.

I wolde I knewe and couth · kyndely in myne herte!"

¶ "þanne artow inparfit," quod he · "and one of prydes knyȝtes; "Then you are too proud," said he.

For such a luste and lykyng · lucifer fel fram heuene :

Ponam pedem meum in aquilone, & similis ero altissimo. Isaiah xiv. 14.

¶ It were aȝeynes kynde," quod he · "and alkynnes "No one can expect to know everything,
resoun, 52

þat any creature shulde kunne al · excepte cryste one.

Aȝein such salomon speketh · and dispiseth her wittes,

And seith, sicut qui mel comedit multum, non est ei bonum: Sic qui scrutator est maiestatis, opprimitur a gloria. Prov. xxv. 27.

To englich men þis is to mene · þat mowen speke & Too much honey cloyeth the maw.
here,

þe man þat moche hony eteth · his mawe it engleymeth;

And þe more þat a man · of good mater hereth, 57

But he do þer-after · it doth hym double scathe :

Beatus est, seith seynt Bernard · qui scripturas legit, [Fol. 63.]

Et verba vertit in opera · fullich to his powere. 60 Cf. John xiii. 17.

Coueytise to kunne · and to knowe science

Pulte out of paradys · Adam and Eue,

Sciencie appetitus hominem immortalitatis [gloria] spoliavit. Lust of knowledge caused the fall.

And riȝte as hony is vuel to defye · and engleymeth þe
mawe,

Riȝt so þat þorw resoun · wolde þe rote knowe 64

49. *I (2)* OB om. *knewe*] knowe
COB. *couth*] kunne O.

50. *inparfit*] vnparfit CB. *prydes*] pride C.

52. *alkynnes*] alle kynnes W; alle kyne R; al kyns O; alkyn B.

53. *one*] R om.

54. *opprimitur*] opprimatur R.

56. *eteth*] eet R; eteis C. *it engleymeth*] it englames C; is englaymed R; is engleymed B.

59. *est*] B om.

60. *verba vertit*] vertit verba R.

fullich] follich R.

61, 62. C omits.

61. *science*] sciences W.

62. *Pulte*] so in R; Putte WB; Pullede O. [*gloria* WO] gloriam LCRB.

63. *riȝte*] ȝet R.

64. *þat*] he þat W.

Of god and of his grete myztes · his graces it letteth.
For in þe lykyng lith a pryde · and a lycames
coueitise,

Aȝein crystes conseille · and alle clerkes techyng,

Rom. xii. 3.

That is, *non plus sapere quam oportet sapere.*

Freres and fele other maistres · þat to þe lewed men
prechen, 68

Ȝe moeuen materes inmesurables · to tellen of þe
Trinite,

þat ofte tymes þe lewed peple · of hir bileue douten.

Doctors should
leave hard
matters, and
talk of the seven
sins,

Bettere byleue were mony · doctoures such techyng,
And tellen men of þe ten comaundementz · and touchen
þe seuene synnes, 72

And of þe braunches þat burgeouneth of hem · and
bryngeth men to helle,

And how þat folke in folyes · myspenden her fyue
wittes,

As wel freres as other folke · folilich spenen

and foolish
spending of
money.

In housyng, in haterynge · and in-to hiegh clergie
shewyng, 76

More for pompe þan for pure charite · þe poeple wote
þe sothe

þat I lye nouȝt, loo ! · for lordes ȝe plesen,

And reuerencen þe riche · þe rather for her syluer ;

Ps. xevi. 7
(Vuig.).

*Confundantur omnes qui adorant scul[p]tilia ;
& alibi :*

65. *of*] C *om.* grete] COB *om.*
graces] grace COB.

66. *þe*] þat B. lith] lyges C. a (2)]
in a CB ; W *om.*

68. *fele*] R *om.* þe] WO *om.*

69. *ȝe*] COB *om.* inmesurables]
so in CB ; inmesurables O ; vnmesur-
able W ; vnmesurables R.

70. R *omits.*

71. Better it were to manye doc-
tours · to leuen swich techyng W ;
Betere by-leue by mone · doctoures
techyng R ; Better to leue wer many ·
doctours swich techyng CB ; O like L,

with to bileue for byleue.

72. *And*] To C. þe (1)] C *om.*

73. CB *om.* burgeouneth] burioneþ
W ; bourgeleth R.

75. *spenen*] *so in* RC ; spenden W ;
þei spenden O ; speken B. *In margin*
of O—Pride of Freris.

76. *and*] R *om.* in-to] COB *om.*

77. *poeple*] pople R ; peple W ; pe-
pile C.

78. *lye*] ne lye O.

79. *þe* (2)] R *om.* syluer] goodis
O. [*sculptilia* WROB] scultilia L.
mendacium] &c. R.

Vt quid diligitis vanitatem, & queritis mendacium? Ps. iv. 3 (Vulg.).

Go to þe glose of þe verse · 3e grete clerkes; 80 Ye clerks, cringe
for money's sake.

If I lye on 3ow to my lewed witte · ledeth me to
brennyng!

For as it semeth, 3e forsaketh · no mannes almesse, Nota: de fratri-
bus [margin of L.]

Of vsureres, of hores · of auarous chapmen,

And louten to þis lordes · þat mowen lene 3ow nobles,

A3eine 3owre reule and Religioun · I take recorde at

Ihesus, 85

þat seide to his disciples · *ne sitis personarum acceptores.* Cf. Deut. i. 17;

¶ Of þis matere I my3te · make a longe bible, xvi. 19.

Ac of curatoures of crystene peple · as clerkes bereth
witnesses, 88

I shal tellen it for treuth sake · take hede who so
lyketh!

¶ As holynesse and [honeste] · oute of holicherche spreadeth As good teachers
spread holiness,
so evil teachers
spread sin.

þorw lele libbyng men · þat goddes lawe techen,

Ri3t so out of holicherche · alle yueles spreadeth, 92

There inparfyt presthod is · prechoures and techeres.

And se it by ensample · in somer tyme on trowes,

þere somme bowes ben leued · and somme bereth none; Some boughs
have leaves,
some are bare.

þere is a myschief in þe more · of suche manere bowes.

Ri3t so persones and prestes · and prechoures of holy
cherche, 97

þat aren rote of þe ri3te faith · to reule þe peple;

Ac þere þe rote is roten · reson wote þe sothe,

80. þe] þise W.

83. of (3)] and R.

85. and] & 3oure R. at] of COB.

86. *personarum acceptores*] R
transposes.

88. of (2)] ouer R. In margin of
O—Curatis.

89. *treuth*] truþes WCOB. *hede*]
he (!) C. *lyketh*] lokes C.

90. *As*] And B. [*honeste* WCRO
B] honestete L.

91. *lawe*] lawes R.

92. *yueles*] euel B. *spreadeth*]
spredes C; spreden O; spryngeþ W.

93. *prechoures*] and prechoures R.

94. *And*] I W. *trowes*] trewes R.

96. *more*] more (*printed morre*)
W; moore O.

97. *so*] so bi W. *cherche*] cherches
R.

98. *þat aren*] Is þe R.

99. *Ac*] And WC.

[Fol. 61b.]
If ye clerks
would leave
rich clothing,

unlearned men
would amend.

Hypocrisy is a
snow-hidden
dunghill, or a
whited wall.

"Faier wordes"
[in margin of C].

Shal neure floure ne frute · ne faire leef be grene. 100
For-þi, wolde 3e lettred leue · þe leccherye of clothyng,
And be kynde, as bifel for clerkes · and curteise of
crystes goodes,

Trewe of 3owre tonge · and of 3owre taille bothe,
And hatien to here harlotrye · and nouzt to vnderfonge
Tythes of vntrewe þinge · ytilied or chaffared, 105
¶ Lothe were lewed men · but þei 3owre lore folwed,
And amenden hem þat mysdon · more for 3owre en-
samples,

þan forto prechen & preue it nouzt · ypoecrysie it
semeth. 108

For ypoecrysie in latyn · is lykned to a dongehul,
þat were bysnwed with snowe · and snakes wyth-
inne;

¶ Or to a wal þat were whitlymed · and were foule
wyth-inne.

Rigt so many prestes · prechoures and prelates, 112
3e aren enblanchued with *bele paroles* · and with
clothes also,

Ac 3owre werkes and 3owre wordes þere-vnder · aren
ful vnlouelich.

¶ *Iohannes crysostomus* · of clerkes speketh and prestes,
Sicut de templo omne bonum progreditur, sic de
templo omne malum procedit.

101. 3e] þe RB. lettred] lettred
men O.

102. bifel] fel O. curteise] cur-
tesie C.

103. taille] taile R; tail WCOB.

104. hatien] haue (!) C. nouzt]
auzt R.

105. Tythes] Tethes C. of vntrewe]
of trewe R; but of trewe W. ytilied
—chaffared] I-tyled or I-chafared R.

107. amenden] amendeden W.
þat] þat þei R.

109. For ypoecrysie] The which W.
is lykned] likned is CB. dongehul]
dongoun R.

111. CB omit. whitlymed] whyzt-
lymed wipout O. nere] O om.

113. 3e] CB om. aren] Er C.
also] R om.

114. Ae] And RC. 3owre (2)]
COB om. þere] B om. ful] B om.
vnlouelich] wlueliche (sic) R.

115. crysostomus] criostomus R.
progreditur] egreditur COB; procedit
R. floret] floreret O. corruptum] co-
rupta R. omnium] omnium (printed
omnis) W. sacerdocium] sacerdos R.
peccandum] peccatum R. pallidam
—marcidam] marcidam & pallidam
OCB. inteligis] In-tellis R.

*Si sacerdotium integrum fuerit, tota floret
ecclesia; si autem corruptum fuerit, omnium
fides marcida est.*

A sound
priesthood makes
a flourishing
church,

*Si sacerdotium fuerit in peccatis, totus populus
co[n]uertitur ad peccandum.*

*Sicut cum videris arborem pallidam & mar-
cidam, inteligis quod viciū habet in radice,*

but, as a
withered tree
has an evil root,
so a wicked
people shews
an unsound
priesthood.

*Ita cum videris populum indisciplinatum & ir-
religiosum, sine dubio sacerdotium eius non
est sanum.*

¶ If lewed men wist · what þis latyn meneth, 116
And who was myn auctor · moche wonder me pinketh,
But if many a prest bere · for here baselardes and here
broches,

A peyre bedes in her hande · and a boke vnder her
arme.

Sire Iohan & sire Geffray · hath a gerdel of syluer, 120
A basellarde, or a ballokknif · with botones ouergylte.
Ac a portous þat shulde be his plow · *placebo* to
segge,

Sir John and
Sir Geoffrey
have a silver
girdle.

Hadde he neure *seruyse* to saue syluer þer-to · seith it
with yvel wille!

Allas! 3e lewed men · moche lese 3e on prestes, 124
Ac þinge þat wykkedlich is wonne · and with false
sleigthes,

Things wicke-ly
won go to wicked
men.

Wolde neuere witte of witty god · but wikked men it
hadde;

116. *In margin of O*—Prestis.

117. *who*] B om.

118. *a*] R om. *bere*] heer O.
here (2)] B om. *for—broches*] for
here broches and for here baselardes
R.

119. *peyre*] peire of W. MS. O
(*which in l. 118 has heer for bere*)
has a totally different line here, viz.
Schulden go syngre *seruyseles* · wiþ
sire philip þe sparwe.

120. *hath—gerdel*] han gyrdles O.

121. *or a*] and a CB; & O. *with*

botones] & barres O.

122. *Ac*] And C. *portous*] port-
hors WB; porthous C; porthos O;
portos R. *segge*] saye C.

123. *saue*] haue R. *seith*] sayes
C. *it*] B om. *seith—wille*] for
spendyng at ale O. *yvel*] euel R;
ydel WCOB.

125. *Ac*] And C.

126. *witte*] þe wit WCOB. *witte*
—*god*] of witty god þe wit COB.
hadde] maked R.

- þe which aren prestes inparfit · and prechoures after
syluer, 127
- Sectoures and sudenes · somnoures and her lemmannes.
Evil got is evil spent. þis þat with gyle was geten · vngraciouslich is spended ;
So harlotes and hores · ar hulpen with such goodis,
And goddes folke for defaute þer-of · forfaren and
spillen.
- Covetous clerks ¶ Curatoures of holykirke · as clerkes þat ben auerouse,
die intestate, Litzlich þat þey leuen · loselles it habbeth, 133
Or dyeth intestate · and þanne þe bisshop entreth,
And maketh murthe þere-with · and his men bothe,
and are blamed after death. And seggen, ‘he was a nygarde · þat no good myzte
[aspere] 136
To frende ne to fremmed · þe fende haue his soule !
For a wrecched hous he helde · al his lyf tyme ;
[Fol. 64.] And þat he spared and bispered · spene we in murthe.’
¶ By lered, by lewed · þat loth is to spende, 140
þus gone her godes · be þe goste faren.
- Good men are lamented.” Ac for good men, god wote · gret dole men maken,
And hymeneth good mete-zyueres · and in mynde
haueth,
In prayers and in penaunces · and in parfyt charite.”
- “What is charity ?” said I. ¶ “What is charite ?” quod I þo · “a childish þinge,”
he seide ; 145
128. *Sectoures*] Seketoures R; Exe-
cutours W. *sudenes*] Sodenes WRB;
suddenes CO. *somnoures*] Somonours
W.
129. *þis*] That W. *spended*] spened
R; despended W.
130. *hulpen*] *so in* R; holpe WO;
holpen C. *with*] þoru; O. *goodis*]
godeth (!) R.
131. *And*] Ac R.
133. *habbeth*] hase C; haþ B.
134. *þanne*] þer B.
135. *þere-with*] þer-mynd W.
136. [*aspere* WCRB] spare O; as-
spare L.
137. *fremmed*] fremde C; frem B.
138. *he helde*] held he W.
139. *bispered*] bi-spered R; bi-
sperde O; bispered CB. *spene*] *so in*
R; spende COB; dispende W. *we*]
we hit B; C om.
140. *By—lewed*] Be þei lered be
þei lewede O; Be he lewid be he lerid
B. *spende*] spene R; despende W.
141. *gone*] goon WC; goen R. *be*]
by C.
142. *dole*] deel O; del B; doel WC.
143. *in*] C om. *haueth*] hem
haueth RB.
144. *penaunces*] penance COB.
145. *childish*] childist B. *sicut*]
sicut W (*but not printed*). *in—celo-
rum*] &c O. *In margin of L—*quid
est caritas.

"*Nisi efficiamini sicut paruuli, non intrabitis* Mat. xviii. 3.
in regnum celorum;

With-oute fauntelte or foly · a fre liberal wille."

¶ "Where shulde men fynde such a frende · with so
fre an herte?

I haue lyued in londe," *quod* I · "my name is longe "My name,"
wille, said I, "is Long
Will; I have
never found
charity.

And fonde I neuere ful charite · bifore ne bihynde!

Men beth mercyable · to mendynantz & to pore,

And wolen lene þere þei leue · lelly to ben payed.

¶ Ac charite þat poule preyseth best · and most
plesaunte to owre saueoure, 148

As *non [inflatur,] non [est] ambiciosa, non querit* 1 Cor. xiii. 4, 5.
que sua sunt,

I seigh neuere such a man · so me god helpe,

That he ne wolde aske after his · and otherwhile coueyte All whom I have
þinge þat neded hym nouȝt · and nyme it if he myȝte! seen are
covetous."

¶ Clerkis kenne me þat cryst · is in alle places; 156

Ac I seygh hym neuere sothly · but as my-self in a
miroure,

It[a] in enigmatē, tunc facie ad faciem. 1 Cor. xiii. 12.

And so I trowe trewly · by þat men telleth of charite,

It is nouȝt championes fyȝte · ne chaffare, as I trowe."

¶ "Charite," *quod* he, "ne chaffareth nouȝte · ne "Charity," said
chalengeth, ne craueth. he, "is no
trader.

As proude of a peny · as of a pounde of golde,

146. *fauntelte*] fauntee O.

147. *fynde*] CB om.

148. *I* (1)] B om. *lyued*] CB om.
I (2)] he W. *longe*] lange C. *In*
margin of L—nota. the name of
thauctour (in a later hand). *In*
margin of R and O—Longe Wylle.

150. *pore*] þe pore O.

151. *leue*] loue C. *payed*] apayed
R.

152. *Ac*] And C. *preyseth*] pre-
chep O. *plesaunte to*] pleses C;
plesep OB. *oure saucoure*] oure lord

W; god R. *As*] Is W; CB om.
[*inflatur* WCROB] *inflatus* L. [*est*
WCROB] L om.

155. *neded hym*] nedeth hym CO;
hym neded R. *nyne*] take C. *he*]
thay C.

156. *kenne*] tellen O.

157. *Ac*] And C. *neuere*] O om. (!)
a] R om. [*Ita* COB] It L; Hie R;
W om.

158. *And so*] Also B.

160. *ne* (2)] noþer R.

161. *of* (1)] as CB.

- And is as gladdē of a gowne · of a graye russet
 As of a tunicle of tarse · or of trye scarlet.
- He is ever glad. He is gladdē with alle gladdē · and good ty[1] alle
 wykked, 164
 And leueth and loueth alle · þat owre lorde made.
- He curses no one. Curseth he no creature · ne he can bere no wratthe,
 Ne no lykyngē hath to lye · ne laughe men to scorne.
 Al þat men seith, he let it soth · and in solace taketh,
 And alle manere meschiefs · in myldenesse he suffreth ;
- He covets not. Couciteth he none erthly good · but heuene-riche
 blisse.”
- ¶ “Hath he any rentes or ricchesse · or any riche
 frendes?”
- ¶ “Of rentes ne of ricchesse · ne reccheth he neuere. 172
 For a frende þat fyndeth hym · failled hym neuere at
 nede ;
- Mat. vi. 10. *Fiat-voluntas-tua* · fynt hym euer more.
- Ps. xli. 6 (Vulg.). And if he soupeth, ette but a soppe · of *spera-in-deo*.
 [Fol. 64 b.] He can purtreye wel þe *pater-noster* · and peynte it
 with *auces*, 176
 And other-while is his wone · to wende in pilgrymage,
 þere pore men and prisonēs liggeth · her pardoun to haue.
 þough he bere hem no bred · he bereth hem swetter
 lyfode,
- He visits men in prison. Loueth hem as owre lorde biddeth · and loketh how
 þei fare. 180

163. *tarse*] Carse C; say B. *trye*] tried CO; fyn B.

164. *tyl*] til WCRO; to B; *mis-written ty in L*; but marked for correction.

165. *And*] He R.

166. *Curseth*] Corseeþ W; Cursees C.

167. *hath to*] haue R. *men*] me R.

168. *let*] leet W; lat O.

170. *good*] godes R.

172. *ne* (1)] nor W. *ne* (2)] COB
om. reccheth] rekkeþ W.

173. *fyndeth*] fynt R. *failled*] failles C. *hym* (2)] hy R.

174. *fynt*] fyndes C; fyndiþ OB.

175. *soupeth*] soupe CO. *ette*] eet R; eteþ W; he ete C; he etiþ OB.

176. *uel*] O *om. auces*] aue R; C *om.*

177. *is his wone*] is wone R; he is woned WB; he is wonte C; he is wone O. *in*] on W; o R; C *om. pilgrymage*] pilgrymages WCOB.

178. *prisonēs*] prisoners COB. *liggeth*] lygges C; been O.

179. *hem* (1)] hym C. *lyfode*] O *om.*

180. *biddeth*] bit R.

¶ And whan he is wery of þat werke · þanne wil he
some tyme

Labory in a lauendrye · wel þe lengthe of a myle,

He works in the
laundry,

And 3erne in-to 3outhen · and 3epliche speke

Pryde with al þe appurtenaunce · and pakken hem to-
gyderes, 184

And bouken hem at his brest · and beten hem clene,

washing clean
all proud things;
Ps. vi. 7 (Vulg.).

And leggen on longe · with *laboravi in gemitu meo*,

And with warme water at his eyghen · wasshen hem
after.

And þanne he syngeth whan he doth so · & some tyme
seith wepyng, 188

Cor contritum & humiliatum, deus, non de- Ps. l. 19 (Vulg.).
spiciet."

¶ "By cryst, I wolde þat I knewe hym," quod I · "no
creature leuere!"

¶ "With-outen helpe of Piers plowman," quod he · "his
persone seestow neuere."

Only Piers
Plowman can
shew him to you.

¶ "Where clerkes knowen hym," quod I · "þat kepen
holychirke?"

¶ "Clerkes haue no knowyng," quod he · "but by
werkes and bi wordes. 192

Ac piers þe plowman · parceyueth more depper

What is þe wille and wherfore · þat many wyzte suffreth,

Et vidit deus cogitaciones eorum.

Mat. ix. 4; Luke
xi. 17.

For þere ar ful proude-herted men · paciente of tonge,

181. *tyme*] B om.

182. *Labory*] so in R; Labouren
WCOB. a (1)] WCOB om. *wel*] O
om.

183. *3outhen*] þouȝt B. *speke*] seche
R (*which seems better*).

184. *appurtenaunce*] appurten-
aunces W; appurtenantz C; purten-
aunce R.

186. *leggen*] lyggen C. *on*] a B.

187. *eyghen*] eyȝes R; yen O.

188. *And*] R om.

189. *quod I*] COB om.

190. *Piers*] peres þe R. *seestow*]

seest þow ROB.

191. *Where*] Wheipen W. *clerkes*
knowen] clergie knew CB. *þat*] þa
R. *kirke*] cherche RCB.

192. *knowyng*] knowlechyng R.
bi] COB om.

193. *Ac*] An C. *parceyueth*] per-
ceyued CO.

194. [*What* W] þat LR (*marked in*
L) Wher COB. *þe*] R om. *wille*]
welle CB. *wyȝte*] wit R; a wiȝt O.
Et] And R. *vidit*] vidis C.

195. *ar*] er C; arn O; is B.
herted] herte R.

- Some proud men are servile. And boxome as of berynge · to burgeys and to lordes,
And to pore peple · han peper in þe nose, 197
And as a lyoun he loketh · þere men lakketh his werkes.
¶ For þere ar beggeres and bidderes · bed[e]men as it
were,
Some beggars feign innocence. Loketh as lambren · and semen lyf-holy, 200
Ac it is more to haue her mete · with such an esy
manere,
þan for penaunce and parfitnesse · þe pouerte þat such
taketh.
Man is known only by his will. ¶ þere-fore by coloure ne by clergye · knowe shaltow
hym neuere,
Noyther þorw wordes ne werkes · but þorw wille one.
And þat knoweth no clerke · ne creature in erthe, 205
Piers is Christ; 1 Cor. x. 4. But piers þe plowman · *petrus, id est, christus*.
For he ne is nouȝte in lolleres · ne in lande-leperes
hermytes,
Ne at anceres, þere a box hangeth · alle suche þei faiten.
Fy on faitoures · and *in fautores suos!* 209
Charity is God's champion. For charyte is goddis champioun · and as A good chykle
hende,
And þe meryest of mouth · at mete where he sitteth.
þe loue þat lith in his herte · maketh hym lyȝte of
speche, 212
And is [companable] and confortatyf · as cryst bit hym-
selue,

196. *burgeys*] burgeises W.
199. *ar*] aren R; arn O: er C.
[*bedemen* WROB] bedmen LC.
200. *lambren*] lambroun R; lam-
bern C. *semen*] semed R. *lyf*] ful
W.
201. *Ac*] And C. *with*] on R; in
COB. *ar*] COB *om*.
202. *and*] or COB.
203. *coloure*] colon B. *hym*] hem
C; W *om*. Cf. I. 189.
205. *ne*] in (!) C. *in*] on W; an
R.
206. *id est*] i. W; hit is B.

207. *ne is*] nys WR; is COB.
lolleres] losellis O; freris B. *lande-
leperes*] land-lepyng B.
208. *at*] in B.
209. *faitoures*] a faytour B. *in*]
on C.
211. *meryest*] merþe B. *mouth*]
muthe R.
212. *þe*] To R.
213. [*companable* RCO] compaign-
able WB; compenable L. *confort-
atyf*] confortif C. *fieri—&c.*] tristes
fieri sicut ypocrite (sic) R.

Nolite fieri sicut ypocrite, tristes, &c.

Mat. vi. 16.

For I haue seyn hym in sylke · and somme tyme in
russet,

[Fol. 65.]
He wears both
silk and russet.

Bothe in grey and in grys · and in gulte herneys,
And as gladlich he it gaf · to gomes þat it neded. 216

¶ Edmonde and Edward · eyther were kynges,
And seyntes ysette · tyl charite hem folwed.

Edmund and
Edward were
kings and
saints.

¶ I haue seyne charite also · syngen and reden,
Ryden and rennen · in ragged wedes, 220

Ac biddyng as beggeres · bihelde I hym neuere.

Ac in riche robes · rathest he walketh,

Ycalled and ycrimiled · and his crowne shaue,

[And clenlich yeloped · in cipres & in tartaryne.] 224

He once wore a
friar's frock,
long ago.

And in a freres frokke · he was yfounde ones,

Ac it is ferre agoo · in seynt Fraunceys tyme ;

In þat secte sitthe · to selde hath he be knowen. 227

¶ Riche men he recomendeth · and of her robes
taketh,

þat with-outen wyles · leden her lyues,

Beatus est dives, qui, &c.

Eccles. xxxi. 8.

¶ In kynges courte he cometh ofte · þere þe conseil is
trewe,

Ac if coueityse be of þe conseil · he wil nouȝt come
þer-inne.

In courte amonge iaperes · he cometh but selde, 232

He seldom
comes amongst
scoffers.

214. *seyn*] seyen W ; seen O.

215. *gulte*] gilt WCOB. *herneys*] hernes C.

216. *as*] also B.

217. *eyther*] ayther C ; eyþer of hem B ; boþe W.

218. *tyl*] so R ; for W.

219. *seyne*] yseyen WR. *reden*] redend (*altered to red*) And C.

221. *Ac*] And C. *beggeres*] a begger B. *bihelde*] biholde C. *I*] CB om.

222. *Ac*] And C.

223. *and*] O om. *ycrimiled*] I- crymeled R ; y-crymyled W ; ycrymaylid O ; crymailed C. *shaue*] y-

shaue WR ; schauen O.

224. *From* O ; also in CB ; LWR omit. *cipres*] cipyrs C ; *purpe* B. in (2)] B om. *tartaryne*] tarterine C. *Possibly a spurious line ; not in* Crowley.

225. *freres*] frere R.

226. *Ac*] And C. *ferre*] so in R ; fer COB ; fern W.

227. *In*] And in COB. *he*] O om. *known*] knowe R ; founde W.

228. *of*] B om.

229. *est*] B om.

231. *Ac*] And C. *nouȝt*] C om.

232. *but*] nouȝt but WOB ; nouȝt be C.

For braulyng and bakbytyng · and beryng of fals
witnesses.

He is seldom in
the consistory.

¶ In þe constorie bifor þe comissarie · he cometh nouȝt
ful ofte,

For her lawe dureth ouer-longe · but if þei lacchen
syluer ;

And matrimoine for monye · maken & vrmaken, 236

And þat conscience and cryst · hath yknitte faste,

þei vndon it vnworthily · þo doctours of lawe.

Once he lived
with bishops,

[¶ Amonges erchebischopes and oþer bischopes · And
prelates of holy cherche,

For to wonye with hem · his wone was sum tyme, 240

And cristes patrimonye to þe pore · parcel-mel dele.

but now avarice
bears the keys.

Ac auerice hath þe keyes now · and kepeth for his
kynnesmen,

And for his seketoures & his seruants · & somme for
here children.]

¶ Ac I ne lakke no lyf · but lorde, amende vs alle, 244

And gyue vs grace, good god · charite to folwe !

For who so myȝte mete with hym · such maneres hym
eyleth,

He neither
blames nor bans,
nor craves more.

Noyther he blameth ne banneth · bosteth, ne prayseth,
Lakketh, ne loseth · ne loketh vp sterne ; 248

Craueth, ne coueiteth · ne crieth after more,

Ps. iv. 9.

In pace in id-ipsu[m] dormiam, &c.

þe moste lyfode þat he lyueth by · is loue in goddis
passioun,

Noyther he biddeth, ne beggeth · ne borweth to
ȝelde ;

233. *braulyng*] braggyng B.

234. *þe*] B *om.* *constorie*] *so in*
RB; Consistories WCO. *ful*] *ful*
(printed but) W.

236. *monye*] mone R.

237. *yknitte*] knyht C.

238. *þei*] þat C. *þo*] the C.

239—243. *In* R only. Cf. C-Text.

244. CB omit.

245. *And*] But B. *god*] C *om.*

246. *with*] myd W. *eyleth*] ayliþ
OB; C *om.*

247. *blameth ne banneth*] bannes
ne blamed C; banneþ ne blameþ O;
blanneþ ne blameþ B.

248, 249. *Transposed in* COB. *In*
pace—, &c.] R *om.* *id*] C *om.*

250. *þat*] COB *om.* *by*] R *om.*

251. *he*] he ne R. *ne* (1) ne he C.

Misdoth he no man · ne with his mouth greueth. 252

¶ Amonges cristene men · þis myldnesse shulde laste ;

In alle manere angres · haue þis at herte—

þat þough þei suffred al þis · god suffred for vs more,

God suffered yet
more for us.

In ensample we shulde do so · and take no veniaunce

Of owre foes þat doth vs falsenesse · þat is owre fadres

wille.

257

For wel may euery man wite · if god hadde wolde hym-

selue,

All was by God's
permission.

Sholde neuere Iudas ne iuwe · haue Ihesu don on

Rode,

Ne han martired peter ne Poule · ne in prisoun holden.

[Fol. 65 b.]

Ac he suffred in ensample · þat we shulde suffre also,

And seide to suche þat suffre wolde · þat *pacientes*

vincunt.

¶ *Verbi gratia,* quod he · “and verrey ensamples

manye,

In *legenda sanctorum* · þe lyf of holy seyntes,

264

Read the Lives
of the Saints,

What penaunce and pouerte · and passioun þei suffred,

In hunger, in hete · in al manere angres.

Antony and Egidie · and other holi fadres

of Anthony
and Egidius,

Woneden in wildernesse · amonge wilde bestes ; 268

Monkes and mendynauntz · men bi hem-selue,

In spekes an in spelonkes · selden speken togideres.

Ac noyther antony ne Egidy · ne hermite þat tyme

Of lions ne of leoperdes · no lyfode ne toke,

272

who were fed
chiefly by birds.

But of foules þat fleeth · þus fynt men in bokes.

Excepte þat Egidie · after an hynde cryede,

254. *at*] *atte* R.

255. *god*] *go* R.

256. *shulde*] *schul* C. *no*] R *om.*

257. *owre*] O *om.*

258. *wel*—*man*] euery man may
wel R. *hadde*] R *om.* *wolde*] wold
W ; walde C. *selue*] sulue R.

259. *Sholde*] Shul C. *ne*] þe B.

260. *han*] haue RB.

261. *Ac*] And C. *shulde*] CB *o v.*

266. *in* (2)] and in COB. *manere*]

maneres C.

268. *wildernesse*] wildernesses R.

amonge] amonges R.

270. *an*] and WCROB. *in*] RCOB

om. *spelonkes*] spekelonkes CB.

271. *Ac*] And C.

272. *lions*] leons W ; lyons R ;

lyouns COB. *ne* (2)] þei B.

273. *foules*] þe foules R ; foloughes (!)

C. *fleeth*] fleigh C ; flyen O. *þus*]

þat B. *fynt*] fyndeþ W ; fyndes C.

Egidius was
sustained by
a hind,

And þow þe mylke of þat mylde best · þe man was
susteyned ;

And day by day had he hir nouzt · his hunger forto
slake, 276

But selden and sondrie tymes · as seith þe boke and
techeth.

Anthony by a
bird.

¶ Antony a dayes · aboute none tyme,
Had a bridde þat brouzte hym bred · þat he by
lyued ;

And þough þe gome hadde a geste · god fonde hem
bothe. 280

Paul the first
hermit founded
the Augustine
friars.

¶ Poule *primus heremita* · had parroked hym-selue,
þat no man miȝte hym se · for mosse and for leues ;
Foules hym fedde · fele wynteres with alle,
Til he founded freres · of austines ordre. 284

St Paul made
baskets.

Poule, after his prechyng · panyers he made,
And wan with his hondes · þat his wombe neded.

St Peter fished.

Peter fished for his fode · and his felawe andrewē ;
Some þei solde and some þei sothe · and so þei lyued
bothe. 288

Mary Magdalen
lived in desert
places.

And also Marie Magdeleyne · by mores lyued and
dewes,

Ac moste þow deuocioun · and mynde of god almiȝt.
I shulde nouzt þis seuene dayes · seggen hem alle,
þat lyueden þus for owre lordes loue · manye longe
ȝeres. 292

275. *mylde*] meke R; hynde B. *susteyned*] ysusteyned R.

276. *And*] Ac R (*which seems better*).

277. *tymes*] tyme R. *scith*] sayes C. *techeth*] teches C.

278. *a dayes*] on a day R. *none*] þe noon O.

279. *bred*] his brede R. 281. *had parroked*] and parroke (!) C; hadde parroked in R.

284. *ordre*] ordre or ellis freris Iyen B.

285. *Poule*] An-ofer poule O.

panyers] payneres R.

286. *his (1)*] R om.

288. *solde*] shalde C. *sothe*] sofen O; seþ B; sethed C; soden W; eeten R.

289. *Magdaleyne*] Maudeleyne W R.O. *lyued*] R om. *and*] and by R.

290. *Ac*] And C.

291. *shulde*] shol C. *seggen*] tellen C.

292. *manye—ȝeres*] amonges wilde bestes R.

Ac þere ne was lyoun ne leopart · þat on laundes
 wenten,

No lion, leopard,
 nor wild beast
 harmed them.

Noȝther bere, ne bor · ne other best wilde,
 þat ne fel to her feet · and fauned with þe tailles.
 And if þei couth han ycarped · by cryst, as I trowe,
 þei wolde haue fe lde þat folke · bifor wilde foules. 297
 [For alle þe curteisie þat bestes kunne · þei kidde þat
 folke ofte

In likkyng and in lowynge · þere þei on laundes ȝede.]

Ac god sent hem fode bi foules · and by no fierse
 bestes,

God fed them
 by birds, not by
 beasts.

In menyng þat meke þinge · mylde þinge shulde fede ;
 As who seith, religious · ryȝtful men shulde fynde, 302
 And lawful men to lyf-holy men · lyfode brynge.

And þanne wolde lordes and ladyes · be loth to agulte,
 And to take of her tenauntz · more þan treuth wolde,
 Fonde þei þat Freres · wolde forsake her almesses, 306
 And bidden hem bere it · þere it was yborwed.

Lords would not
 exact too much,
 if friars took
 less alms.

For we ben goddes foules · and abiden alwey, 308 [Fol. 66.]
 Tyl briddes brynge vs · þat we shulde lyue by.

For had ȝe potage and payn ynough · and peny-ale to
 drynke,

Pottage and
 bread and penny-
 ale should
 suffice you.

And a messe þere-myddle · of o manere kynde,

ȝe had ryȝt ynough, ȝe Religious · and so ȝowre reule me
 telle :

312

293. *lyoun*] leon W. *leopart*]

leopard W; leopartz R; lyberde C.

295. *ne*] hit ne B. *fel*] fil WB.

þe] hir C; here B. *tailles*] taile R.

298, 299. *In R only.*

300. *Ac*] And C. *foules*] fowle C.

no] none B.

301. *shulde*] schul C.

302. *As*] As (*printed* Ac) W. *re-*

ligious] Religiouses WO. *shulde*]

schul C. *fynde*] fede W.

303. *brynge*] sholde brynge W.

306. *Fonde*] so in R; Fownde

(*printed* Fownde) W; Fownde CB;

Founden O. *almesses*] almesse CR;

almysse B.

307. *hem*] hym B. *yborwed*]

borwed R.

308. *In margin of* O—Dietying of
 religious.

309. *vs*] vs meet C; vs mete OB.

310. *had*] haue O. *ynough*] O *om.*

311. *a messe*] a mees W; on messe

R. *þere-myddle*] therwith C; þe

mydde B. *o*] on R; any COB.

312. *had*] han O. *rugit*] so in R;

rugit WCOB. [*onager* WCOB] *oner-*

ger L. *herbam habuerit*] habuerit

herbam R. *brutorum—sufficiat*] R

om. quia] O *om.*

Job vi. 5.

*Nunquam, dicit Iob, rugi[e]f [ouager] eum herbam
habuerit? aut mugiet bos cum ante plenum
presepe steterit?*

*brutorum animalium natura te condempnat, quia
cum eis pabulum commune sufficiat; ex aliis
prodiit iniquitas tua.*

Unlearned men
might hence
learn to give less.

¶ If lewed men knewe þis latyn · þei wolde loke whom
þei ȝeue,

And anyse hem bifore · a fyue dayes or sexe,

Or þei amortesed to monkes · or chanouns her rentes.

Why should
lords leave lands
away from their
heirs?

Allas! lordes and ladyes · lewed conseil le haue ȝe 316

To ȝyue fram ȝowre eyres · þat ȝowre ayeles ȝow leste,

And ȝiueþ to bidde for ȝow · to such þat ben riche,

And ben founded and fessed eke · to bidde for other.

¶ Who perfourneth þis propheeye · of the peple þat
now lybbeth, 320

Ps. cxi. 9 (Vulg.).

Dispersit, dedit pauperibus, &c.?

Truly, 'tis the
friars that give
to the poor!

If any peple perfourme þat texte · it ar þis pore
freres!

For þat þei beggen abouten · in buildynge þei spene,

And on hem-self sum · and such as ben her laboreres,

And of hem þat habbeth þei taken · and ȝyue hem þat
ne habbeth! 324

Rich men add
trees to a forest.

¶ Ac clerkes & knyȝtes · and comuneres þat ben riche,
Fele of ȝow fareth · as if I a forest hadde,

þat were ful of faire trees · and I fonded and caste

313. *whom*] wham R. *ȝeue*] gyfue C.

314. *a*] RO om.

315. *Or*] Er WOB; Ar RC.
amortised] amortiseden C; mortise-
den O; enmorteysed B. *rentes*]
rente W.

317. *ȝowre* (2)] C om. *ayeles*]
Ailes C. *ȝow leste*] hadde CB.

318. *ȝiueþ*] ȝyueþ it WB. *to* (2)]
to (*misprinted* Fo) W. *þat*] as B.

319. *founded*] I-founded R.

320. *þis*] the COB. *dedit*] deus B.

321. *þat*] this COB. *ar*] er C.

þis] þe B. *In margin of O*—Deri-
dendo.

322. *spene*] spenen O; spende RB;
spende it WC.

323. *such as*] on hym þat B. *as*]
R om.

324. *hem* (1)] CB om. *þei taken*]
y-take B. *and*] B om. *ȝyue*] ȝyueþ
W; ȝeuen B; gyfes C. *ne*] na C;
nede B; W om.

325. *Ar*] And C; As B.

327. *I*] B om. *fonded and*] fond
and B; foondland C.

How I myȝte mo þer-inne · amonges hem sette. 328

Riȝt so, ȝe riche · ȝe robeth þat ben riche,

Ye rich clothe
the rich,

And helpeth hem þat helpeth ȝow · and ȝiueþ þere no
nede is.

As who so filled a tonne · of a fresshe ryuer,

and add water
to the Thames.

And went forth with þat water · to woke with themese,

Riȝt so, ȝe riche · ȝe robeth and fedeth 333

Hem þat han as ȝe han ; · hem ȝe make at ese.

¶ Ac Religious þat riche ben · shulde rather feste
beggeres

þan burgeys þat riche ben · as þe boke techeth ; 336

*Quia sacrilegium est res pauperum non pauperi-
bus dare.*

Peter Cantor,
cap. 47.

S. Hieron.

Epist. 66. 8.

Peter Cantor,

cap. 47.

Id. cap. 48.

Item, peccatoribus dare, est demonibus immolare.

*Item, monache, si indiges et accipis, potius das
quam accipis. Si autem non eges, & accipis,
rapis.*

*Porro, non indiget Monachus, si habeat quod
nature sufficit.*

For-þi I conseil le alle cristene · to confourmen hem to
charite ;

For charite with-oute chalengynge · vnchargeth þe
soule,

Charity delivers
souls from
purgatory.

And many a prisone fram purgatorie · þorw his preyeres
he delyu[e]reth.

Ac þere is a defaute in þe folke · þat þe faith kepeth ;

Wherfore folke is þe feblere · and nouȝt ferme of
bilieue. 341

329. ȝe (1)] þe B. *robeth*] so in W ;
robet C ; robbeth R ; robben O ; rob-
biþ B. See 1. 333.

331. *tonne*] *tonne or tonne* W ; *tonne*
ful R ; *tunne* OB. *fresshe*] ful R.

332. *woke—themese*] *wooke* wiþ þe
temse O. In margin of O—*Quid est*
dare impijs.

333. *robeth*] so in WC ; robbeth R ;
robben O ; robbiþ B.

335. *Ac*] And C. *feste*] fede R.

336. *burgeys*] *burgeises* W. *I-
tem* (1)] *Item* idem R. *Item* (2)—
rapis] R om.

337. *confourmen*] *conforte* B.

338. *þe soule*] R om.

339. *his*] is B. *he*] COB om. ; is
R. *delyuereth*] so in WOB ; *deliueres*
C ; *deliuered* R ; *delyureth* L.

341. *Wherfore*] Where R. *is*] been
O. *feblere*] *fibler* C.

Of counterfeit
coin.

As in lussheborwes is a lyther alay · and ȝet loketh he
lyke a sterlynge,

[Fol. 66 b.]

þe merke of þat mone is good · ac þe metal is fieble ;
And so it fareth by some folke now · þei han a faire
speche, 341

Man's soul is
alloyed with sin.

Croune and crystendome · þe kynges merke of heuene,
Ac þe metal, þat is mannes soule · with synne is foule
alayed ;

Bothe lettred and lewede · beth allayed now with
synne,

That no lyf loueth other · ne owre lorde, as it semeth.
For þow werre and wykked werkes · and wederes vn-
resonable 349

Weatherwise
men are now-a-
days at fault.

Wederwise shipmen · and witti clerkes also
Han no bilieue to þe lifte · ne to þe lore of filosofres.
¶ Astrymyanes alday · in her arte faillen, 352

þat whilum warned bifore · what shulde falle after.
Shipmen and shep[h]erdes · þat with shipp & shepe
wenten,

Wisten by þe walkene · what shulde bityde ;
As of wederes and wyndes · þei warned men ofte. 356

Tillers could once
calculate the
yield of the soil ;

Tilieres pat tiled þe erthe · tolden her maistres,
By þe sede þat þei sewe · what þei selle miȝte,
And what to lene and [what] to lyue by · þe londe was
so trewe. 359

Now failleth þe folke of þe flode · and of þe londe bothe,

342. *As*] And COB. *lyther*] luf̃er
W.

343. *mone*] moneie C ; monee W.
uc] and C.

346. *Ac þe*] And þat C. *mannes*]
man C. *alayed*] allaied C.

347. CB *omit*.

348. *it semeth*] I leue O.

349. *For*] For what R.

350. *witti*] O *om*.

351. *lifte*] lif B. *philosofres*] phi-
losophie B.

352. *Astrymyanes*] Astrimyanes R ;
Astromyens OB ; Astronomiens WC.

353. *falle*] byfalle R.

354. *Shipmen*] Chapmen CB.
shepherd] so in W ; schepherdes R ;
sheperdes L ; scheperdis B ; shiperdes
C ; heerdis O. *shepe*] shipmen CB.

355. *walkene*] walkne W ; wolken
C ; welken OB ; wakkne R.

356. *As*] And B. *and*] and of RB.

357. *tiled*] tilien B.

358. *By*] Whi B.

359. [*what* WCOB] LR *om*. *lyue*]
leue RB.

360. *þe* (2)] O *om*.

Shep[h]erdes and shipmen · and so do þis tilieres ; 361

Neither þei kunneth ne knoweth · one cours bi-for an- but are now at
a loss.
other.

Astrymyanes also · aren at her wittes ende ;

Of þat was calculed of þe clement · þe contrarie þei
fynde. 364

Gramer, þe grounde of al · bigyleth now children ;

For is none of þis newe clerkes · who so nymeth hede, None of these
new clerks
can versify,
þat can versifye faire · ne formalich enditen ;

Ne nouzt on amonge an hundreth · þat an auctour can
construe, 368

Ne rede a *lettre* in langage · but in latyn or in nor read more
than Latin or
English.
englissh.

Go now to any degre · and but if gyle be mayster,

And flaterere his felawe · vnder hym to fourmen,

Moche wonder me thynketh · amonges vs alle. 372

Doctoures of decrees · and of diuinite Maistres,

þat shulde konne and knowe · alkynnes clergy, Masters of
divinity know
no logic.

And answer to argumentz · and also to a *quodlibet*,

(I dar nouzt seggen it for shame) · if suche weren
apposed, 376

þei shulde faillen in her filosofye · and in phisyk
bothe.

Wherfore I am aferd · of folke of holikirke,

Lest þei ouerhuppen as other don · in offices & in Even churchmen,
perhaps, skip the
services.
houres.

361. *Shepherd*s] so in WO ; Shep-
erdes L ; Schipherdes C ; Scheperdes
R ; sheepperdis B.

362. *kunneth*—*knoweth*] kanne ne
knaues C.

363. *Astrymyanes*] Astrimyanes R ;
Astromyens B ; Astronomyens WCO.

364. *þe element*] þe elementz C ;
þe elementis OB ; clement (*sic*) R.

365. *bigyleth*] bigles (*sic*) C.

366. *newe*] now CB. *nymeth*]
takes C.

367. W *omits. enditen*] endenten
R.

368. *Ne nouzt*] Nauzt W ; Is not
O.

369. *in* (2)] COB *om. or in*] and
COB.

370. *if*] B *om. be*] me (!) C.

371. *flaterere*] flatre R.

372. *Moche*] And muche R.

374. *alkynnes*] alkyne R ; alle
kynnes WCB ; alkyns OB.

377. *in* (1)] of WCOB. *in* (2)]
in her O ; B *om.*

379. *ouerhuppen*] ouer-hippen RCB.
offices] office W.

Ac if þei ouerhuppe, as I hope nouȝte · owre byleue
suffiseth ; 380

Mere faith, they
say, suffices.

As clerkes in *corpus-christi* feste · singen & reden,
þat *sola fides sufficit* · to saue with lewed peple.

¶ And so may sarasenes be saued · scribes and iewes ;
Allas þanne ! but owre loresmen · lyuen as þei leren vs,
And, for her lyuyng, þat lewed men · be þe lother god
agulten.

Saracens too
believe in one
God.

For sarasenes han somewhat · semyng to owre bileue,
For þei loue and bileue · in o persone almyȝty ;
And we, lered and lewede · in on god bileueth. 388
Ac one Makometh, a man · in mysbileue
Brouȝte sarasenes of Surre · and se in what manere.

[Fol. 67.]
Mahomet went
to Syria, and
tamed a dove.

þis Makometh was a crystene man · and for he moste
nouȝte be a pope,

In-to Surre he souȝte · and þorw his sotil wittes 392
Daunted a dowue · and day and nyȝte hir fedde ;
þe corne þat she cropped · he caste it in his ere.
And if he amonge þe poeple preched · or in places
come,

The dove pecked
at his ear for
corn.

þanne wolde þe coluer come · to þe clerkes ere, 396
Menyng as after meet · þus Makometh hir enchaunted,
A[nd] dide folke þanne falle on knees · for he swore in
his prechyng,
þat þe coluer þat come so · come fram god of heuene

380. *Ac if*] And if WC ; Ac þouȝ R.
ouerhuppe] oue-hippe (*sic*) R ; ouer-
hippe CB. *suffiseth*] suffice C ; suffi-
cit R.

381. *singen—reden*] syngyng and
redyng C.

383. *may*] many B.

384. *lyuen*] leuen CB.

385. *agulten*] agylte C ; to agulten
O ; a-gilten B.

387. *o*] on R ; oo B.

388. *bileueth*] bileues C ; beleuen
O ; almyȝty W ; Crowley *has* beleue.
Here R *adds a line, which seems*
superfluous—Cristene and vncristene ·
on one god bileueth.

389. *Ac*] And WO ; An C. *in*
of (1) O.

390. *Brouȝte*] *at the end of l. 389*
in W.

391. *a*] RCOB *om.* *crystene*]
eristend C. *man*] WCOB *om.*

393. *Daunted*] He daunted W.

394. *ere*] here R.

395, 396. R *omits*.

395. *places*] place CB. *come*]
commue (*sic*) B.

396. *þe* (1)] C *om.* *to*] in-to O.

397. *as*] B *om.* *enchanted*]
chaunted R.

398. *And* WCROE] A L.

399. *coluer*] culuer RB.

As messenger to Makometh · men forto teche. 400

And þus þow wyles of his witte · and a whyte dowue,

Makometh in mysbileue · men and wommen brouȝte,

Thus he misled
many.

þat lered þere and lewed ȝit · lyuen on his lawes.

¶ And sith owre saueoure suffred · þe sarasenes so
bigiled, 404

þow a crystene clerke · acursed in his soule ;

Ac for drede of þe deth · I dar nouȝt telle treuthe,

But Englishmen
nourish a dove
named Avarice.

How englissh clerkes a coluer feden · þat coucifyse
hatte,

And ben manered after Makometh · þat no man vseth
treuth. 408

¶ Ancres and hermytes · and monkes and freres

Peren to apostles · þow her parfit lyuyng.

Wolde neuere þe faithful fader · þat his min[i]stres
sholde 411

God's ministers
should take no
alms,

Of tyrauntz þat teneth trewe men · taken any almesse,

But done as Antony did · Dominik and Fraunceys,

but live like St
Francis.

Benet & Bernarde · þe which hem firste tauȝte

To lyue bi litel & in lowe houses · by lele mennes
almesse. 415

Grace sholde growe & be grene · þow her good lyuyng,

And folkes sholde fynde · þat ben in dyuerse sykenesse,

þe better for her byddynges · in body and in soule.

Her preyeres and her penaunces · to pees shulde brynge

Their prayers
should bestow
peace;

Alle þat ben at debate · and bedemen were trewe ; 420

400. *As*] And R.

401. *a*] B om.

403. *lered—lered*] lyued þo þere
and lyue W. *þere*] CB om. *lyuen*] *lyuen*
leuen RCO; leuen W; lieuen B. Cf.
I. 576.

404. *so*] þus B.

406. *Ac*] *so* in R; And COB; W
om.

407. *hatte*] *hizte* W; *hatteþ* B.

408. *vseth*] *vsed* C.

410. *Peren*] *Peeren* W; *Peres* R.
to] to þe W.

411. *fader*] *fadiþ* B. *ministers*

WC] *mynystres* O; *mynystris* B;
minstres LR; Crowley *has* ministers.
412. *teneth*] *tenees* C.

413. *Antony*] *domynyk* O. *Do-
minik*] *antony* O. *and*] or R.

415. *ȝ*] O om. *almesse*] *fyndyng*
R.

416. *Grace*] *Grasse* R. *good*] *lele*
R.

417. *folkes*] *folke* RC. *fynde*] *fare*
W (*which seems better, but lacks
authority*); Crowley *has* find.

419. *shulde*] *schuld* hem R.

Ma'. vii. 7.

Petite & accipietis, &c.

Salt preserveth.

Salt sauth catel · seggen þis wyues ;

421

Mat. v. 13.

Vos estis sal terre, &c.

þe heuedes of holicherche · and þei holy were,
 Cryst calleth hem salt · for crystene soules ;

Et si sal euanuerit, in quo salietur.

Unsalted flesh
 is unsavoury.

Ac fresshe flesshe other fisshe · whan it salt failleth,
 It is vnsauory, for soth · ysothe or ybake. 425
 So is mannes soule sothly · þat seeth no good ensauple
 Of hem of holycherche · þat þe heigh weye shulde teche,
 And be gyde, and go bifore · as a good baneoure, 428
 And hardy hem þat bihynde ben · and ȝiue hem good
 euydence.

Eleven men
 converted the
 world; we have
 more preachers
 now.

¶ Elleuene holy men · al þe worlde torned
 In-to lele bylene ; · þe liztloker, me thynketh,
 Shulde al maner men · we han so manye Maistres, 432
 Prestes and prechoures · and a pope aboue,
 þat goddes salt shulde be · to saue mannes soule.

[Fol. 67 b.]

¶ Al was hethenesse some tyme · Ingelond and Wales,
 Til Gregory gerte clerkes · to go here and preche. 436

St Augustine
 converted the
 king of Kent.

Austyn at Caunterbury · crystened þe kynge,
 And þorw myracles, as men may rede · al þat marche
 he torned

To cryst and to crystendome · and crosse to honoure,
 And fulled folke faste · and þe faith tauȝte 440
 More þorw miracles · þan þorw moche prechyng,

421. *catel*] þe catel WB. *seggen*
 saynge C.

422. *heuedes*] heedis O.

423. *crystene*] cristynes C; cristned
 B.

424. *Ac*] For W; And C.

425. *ysothe*] *so in* O; y-sothen B;
 ysoothe C; sothen R; ysoden W;
 Crowley *has* sodden. *ybake*] baken R.

426. *seeth*] sayes C. *ensauple*]
 ensamples W; sauple B.

428. *baneoure*] banner C; *but in*
margin of C is baneour; Baner W.

429. *bihynde ben*] been bihynde O.

430. *Elleuene*] Enleuene B.

431. *liztloker*] liztliker O. *thynk-*
eth] thynke C.

435. *Ingelond*] Engelsond WC; Eng-
 lond O; englong B; england R.

436. *gerte*] *so in* CO; garte W;
 and grete RB. *to—and*] to go and
 to RCO; gunnen go and B.

437. *kynge*] kynge þere R.

438. *may*] *so in* R; mowe C;
 mowen O; mown B; mow (*printed*
 now) W.

440. *fulled*] follede W. *faste*] R
om.

As wel þorw his werkes · as with his holy wordes,
And seyde hem what fullynge · and faith was to mene.

¶ Cloth þat cometh fro þe weuyng · is nouȝt comly to Cloth new-woven
is not fit for wear.
were, 444

Tyl it is fulled vnder fote · or in fullyng stokkes,
Wasshen wel with water · and with taseles cracched,
Ytoked, and ytented · & vnder tailloures hande.

And so it fareth by a barne · þat borne is of wombe, A child new-born
is not fit for
heaven.
Til it be crystened in crystes name · and confermed of
þe bisshop, 449

It is hethene as to heueneward · and helpeles to þe
soule.

¶ Hethene is to mene after heth · and vntiled erthe ; The word
heathen is from
heath.
As in wilde wildernesse · wexeth wilde bestes, 452
Rude and vnresonable · rennenge with-out [croperes].

¶ Ȝe [mynnen] wel how matheu seith · how a man
made a feste ;
He fedde hem with no venysoun · ne fesauntes ybake,
But with foules þat fram hym nolde · but folwed his
whistellynge ; 456

Ecce atilia mea & omnia parata sunt, &c. ; Mat. xxii. 4.

And wyth calues flesshe he fedde · þe folke þat he
loued.

þe calfe bytokeneth clenness · in hem þat kepeth lawes. A calf befokens
cleanness.

¶ For as þe cow þorw kynde mylke · þe calf norissheth
til an oxe,

So loue and lewte · lele men susteyneth, 460

443. *what*] wat was B.

445. *is*] so in R and Crowley ; be
WCOB. *fulled*] fouled (!) C.
stokkes] stoke B.

446. *Wasshen*] I-waschen R.
taseles] taselles C ; taslis B.

447. *Ytoked*] Ywalked C. *ytented*]
so in C ; tented R ; y-teynted WOB.
hande] handes R.

448. *And*] Riȝt W. *of*] of a W.

453. [*croperes* C] *croperis* B ;
croperes (and crepers in margin) O ;
cropiers W ; keperes R ; *miswritten*

creperes in L ; Crowley *has* *croperes*.

454. [*mynnen* W] *menen* O (and
Crowley) ; *miswritten* *nymmen* in L ;
nemen B ; take CR ; *observe the al-*
literation. *how*] hede whate R.

455. *hem*] hem (*printed* him) W.

456. *folwed*] folowen C ; folwe B.
atilia] volatilia B.

457. *And*] O om.

459. *norissheth*] norisse C.

460. *So*] So doth R. *and*] & and
L (*by mistake*). *lele*] and lele R.
susteyneth] sustened CB.

As a calf desires
milk, so just men
desire mercy.

And maydenes and mylde men · mercy desiren ;
Riȝt as þe cow-calf · coueyteth swete mylke,
So don riȝtful men · mercy & treuthe.
[And by þe hande-fedde foules · his folk vnderstonde,
þat loth ben to louye · with-uten lernynge of en-
saamples. 465

As fowls come
when whistled
to, so rude men
follow clerks.

Riȝt as capones in a court · cometh to mennes whist-
lynge,
In menyngge after mete · folweth men þat whistlen,
Riȝt so rude men · þat litel reson cunneth, 468
Louen and by-leuen · by lettred mennes doynge,
And by here wordes and werkes · wenen and trowen.
And, as tho foules to fynde · fode after whistlynge,
So hope þei to haue · heuene þoruȝ her whistlynge. 472

The maker of the
feast is God.

And by þe man þat made þe feste · þe mageste bymeneth ;
þat is, god of his grace · gyueth al men blisse ;
With wederes and with wondres · he warneth vs with
a whistlere,

Where þat his wille is · to worschipen vs alle, 476
And feden vs and festen vs · for euere-more at ones.]

Parsons and
priests will be
wroth with me ;

¶ Ac who beth þat excuseth hem · þat aren persounes
and prestes,
þat heuedes of holycherche ben · þat han her wille here,
With-oute trauaille, þe tithe del · þat trewemen
biswynkyn, 480

but see Ps.
cxxx. 1, 6
(Vulg.).

þei wil be wroth for I write þus · ac to witnesse I take
Bothe Mathew and Marke · and *Memento-domine-*
dauid ;

[*Ecce audiuimus eam in effrata, &c.*]

What Pope or prelate now · perfourneth þat cryst
hiȝte,

462. *as*] so O. *swete mylke*] melk
swete W.

464—477. *In R only. A very*
curious passage. Cf. l. 456 above.

465. *louye*] *written like loupe.*

478. *Ac*] And C. *beth*] ben C.
þat (2)] R om. *aren*] so in RC; *arn*

OB; ben W.

479. *heuedes*] hedes CB. *cherche*]
cherches R.

481. *wil*] wol W; wole R; wolen
O; wiln B. *ac to*] ac OB; and C.

482. [*Ecce—&c.*] in R only; *eam*
is miswritten eum; see Pass. X. 68.

Ite in vniuersum mundum & predicate, &c. ?

Mark xvi. 15.

¶ Allas! þat men so longe · on Makometh shulde
byleue, 484

So many prelates to preche · as þe Pope maketh,
Of Nazareth, of Nynyue · of Neptalim, and damaske,
þat þei ne went as cryst wisseth · sithen þei wil[ne] a
name, See how many
bishops the pope
makes!

¶ To be pastours and preche · þe passioun of Ihesus, [Fol. 68.]
And as hym-self seyde · so to lyue and deye ; 489

Bonus pastor animam suam ponit, &c. ; John x. 11.

And seyde it in sauacioun · of sarasenes & other.
For crystene & vncristene · cryst seide to prechoures,

Ite vos in vineam meam Mat. xx. 4.

And sith þat þis sarasenes · scribes, & Iuwes 492
Han a lippe of owre byleue · þe liztloker, me thynketh,
þei shulde torne, who so trauaille wolde · to teche hem
of þe Trinite,

Querite & inuenietis, &c. Mat. vii. 7.

¶ It is reuth to rede · how riztwis men lyued,
How þei defouled her flesh · forsoke her owne wille,
Fer fro kitth and fro kynne · yuel yclothed ȝeden, 497
Badly ybedded · no boke but conscience,
Ne no richchesse but þe Rode · to reioyse hem Inne;

Abst nobis gloriari, nisi in crucedomininostri, &c. Gal. vi. 14.

¶ And þo was plente & pees · amonges pore & riche ;
And now is routhe to rede · how þe red noble 501
Is reuerenced or þe Rode · receyued for þe worthier
The noble is
preferred to the
cross.

484. *shulde*] schullen R. *byleue*] so beleue O.

487. *wisseth*] wissed C. [*wilne a* R] wil a L; wille haue W; wol haue C; wolen haue OB; *but R is right*.

488, 489. *þe passioun—seyde*] retained in MS. W, but omitted in printed copy. so] W om. *deye*] to dye W. *ponit*] B om.

490. *it*] it is B.

491. *For*] To R. &] and to R.

492. *sith*] sitthen R.

493. *Han*] Hand (!) C. *liztloker*] liztliker O; lightlier WC. *me thynketh*] it semeth R.

494. *trauaille wolde*] trauailed W. to] & R.

495—531. R omits.

496. *forsoke*] & forsoken B.

498. *Badly*] ful baddeli B.

501. *red*] reed C; rede B.

502. *or*] er WCOB. *receyued*] and receyued WB. *þe* (2)] W om.

- þan crystes crosse, þat ouer-cam · deþ and dedly synne.
¶ And now is werre and wo · and who so why axeth,
For coueityse after crosse · þe crowne stant in golde.
Bothe riche and religious · þat Rode þei honoure, 506
þat in grotes is ygraue · and in golde nobles.
For coueityse of þat crosse · men of holykirke
Shul tourne as templeres did · þe tyme approacheth faste.
¶ Wyte 3e nouzt, wyse men · how þo men honoured
More tresore þan treuthe ? · I dar nouzt telle þe sothe ;
Resoun & riztful dome · þo Religious demed. 512
Rizt so, 3e clerkes · for 3owre coueityse, ar longe,
Shal þei demen *dos ecclesie* · and 3owre pryde depose,
Luke i. 52. *Deposuit potentes de sede, &c.*
¶ 3if kny3thod & kynde wytte · and comune con-
science
Togideres loue lelly · leueth it wel, 3e bisshopes, 516
þe lordeship of londes · for euere shal 3e lese,
And lyuen as *leuitici* · as owre lorde 3ow techeth,
Per primicias & decimas.
¶ Whan costantyn of curteysye · holykirke dowed
With londes and ledes · lordeshipes and rentes, 520
An Angel men herde · an heigh at Rome crye,
' *Dos ecclesie* þis day · hath ydronke venym,
And þo þat han petres powere · arn apoysoned alle.'
A medecyne mote þer-to · þat may amende prelates,
[Fol. 68 b.] þat sholden preye for þe pees ; · possessioun hem letteth,
Take her landes, 3e lordes · and let hem lyue by dymes.
504. *axeth*] askep W.
505. *stant*] standes C.
507. *in* (2)] C om. *nobles*] nobiles
C.
509. *tourne*] ouerturne B.
510. *wyse*] ye wise WO. *In margin*
of L—the fall of the church through
covitovsnes (*in a later hand*).
512. *þo*] þoo O ; þe W. *demed*]
daunnen B.
514. *þei*] *glossed* i. resoun &c. *in* L.
515. *comune*] þe commune by W ;
comune & B. Crowley *has*—& com-
mune by conscience.
517. *londes*] youre londes W. *shal*
3c] 3e schul O ; ye shul CB.
518. *lyuen*] leuen C. *3ow*] W om.
decimas] diuicias CB.
521. *an heigh*] on hy3 O ; on hei3
B.
522. *In margin of O*—Hodie vene-
num est effusum in ecclesia domini.
524. *mote*] moot W ; mot C ; mo
B ; muste O.
526. *let hem*] leteth hym C. *dymes*]
dismes CB.

All men honour
the cross that is
engraved upon
coins.

The fall of
the Templars.

Bishops shall
live like
Levites.

Constantine's
gift condemned
by an angel.

If possessioun be poyssoun · & inparfit hem make,
 Good were to dischargen hem · for holicherche sake,
 And purgen hem of poyssoun · or more perile falle. 529
 ¶ 3if presthod were parfit · þe peple s[h]olde amende,
 þat contrarien crystes lawe · and crystendome dispise.
 For al paynym[es] prayeth · and parfitly bileueth 532
 In þe holy grete god · and his grace þei asken,
 And make her mone to makometh · her message to
 shewe.

It were well to
 free churchmen
 from such poi-son.

Paynyms pray
 to God and
 Mahomet,

þus in a faith lyueth þat folke · and in a false mene,
 And þat is routhe for riȝtful men · þat in þe Rewme
 wonyen, 536

And a peril to þe pope · and prelatis þat he maketh,
 þat bere bisshopes names · of Bedleem & babiloigne ;
 [¶ Whan þe heye kyng of heuene · sent his sone to
 erthe,

which is a peril
 to the pope.

Many miracles he wrouȝte · man for to turne ; 540
 In ensauple þat men schulde se · þat by sadde resoun
 Men miȝt nouȝt be saued · but þoruȝ mercy and grace,
 And thoruȝ penaunce and passion · and parfit byle[f] ;
 And by-cam man of a mayde · and *metropolitanus*,
 And baptised and [bishoped] · with þe blode of his
 herte 545
 Alle þat wilned, and [wolde] · with inne-wit by-leue it.

Christ wrought
 many miracles,

baptized men,
 and confirmed
 them with his
 blood.

527. *In margin of L (in a late hand)*—a medycyne to emende prelates, &c.

528. *were*] it were B. *cherche*] so in CB ; churches WO.

529. *of*] of þat B. *or*] er WCOB.

530. *presthod*] prested C. *sholde*] solde L, but marked ; schul C.

532. *paynymes*] so in WCOB ; paynym L. *prayeth*] preire B. and *—bileueth*] to on persone to helpe R.

533. *In—god*] On o god þei greden R. *þei*] R om.

535. *in* (2)] B om.

536. *for*] for þe R.

537. *a*] in a CB ; in O. and (2)] and to R.

538. *berc*] bereth R. *Bedleem*] Bethleem WRCOB. &] and of RCOB.

539—556. *In R only. Properly, this passage belongs to the C-text, as, in the other MSS., l. 538 is closely joined to the line following it. Thus we find in L—of Bedleem & babiloigne, þat hippe aboute in Engelonde, &c. See l. 557.*

543. *bylef*] miswritten byle in R ; cf. C-text.

545. *[bishoped]* wriȝten bischiued in R ; cf. C-text.

546. *[wolde]* woled R ; cf. C-text. *inne-wit*] a better spelling would be inwit.

- Many a seint sytthen · hath soffred to deye,
 Al for to enforme þe faith · in fele contreyes deyeden,
 In ynde and in alisaundre · in ermonyng and in Spayne,
 In delfol deth deyeden · for there faith sake ; 550
- In sauacion of þe fayth · seynt thomas was ymartired,
 Amonges vn-kende cristene · for cristes loue he deyede,
 And for þe rízt of al þis reume · and al reumes cristene.
 Holy cherche is honoured · heȝȝliche þoruȝ his deyng,
 He is a forbysene to alle bishopes · and a bryzt myroure,
 And souereyneliche to suche · þat of surrye bereth þe
 name,] 556
- þat hippe aboute in Englonde · to halwe mennes
 auteres,
 And crepe amonges curatoures · [and] confessen ageyne
 þe lawe,
- Nolite mittere fulcem in messem alienam, &c.*
 Many man for crystes loue · was martired in Romanye,
 Er any crystendome was knowe þere · or any crosse
 honoured. 560
- ¶ Euery bisshop þat bereth crosse · by þat he is holden,
 Thorw his prouynce to passe · and to his peple to shewe
 hym,
 Tellen hem and techen hem · on þe Trinite to bileue,
 And feden hem with gostly fode · [and nedy folke to
 fynden. 564
- Ac ysaie of ȝow speketh · and osyas bothe,
 þat no man schuld be bischope · but if he hadde bethe,

551. *thomas*] nearly erased in R; cf. C-text.

557. *hippe*] huppe WO. in] O om. *Englonde*] Englong B. In R the line is—And nauȝt to huppe aboute here in englande · for to halwe autres.

558. *crepe*] crepe in R. *curatoures*] creatouris (1) B. [and WR] LCOB om. *confessen*] confesse men R; confession B. *alienam*] R om.

559. *Many*] Many a R. in *Romanye*] in Romyne WCOB; in Ro-

maigne C; amonges romaynes R.

560. *Er*] Er ar LC (by mistake); Er W; Ar R; er þat B; Er þan O. any] R om. was] were R. crosse] cros þere R.

561. *he*] R om.

563. *techen*] schewen R. on] of OB.

564—567. [and nedy—fode] In R only. Not in C-text. Omitted in LWCOD, probably owing to the repetition of gostly fode.

Bodily fode and gostly fode] · and gyue þere it nedeth ;

In domo mea non est panis neque vestimentum, Isa. iii. 7.

et ideo nolite constituere me regem.

Ozias seith for such · þat syke ben and fieble, 568

Inferte omnes decimas in oreum meum, vt [sit] Malachi iii. 10.

cibus in domo mea.

¶ Ac we crystene creatures · þat on þe crosse byleuen,

Aren ferme as in þe faith · goddes forbode elles !

And han clerkes to kepen vs þer-Inne · and hem þat

shal come after vs.

¶ And iewes lyuen in lele lawe · owre lorde wrote it

hym-selue, 572

Jews trust to the law.

In stone, for it stydfast was · and stonde sholde eure—

Dilige deum & proximum · is parfit iewen lawe—

And toke it moyses to teche men · til Messye come ;

And on þat lawe þei [lyuen] ȝit · and leten it þe beste.

¶ And ȝit knewe þei cryst · þat crystendome tauȝte,

For a parfit prophete · þat moche peple saued 578

They knew Christ to be a prophet

Of selcouth sores · þei [seyen] it ofte,

Bothe of myracles & meruailles · and how he men

fested

by His many miracles.

With two fisshes an fyve loues · fyue thousande peple ;

And bi þat maungerye men miȝte wel se · þat Messye

he seme l.

582

And whan he luft vp lazar · þat layde was in graue,

He raised Lazarus.

567. *and* (2)] to R. *nedeth*] nedede R. *me*] me in CB. *After regem both L and R add—yz: meaning yzaias* (Isaiah). Cf. l. 565.
568. *oreum*] so in LCRB; *orreum* W. [*sit* O] LWCROB *om. me i*] CB *om.*

569. *Ac*] And C.

570. *ferme*] for me (!) R.

571. *vs* (2)] COB *om.*

572. *it*] OB *om.*

573. *was*] is COB. *sholde*] schal O.

574. *proximum*] proximum tuum

O. *iewen*] Iues O.

575. *And*] And he C; *Ac* he B.

men] it hem R. *Messye*] messias B.

576. *on*] O *om. lyuen*] lyue WO; leuen CB; leue R. Cf. ll. 403, 576. ȝit] R *om.*

577. *knewe*] kuowen O; knowe B; knaw C.

578. *For*] And for R.

579. [*seyen* RB] seyn C; seizen WO; seyne L (*but see* Pass. xvi, 116, 117).

580. *meruailles*] miruaille C. ȝ] and of B. *he*] R *om.*

581. *an*] and WCRROB.

582. *men*] þei R.

583. *luft*] lufte R; lifte WCOB.

And vnder stone ded & stanke · with styf voys hym
called, 584

John xi. 43.

Lazare, veni foras,

[Fol. 69.]

Dede hym rise and rowme · riȝt bifor þe iuwes.

Ac þei seiden and sworn · with sorcerye he wrouȝte,

They sought to
slay Him.

And studyeden to stroyen hym · and stroyden hem-
self;

And þorw his pacyence her powere · to pure nouȝt he
brouȝte, 588

Pacientes vincunt.

Cf. Dan. ix.
24, 26.

¶ Danyel of her vndoynge · deuyned and seyde,

*Cum sanctus sanctorum veniat, cessabit vxio
vestra.*

Jews still think
Christ a false
prophet.

And ȝet wenen þo wrecches · þat he were *pseudo-pro-*
pheta, 590

And þat his lore be lesynges · and lakken it alle,

And hopen þat he be to come · þat shal hem releue,

Moysses eft, or Messye · here maisteres ȝet deuyneth.

¶ Ac pharsewes and sarasenes · Scribes & Grekis 594

Aren folke of on faith · þe fader god þei honouren;

Since they know
the first clause
of the creed,

And sitthen þat þe sarasenes · and also þe iewes

Konne þe firste clause of owre bileue · *credo in deum*
patrem omnipotentem,

Prelates of crystene prouynces · shulde preue, if þei
myȝte, 598

they should be
taught the
second,

Lere hem litlum & lytlum · & *in ihesum christum*
filium,

584. *ded—stanke*] stanke and dede
R. *hym*] he COB.

586. *Ac*] And C.

587. *studyeden*] stoded C. *stroyen*] struyen WR. *hym*] C om. *stroyden*] struyden W; struyeden R.

589. *vndoynge*] vndirstondyng (!)
B. *sanctus—vestra*] veniat sanctus
sanctorum, &c. R.

590. *ȝet*] W om. *þo*] the CB.

591. CB om.

593. *here—ȝet*] ȝet here maystries

R.

594. *Ac—sarasenes*] Ac farisewes
and sarasines R; And sarazens and
pharasees COB. *Grekis*] so in OB;
grekes CR; Iewes W. Crowley has
Grekes.

595. *of*] B om.

597. *Konne*] Kunnen R. *omnipo-*
tentem] COB om.

598. *prouynces*] prouince R.

599. *Lere*] To lere WB. *filium*] filium eius, &c. COB.

Tyl þei couthe speke and spelle · *et in spiritum sanctum*, till they know
 And rendren it & recorden it · with *remissionem* it all."

peccatorum,

601

Carnis resurreccionem, et vitam eternam ; amen."

600. *et*] and R.

Crowley *has* reade. Yet rendren

601. *rendren*] reden WCROB ; *seems right*.

PASSUS XVI. (DO-BET I.)

Passus xvj^{us}, & primus de dobet.

"I thank you,"
said I, "but what
is Charity?"

"**N**ow faire falle 3ow!" quod I þo · "for 3owre faire
shewynge,

For haukynnes loue þe actyf man · euere I shal 3ow
loue ;

Ac 3et I am in a were · what charite is to mene."

"There is a tree
named Patience,

¶ "It is a ful trye tree," quod he · "trewly to telle. 4

Mercy is þe more þer-of · þe myddel stokke is reuthe,
þe leues ben lele wordes · þe lawe of holycherche,
þe blosmes beth boxome speche · and benygne lokynge ;
Pacience hatte þe pure tre · and pore symple of herte, 8

of which Charity
is the fruit."

And so, þorw god and þorw good men · groweth þe
frute charite."

¶ "I wolde trauaille," quod I, "þis tree to se · twenty
hundreth myle,

And forto haue my fylle of þat frute · forsake al other
edulium.
saulee.

"Where grows
it?" said I.

Lorde," quod I, "if any wize wyte · whider-oute it
groweth?"

12

TITLE. *So in* LW; *Passus xvi^{us}*
OC; *Passus xv^{us} de visione vt supra*
R; *Passus septodecimus et secundus*
de dobet B.

4. *trye*] tried O. *trenly*] treuthe
R.

5. *more*] moore O. *reuthe*] ryethe
(sic) C.

8. *and þorw*] *so in* R; and pouere

C; and pure WO; pore and B.

9. *þorn* (2)] RCB om. *þe*] þat B.
charite] caritas B.

10. *wolde*] wole B.

11. *forto*] to CROB. *fylle*] fulle
WB. *saulee*] *so in* C; saule OB; soule
R; saulees W. *In margin of R*—
Agite penitenciam. Cf. Pass. xiii. 48.

12. *oute*] out þat R.

¶ "It groweth in [a] gardyne," quod he · "þat god made hym-seluen,

"It grows," said he, "in the heart, in land belongin; to Piers the Plowman."

Amyddes mannes body · þe more is of þat stokke ;

Herte hatte þe [h]erber · þat it in groweth,

And *liberum arbitrium* · hath þe londe to ferme, 16

Vnder Piers þe plowman · to pyken it and to weden it."

"Piers þe plowman !" quod I þo · and al for pure ioye

þat I herde nempne his name · anone I swouned after,

And laye longe in a lone dreme · and atte laste me

þouzte,

20 Then dreamt I that Piers shewed me the tree, supported on three props.

þat Pieres þe plowman · al þe place me shewed,

And bad me toten on þe tree · on toppe and on rote.

[Fol. 69 b.]

With þre pyles was it vnder-pizte · I perceyued it sone.

"Pieres," quod I, "I preye þe · whi stonde þise piles here ?" 24

¶ "For wyndes, wiltow wyte," quod he · to witen it fram fallynge ;

Cum ceciderit iustus, non collidetur ; quia dominus supponit manum suam ;

Ps. xxxvi. 24 (Vulg.).

And, in blowyng-tyme, abite þe floures · but if þis piles helpe.

þe worlde is a wykked wynde · to hem þat wolden treuthe,

"The world," said Piers, "is a wind that blows against it."

Coueityse cometh of þat wynde · and crepeth amonge

þe leues,

28

And forfret neigh þe frute · þow many faire siztes.

þanne with þe firste pyle I palle hym down · þat is,

The first prop is the Father's might.

potencia dei patris.

13. [a WCROB] I. *em.*

14. *more*] moore O.

15. *hatte*] hat B; highte W. *herber*

WCO] erber LR; herbergh B.

16. *to*] þe W.

17. *Vnder*] And vnder R. *to* (2)] COB *om.*

18. *I*] he B.

20. *lone dreme*] loue derne C.

22. *me*] me to WC.

24. *I* (2)] R *om.* *piles*] pikes C.

25. *witen*] weten B; kepen R.

26. *piles*] floures (!) CB.

27, 28. *to hem — wynde*] R *om.* *hem*] hym C. *wolden*] willen WCOB.

29. *forfret*] sofrete (*sic*) C; forfretþ WOB.

30. *þanne*] And R; That CB. *palle*] *so in* WR; puile COB; Crowley has pale. Cf. l. 51. *patris*] W *om.*

The flesh is also
a fell wint.

þe flesshe is a fel wynde · and in flouryng-tyme
þorw lykynge and lustes · so loude he gynneth blowe,
þat it norisseth nice siztes · and some tyme wordes,
And wikked werkes þer-of · wormes of synne, 34
And forbiteth þe blosmes · rizt to þe bare leues.

The second prop
is the Son, or the
Father's Wisdom.

¶ þanne sette I to þe secounde pile · *sapientia dei patris*,
þat is, þe passioun and þe power · of owre pryncce
Ihesu. 37

þorw preyeres and þorw penaunces · and goddes passioun
in mynde,

I saue it til I se it ryphen · & somdel y-fruited.

The third enemy
is the devil,

And þanne fondeth þe fende · my fruit to destruye, 40
With alle þe wyles þat he can · and waggeth þe rote,
And casteth vp to þe croppe · vnkynde neighbores,
Bakbiteres breke-cheste · brawleres and chideres,
And leith a laddre þere-to · of lesynges aren þe ronges,
And feccheth away my floures sumtyme · afor bothe
who steals my
flowers. myn eyhen. 45

Ac liberum arbitrium · letteth hym some tyme,

þat is lieutenant to loken it wel · by leue of my-selue ;

Mat. xii. 32.

*Videatis qui peccat in spiritum sanctum, nun-
quam remittetur, &c. ;*

*Hoc est idem, qui peccat per liberum arbitrium
non repugnat.*

Against the
world, the flesh,
and the devil,

Ac whan þe fende and þe flesshe · forth with þe
worlde 48

Manasen byhynde me · my fruit for to fecche,

þanne *liberum arbitrium* · laccheth þe thridde plante,

31. *fel*] feble B.

32. *lykyng*] libyng C. *and*] of O.
loude he] lowe be B.

35. *forbiteth*] forbetes C.

38. *þorw* (1)] With R. *þorw* (2)]
COB *om.* *penaunces*] penaunce O.

40. *þe*] R *om.* *fende*] fynde C.

41. *waggeth*] wagged CO.

43. *breke*] brewe R. *cheste*¹ þe
cheste W; chestes C.

44. *ronges*] longes (!) B.

45. *afor*] by-fore CR; to-fore B.

46. *Ac*] And C. *letteth*] lacches
C; *lacchiþ* B. *hym*] hem R.

47. *repugnat*] *written* repug¹ or
repūg² in all the MSS. Crowley has
repurgatur, which reading Mr Wright
follows. See Critical Note.

48. *Ac*] And C. *whan*] what R.

50. *laccheth*] takes C. *thridde*] firste WCOB; but cf. ll. 30, 36 above.
plante] planke R.

And palleth adown þe pouke · purelich þorw grace the third prop is
the Holy Ghost."
 And helpe of þe holy goste · and þus haue I þe
 maystrie." 52

¶ "Now faire falle ȝow, Pieres," quod I · "so faire ȝe
 discryuen

þe powere of þis postes · and her propre myȝte.

Ac I have þouȝtes a threve · of þis þre piles, "Tell me," said
I, "where these
props grew?"
 In what wode thei woxen · and where þat þei growed ;

For alle ar þei aliche longe · none lasse þan other, 57

And to my mynde, as me þinketh · on o More þei
 growed,

And of o gretnesse · and grene of greyne þei semen."

¶ "þat is soth," seide Pieres · "so it may bifalle ; 60

I shal telle þe as tite · what þis tree hatte.

þe grounde þere it groweth · goodnesse it hiȝte,

And I haue tolde þe what hiȝte þe tree · þe trinite it
 meneth"— "They denote the
Trinity."

And egrelich he loked on me · & þer-fore I spared 64

To asken hym any more ther-of · and badde hym ful
 fayre [Fol. 70.]
"What is the
fruit?"

To discreue þe fruit · þat so faire hangeth.

¶ "Here now bineth," quod he þo · "if I nede hadde,

Matrymonye I may nyme · a moiste fruit with-alle. 68 "Beneath, is the
fruit of
Matrimony."

þanne contenance is nerre þe croppe · as cal[e]wey

bastarde,

þanne bereth þe croppe kynde fruite · and clemmeste of alle,

51. *purelich*] priuelich R.

54. *postes*] postles C. *myȝte*] myȝtes W.

55. *Ac*] And CB. *þouȝtes*] toughes (!) B. *threve*] thrane (*for* thraue) R; trewe B.

56—91. CB omit. See Preface. This passage is collated with MS. Y (Mr Yates Thompson's MS.).

56. *woxen*] waxen O; wexen Y. *þat*] Y om. *growed*] groweden O.

57. *ar—longe*] yliche longe þei ben Y; yliche been þei longe O.

58. *growed*] groweth Y; growen O.

59. *of* (1)] R om. o] oon Y. *greyne*] oo greyn O.

60. *seide*] quod YWO. *so—may*] it myght so Y: so it myȝte O; so may R.

61. *tite*] stit Y; tid W; tyt R; tye O. *hatte*] highte W.

62. *hiȝte*] hatte W.

68. *may nyme*] myȝte neuen Y.

69. *þanne*] That YO. *contenance*] continnace Y. *nerre*] neer W; ner Y; nere R. *calwey*] so in O; caylewey R; kaylewey W; calawey Y; calwey L.

I prayed him to
pull down an
apple.

Maydenhode, angeles peres · and ratherest wole be ripe,
And swete with-out swellyng · soure worth it neuere."

¶ I prayed pieres to pulle adown · an apple, and he
wolde, 73

And suffre me to assaye · what sauoure it hadde.

¶ And pieres caste to þe crophe · and þanne comsed it
to crye,

And waggged wydwehode · and it wepte after. 76

A sad noise
issued from the
tree.

And whan it meued Matrimoigne · it made a foule
noyse,

þat I had reuth whan Piers rogged · it gradde so
reufulliche.

The devil
gathered up all
that fell,

For euere as þei dropped adown · þe deuel was redy,
And gadred hem alle togideres · bothe grete and smale,
Adam & abraham · and ysay þe prophete, 81

Sampson and samuel · and seynt Iohan þe baptiste ;

Bar hem forth boldely · no body hym letted,

and placed his
prey in *limbo*.

And made of holy men his horde · in *lymbo inferni*, 84

There is derkenesse and drede · and þe deuel Maister.

¶ And Pieres for pure tene · þat o pile he lauhte,

And hitte after hym · happe how it myhte,

Piers strives to
regain the fruit.

Ellius, bi þe fader wille · and frenesse of *spiritus*
sancti, 88

To go robbe þat raggeman · and reue þe fruit fro hym.

¶ And þanne spakke *spiritus sanctus* · in Gabrieles
mouthe,

The Annuncia-
tion.

To a mayde þat hizte Marye · a meke þinge with-alle,

71. *ratherest*] rapest Y. *wole*] wolde

O. 73. *pieres*] Piers fo W.

77. *it* (1)] he R. *noyse*] nose (!) Y.

78. *þat I*] And I W; þat R.
rogged] rused R.

81. *abraham*] Eue Y. *ysay*] ysaac
O.

83. *boldely*] baldely R; bodily WY.
hym] hem RY. *letted*] lette R.

84. *men*] O om.

85. *There - drede*] Ther as derk-

nesse & drede is Y.

86. *o*] oo O; oon Y. *þat—lauhte*] of þat a pil he rauhte W.

87. *And*] He W. *happe*] hitte W.
it] he O; happe Y.

88. *fader*] faderes R. *spiritus*
sancti] Y om. (*by mistake*).

89. *raggeman*] Rageman WRO;
ragman Y. *reue*] reuend R.

90. *Gabrieles*] gabriel R.

91. *mayde*] maiden Y.

“þat one Ihesus, a iustice sone · moste iouke in her
chambre, 92 Gabriel's address
to Mary.

Tyl *plenitudo temporis* · fully comen were,

þat Pieres fruit floured · and fel to be ripe.

And þanne shulde Ihesus iuste þere-fore · bi iuggement
of armes,

Whether shulde [fonge] þe fruit · þe fende or hym-
selue.” 96

¶ þe mayde myldeliche þo · þe messenger graunted, Mary assents.

And seyde hendelich to hym · “lo me, his hande-
mayden,

For to worchen his wille · with-uten any synne ;”

*Ecce ancilla domini ; fiat michi [secundum Luke i. 38.
verbum tuum], &c.*

And in þe wombe of þat wenche · was he fourty wokes,

Tyl he wex a faunt þorw her flesshe · and of fiȝtyng The Incarnation.
couthe, 101

To haue y-fouzte with þe fende · ar ful tyme come.

And Pieres þe plowman · parceyued plenere tyme, Piers learns leech-
craft,

And lered hym lechecrafte · his lyf for to saue, 104

þat þowgh he were wounded with his enemye · to
warisshe hym-self ;

And did him assaye his surgerye · on hem þat syke essays to cure the
sick,
were,

Til he was parfit practisoure · [if] any peril [felle], [Fol. 70 b.]

And souȝte oute þe syke · and synful bothe, 108

92. OBS : Henceforward only a few readings are given from Y. See note to l. 56.

92. *iustice*] Iustices WO. *iouke*] iouken R.

93. *fully comen*] tyme I-come R. In margin of O—Annis quingentis decies rursumque ducentis, vnus defuerat cum deus ortus erat.

95. *shulde*] schul C. *bi*] & by R.

96. [fonge WO] fonde LCRB; foonde Y. þe fende] the fynde C; to fynde B.

99. [secundum—tuum] in B only.

100. *wokes*] woukes W; wookes C; wekes R; wikes B.

101. *wex*] weex W.

102. *y-fouzte*] fouȝten OB; foughte C.

103. *plenere*] þe plener R.

104. *hym*] hym a B.

105. *þowgh*] þouȝt B. *his*] CB om. *warisshe*] warschen R; warsche B.

106. *surgerye*] surgenrie WB.

107. [if WCROBY] of L. [felle CBY] fel O; fille W; fülle LR.

108. *oute*] out of CB. *and*] and þe O.

and heals many. And salued syke and synful · bothe blynde & crokede,

And comune wommen conuerted · and to good turned ;

Mat. ix. 12.

Non est sanis opus medicus, set [infirmis], &c.

Bothe meseles & mute · and in þe menysoun bloody,

Ofte he heled suche · he ne helde [it] for no maistrye, 112

He restores life to Lazarus ;

Saue þo he leched lazar · þat hadde yleye in graue,

Quatriduanns quelt ; · quykke did hym walke.

John xi. 55.

Ac as he made þe maistrye · *mestus cepit esse*,

And wepte water with his eyghen · pere seyen it manye. 116

Some þat þe sizte [seyen] · saide þat tyme,

þat he was leche of lyf · and lorde of heigh heuene.

The Jews said He was a wizard.

Jewes iangeled þere-azeyne · and iugged lawes,

And seide he wrougte þorw wiccheecrafte · & with þe deueles miȝte, 120

John x. 20.

Demonium habes, &c.

¶ “þanne ar 3e cherles,” *quod [ihesus]* · “and 3owre children bothe,

Mat. xii. 27.

And sathan 3owre saueoure · 3ow-selue now 3e wittenessen.

He reminds the Jews of His miracles.

For I haue saued 3ow-self,” seith cryst · “and 3owre sones after,

3owre bodyes, 3owre bestes · and blynde men holpen,

And fedde 3ow with fisshes · and with fyue loues, 125

110. *And*] R om. [*infirmis*] so in O; LWCB have in.; R has m. h. See Critical Note.

111. *mute*] dome C.

112. *Ofte*] Of C. *he* (1)] W om. *heled*] helþ B. *suche*] swiche W; swilke C. *ne*] nowth C. [*it* WROB] LC om.

113. *þo*] than C.

115. *Ac*] And C. *þe*] þat R.

116. *seyen*] seen C.

117. *Some*] And som CB. [*seyen* CB] feye R; seȝen W; seyne L (but see last line). *saide*] sayed C.

119. *azeyne*] ayenis C; aȝenst B. *and*] þat R.

120. *þorw*] with CQB. *with*] wit R. *habes*] habet W.

121. *cherles*] clerkis (!) B. [*ihesus*] only R has the right reading, viz. *ihc*; this is corrupted into *ich* in LWCY; B has I, partly erased; see l. 123.

122. *3ow*] so in RY; ye W; youre COB. *3e*] O om.

123. *3ow*] youre C. *self*] B om. *seith cryst*] R om.

125. *fisshes*] two fisshes W. *with* (2)] C om.

And left baskettes ful of broke mete · bere away who
so wolde ;—”

And mysseide þe iewes manliche · and manaced hem to bete, He threatens to beat them ;

And knocked on hem with a corde · and caste adown her stalles, John ii. 15. 128

þat in cherche chaffareden · or chaungeden any moneye,

And seyde it in sizte of hem alle · so þat alle herden,

“ I shal ouertourne þis temple · and adown throwe, John ii. 19.

And in thre dayes after · edifye it newe, 132

And make it as moche other more · in alle manere poyntes,

As euere it was, and as wyde · wherfore I hote ȝow,

Of preyeres and of parfitnesse · þis place þat ȝe callen ;

Domus mea domus oracionis vocabitur.”

Mat. xxi. 13.

Enuye and yuel wille · was in þe iewes ; 136

The Jews seek to slay Him.

Thei casten & contreueden · to kulle hym whan þei miȝte,

Vche daye after other · þeire tyme þei awaited.

Til it bifel on a fryday · a litel bifor Paske,

þe þorsday byfore · þere he made his maundee, 140

On Maundy Thursday He says that He is betrayed.

Sittyng atte sopere · he seide þise wordes—

“ I am solde þorw one of ȝow · he shal þe tyme rewe

þat euere he his saueoure solde · for syluer or elles.”

¶ Iudas iangeled þere-aȝein · ac Ihesus hym tolde, 144

It was hym[-self] sothely · and seide, “ *tu dicis.*”

Mat. xxvi. 25.

126. *broke mete*] broken brede CB ; the paske CB ; Pasqe W.
breed broken O.

129. *þat*] And C.

130. *it*] O om.

131. *throwe*] þrowe it W.

132. CB omit.

133. *other*] ouȝer W ; or B.

135. *þis*] the C.

136. *was*] aren R.

138. *þeire*] thair C ; O om. ; hir W ;
here B. *awaited*] awaiteden W ;
waited CB.

139. *it*] C om. *Paske*] pasche R ;

140. *þorsday*] thoresday CR ; þorusday O ; þursday WB. *maundee*] cene R ; maunde COB.

141. *Sittyng*] Sittande R. *atte*] at þe WCROB.

142. *solde*] salde C. *one*] summe R.

143. *he*] R om. *solde*] salde C.

144. *ac*] and C.

145. *hym-self*] so in WCROB ; hym L.

Judas appoints
the token,

þanne went forth þat wikked man · and with þe iewes
mette,

And tolde hem a tokne · how to knowe with ihesus,
And which tokne to þis day · to moche is y-used, 148

viz. a kiss.

þat is, kissing and faire contenance · & vnkynde
wille ;

And so was with iudas þo · þat Ihesus bytrayed.

[Fol. 71.]
Mat. xxvi. 49.

“*Aue ruby,*” quod þat ribaude · and riȝt to hym he
ȝede,

And kiste hym, to be cauȝt þere-by · and kulled of þe
iewes. 152

¶ þanne Ihesus to Iudas · and to þe iewes seyde,

“I find gail in
thy laughter,”
said Jesus.

“Falsenesse I fynde · in þi faire speche,

And gyle in þi gladdre chere · and galle is in þi
lawghynge.

þow shalt be myroure to manye · men to deceyue, 156

Ac þe wors and þi wikkednesse · shal worth vpon þi-
selue ;

Mat. xviii. 7.

*Necesse est ut veniant scandala ; re homini illi
per quem scandalum venit !*

John xviii. 8.

þow I bi tresoun he ytake · at ȝowre owne wille,

Suffreth my postles in pays · & in pees gange.”

On a thoresday in thesternesesse · þus was he taken 160

þorw iudas and iewes · ihesus was his name ;

On the Friday
He jousted in
Jerusalem,

þat on þe fryday folwyng · for mankynde sake

Iusted in ierusalem · a ioye to vs alle.

146. {e} C om.

147. hem] hym C. knowe] C om.

148. And] þe R. y-used] vsed
RO. to—y-used] is to myche vsed O.

150. And so] As B ; And C. þat]
he COB.

151. ribaude] ribalde C. ȝede]
ȝode R.

152. of] þoruȝ R.

154. I] ich R.

156. be] be a OY. manye · men]
many man · hem B.

157. Ac] And C. þi] þe RO ;
þi (printed the) W. vpon] on O.

veniant] venient B ; veniat C. homi-
ni] B om. scandalum venit] COB
om.

158. þom] þouȝt B. ytake] take
WYRB ; taken CO. at] and R.

159. Suffreth] Suffyres C. postles]
so in R ; Apostles W ; apostyles C ;
apostelis O ; apostlis B. pays] so in
RYO ; pais B ; pees WC. pees] so in
RYCOB ; pays W.

160. On] In R. in] in þe O.
thestersnesse] Mirkenesse C.

162. mankynde] mankyndes WO ;
mankende R.

- On crosse vpon caluarye · cryst toke þe bataille, 164 and defeated
 Aȝeines deth and þe deucl · destroyed her botheres death on the
 myȝtes, cross.
- Deyde, and deth fordid · and daye of nyȝte made.
- ¶ And I awaked þere-with · & wyped myne eyghen, Then I awoke,
 And after piers þe plowman · pryed and stared. 168 and sought
 Estwarde and westwarde · I awayted after faste, everywhere for
 And ȝede forth as an ydiote · in contre to aspye Piers.
- After Pieres þe plowman ; · many a place I souȝte.
- And þanne mette I with a man · a mydilent son- On Midlent
 daye, Sunday I met
 172 Abraham, or
 FAITH.
- As hore as an hawethorne · and Abraham he hiȝte.
- I frayned hym first · fram whennes he come,
- And of whennes he were · and whider þat he
 þouȝte.
- ¶ “I am feith,” quod þat freke · “it falleth nouȝte to
 lye, 176
- And of Abrahames hous · an heraud of armes.
- I seke after a segge · þat I seigh ones,
- A ful bolde bacheler · I knewe hym by his blasen.” Abraham is
 “What bereth þat buirn?” quod I þo · “so blisse þe seeking one
 bityde !” whose blazon is
 180 the Trinity,
- ¶ “þre leodes in o lith · non lenger þan other,
- Of one mochel & myȝte · in mesure and in lengthe ;
- þat one doth, alle doth · & eche doth by his one.
- þe firste hath miȝte and maiestee · maker of alle
 þinges ; 184

164. *On*] On a CB.165. *deth*] þe deþ O. *her*] þere R.
botheres] so in W ; bother CYOB ;
 beire R.166. *deth*] deed W.168. *þe*] CB *om.*169. *I*] and CB. *awayted*] waited
 WCROB.171. *O omits.*172. *a* (2)] on O.173. *hore*] hoor W ; hoer R ; heor
 B. *an*] any CB.174. *frayned*] frain C.175. *þouȝte*] so in CROBY ; souȝte
 W.176. *þat*] þis COB. *to*] me to R.177. *an*] and CB.178. *I* (1)] And W. *segge*] man C.179. *knewe*] knawe C ; knowe O.180. *bereth*] berþ W. *buirn*]
 barne CB.181. *in*] on RCOB.182. *myȝte*] oo mageste O ; oon
 myȝt and mageste CYB. *in* (2)]
 CB *om.*184. *þinges*] thyng RCOB.

the Father, the
Son,

Pater is his *propre* name · a *persone* by hym-selue.
þe secounde of þat sire is · sothfastnesse, *jilius*,
Wardeyne of þat witte hath · was euere with-gute
gynnyng.

and the Holy
Ghost.

þe þridde hatte þe holygoost · a *persone* by hym-selue,
þe liȝte of alle þat lyf hath · a londe & a watre, 189
Confortoure of creatures · of hym cometh al blisse.
So þre bilongeth for a lorde · þat lordeship claymeth,
Myȝte, and a mene · to knowe his owne myȝte, 192

"The Father sent
forth His Son as
a servant.

Of hym & of his *seruaunt* · and what þei suffre bothe.
So god þat gynnyng hadde neure · but þo hym good
þouȝte,

[Fol. 71 b.]

Sent forth his sone · as for *seruaunt* þat tyme,
To occupien hym here · til issue were spronge, 196
þat is, children of charite · & holicherche þe moder.
Patriarkes & *prophetes* · and *aposteles* were þe chyl dren,
And cryst and crystenedome · and crystene holy-
cherche.

In menyng þat man moste · on o god bileue, 200
And þere hym lyked & loued · in þre persones hym
shewed.

Wedlock,
widowhood, and
virginity denote
the Trinity.

And þat it may be so & soth · manhode it sheweth,
Wedloke and widwehode · with virgynyte ynempned,
In toknyng of þe Trinite · was taken oute of o man.
Adam owre aller fader · Eue was of hym-selue, 205
And þe issue þat þei hadde · it was of hem bothe,
And either is otheres ioye · in thre sondry persones,

185. *propre*] COB *om.*

186. *þat*] þa W. *of—is*] is of þat
sire COB. *sothfastnesse*] stedfastnesse
C; stefast (*sic*) B.

187. *of*] of al O.

188. *hatte*] highte W; has C; hap
B; hat R.

189. *þe—hath*] þat alle þe liȝt of
þe lif R. a (1)] on B. a (2)] on
COB.

191. *þre*] ther C; þer B. *claymeth*] *laymes* (!) C.

192. *a*] WCO *om.* *knowe*] R *om.*

193. *hym*] hym-selue R. *þei suffre*] *soffret* hem R.

198. *chyl dren*] barnes R.

199. *and* (3)] and alle R.

200. *on*] in R.

202. *O omits.*

204. *taken—man*] out of man taken
W. *o*] a COB.

205. *owre*] was oure W. *aller*] *alþer* OB. *Eue*] and Eue W.

206. *þei*] he COB.

And in heuene & here · one syngulere name ; 208

And [þus] is mankynde or manhede · of matrimoigne
yspronge,

And bitokneth þe Trinite · and trewe bileue.

¶ Miȝte is matrimoigne · þat multiplieth þe erthe,

Matrimony
denotes the
Father of all.

And bitokneth trewly · telle if I dorste, 212

[Hym] þat firste fourmed al · þe fader of heuene.

þe sone, if I it durst seye · resembleth wel þe wydwe,

The Son
resembles a
widow (Ps. xxi.
1; Vulg.).

Deus meus, deus meus, vt quid dereliquisti me?

þat is, creatour wex creature · to knowe what was

bothe ; 215

As widwe with-oute wedloke · was neure ȝete yseye,

Na more myȝte god be man · but if he moder hadde ;

So wydwe with-oute wedloke · may nouȝte wel stande,

There can be no
widow without
wedlock.

Ne matrimoigne with-oute moillerye · is nouȝt moche to

preyse ;

Maledictus homo qui non reliquit semen in

israel, &c.

þus in þre persones · is perfetliche manhede, 220

þat is, man & his make · & moillere her children,

Man and his wife
and children
form a Trinity.

And is nouȝt but gendre of o generacioun · bifor Ihesu

cryst in heuene,

So is þe fader forth with þe sone · and fre wille of

bothe ; 223

Spiritus procedens a patre & filio ;

Which is þe holygoste of alle · and alle is but o god.

þus in a somer I hym seigh · as I satte in my porche ; I Abraham saw

208. *here*] in erþe O.

209. [þus WCOBY] þis L; þat R;
the line is marked for correction.
or] and W. yspronge] C om.

210. COBY omit.

211. *Miȝte*] so in R; Might COYB;
Mighty W. *is*] is in R.

212. *if*] it if COBY.

213. [*Hym* WO] He LCRBY.

214. *if I ii*] is if I CO; if y B.
resembleth—þe] ressemblaunt to COB.
wydwe] widuwes B.

215. *wex*] weex W; wax R.

217. *Na*] Ne na R.

219. *moillerye*] moillerie YB; moy-
lere R; Muliere W; mulerie O; moil-
liere C.

220. *manhede*] pur manhode R.

221. *man*] a man CB. *moillere*] moillerie Y; moilliere C; muliere W; moilre B; mulerer O. *her*] here R; WCOBY om.

222. *gendre*] gendred C. o] a WC;
OB om. *Ihesu*] B om.

224. *holy*] O om.

225. *a*] O om.

- the three Persons (Gen. xviii. 2). I ros vp and reuerenced hym · & riȝt faire hym grette;
Thre men to my syȝte · I made wel et ese, 227
Wesche her feet & wyped hem · and afterward þei eten
Calues flesshe & cakebrede · and knewe what I thouȝte;
Ful trewe tokenes bitwene vs is · to telle whan me
lyketh.
- God asked me if I loved Him more than Isaac. Firste he fondeð me · if I loued bettere 231
Hym, or ysaak myn ayre · þe which he hiȝte me kulle.
He wiste my wille by hym · he wil me it allowe,
I am ful syker in soule þer-of · and my sone bothe.
I circumcised my sone · sitthen for his sake;
My-self and my meyne · and alle þat male were 236
Bleden blode for þat lordes loue · and hope to blisse
þe tyme.
- God promised me an inheritance. Myn affiaunce & my faith · is ferme in þis bilieue;
For hym-self bihiȝte to me · and to myne issue bothe
[Fol. 72.] Londe and lordship · And lyf with-uten ende; 240
To me and to myn issue · more ȝete he me *graunted*,
Mercy for owre mysdedes · as many tyme as we asken;
Luke i. 55. *Quam olim abrahe promisisti, & semini eius.*
And sith he sent me to seye · I sholde do sacrificise,
And done hym worshiþe with bred · and with wyn
bothe, 244
And called me þe fote of his faith · his folke forto saue,
And defende hem fro þe fende · folke þat on me
leueden.
- Thus have I ever been God's Herald. þus haue I ben his herauðe · here and in helle,
And confortd many a careful · þat after his comynge
wayten. 248

226. *ros*] roos W; raas C; aros B; þis (*printed* his) W.
arros O. 241. *ȝete*] if (!) B. *me*] men B;
228. *ȝ*] in R. *hem*] hes R. W *om.*
230. *is*] been O. *me*] we B. 242. *Mercy*] More CB.
232. *he hiȝte*] het B. 245. *þe fote*] þe forþ O; stot CB.
233. *he*] a R. 246. *hem*] hym C. *leueden*] bileneden B.
235. *sitthen*] sith RO; siþe B. 248. *a*] COB *om.* *wayten*] wait-
237. *loue*] sake O. eden W.
238. *faith*] fay R. *þis*] his CB;

And þus I seke hym," he seide · "for I [herde] seyne
late

I seek Him
whom John
lately baptized,

Of a barne þat baptised hym · Iohan Baptiste was his
name,

þat to patriarkes and to prophetes · and to other peple
in derknesse

Seyde þat he seigh here · þat sholde saue vs alle ; 252
Ecce agnus dei, &c.

and of whom He
prophesied "Jo.
i. 29).

¶ I hadde wonder of his wordes · and of his wyde
clothes ;

For in his bosome he bar a thyng · þat he blissed
euere.

And I loked on his lappe · a lazar lay þere-Inne
Amonges patriarkes and profetes · pleyande togyderes.

I saw a leper in
Abraham's lap,

"What awaytestow?" quod he · "and what woldestow
haue?" 257

"I wolde wyte," quod I þo · "what is in þowre lappe?" which I asked
him to shew me.

¶ "Loo!" quod he, and lete me se · "lorde, mercy!"
I seide,

"þis is [a] present of moche prys · what Prynce shal
it haue?" 260

"It is a precious present," quod he · "ac þe pouke
it hath attached,

"The devil," said
he, "has claimed
this leper and
me:

And me þere-myde," quod þat man · "may no wedde vs
quite,

Ne no buyrn be owre borwgh · ne bryng vs fram his
daungere ;

Oute of þe poukes pondfold · · no meynprise may vs
fecche, 264

no one can
ransom us

249. [herde WCROB] L omits, but
the line is marked.

251. to (2)] CB om. to (3)]
COB om.

252. seigh] seyde R. here] hir C ;
hym O. sholde] shul C. rs] hem R.

254. For] And R. þat] and þat R.

255. on] in W.

256. CB om. pleyande] pleyinge
WYO ; pleyede R.

257. awaytestow] art þou B.

258. is] is þis O.

260. [a WCROB] L om.

261. ac] and C.

262. þere-myde] þere-with RC. man]
weye R.

263. buyrn] barne CO.

264. R omits. pondfoldr] ponfold
CY ; pynfold OB. no] ne no CB.
may] O om.

till Christ comes, Tyl he come þat I carpe of · cryst is his name, 265
 þat shal delyure vs some daye · out of þe deueles
 powere,
 And bettere wedde for vs legge · þan we ben alle
 worthy,
 and offers life for þat is, lyf for lyf · or ligge þus euere 268
 life." Lollynge in my lappe · tyl such a lorde vs fecche."
 ¶ "Allas!" I seyde, "þat synne · so longe shal lette
 þe myȝte of goddes mercy · þat myȝt vs alle amende!"
 Then I wept, but I wepte for his wordes · with þat sawe I an other 272
 soon beheld Rapelich renne forth; · þe riȝte waye he went.
 another, I affrayned hym fyrste · fram whennes he come,
 whose name I And what he hiȝte & whider he wolde · and wightlich
 asked, he tolde. 275

266. *some daye*] O *om.*

270—273. R *has*—Allas, thouȝte I
 þo · þat is a longe a-bydyngge,
 And sued hym · for he softe ȝede,
 þat he toek vs as tit · ac, trewly

to telle,

274. *affrayned*] fraynede O.

275. *And*] R *om.* *wightlich*] whith-liche R.

PASSUS XVII. (DO-BET II.)

Passus xvij^{us}, et secundus de do-bet.

"I am *spes*," quod he, "a spye · and spire after a knyȝte,

"I am HOPE,"
said he, "and
bear a letter,

That toke me a maundement · vpon þe mounte of synay,
To reule alle rewmes with ; · I bere þe writte here."

"Is it asseled?" I seyde · "may men se þi lettres?" 4

"Nay," he sayde, "I seke hym · þat hath þe sele to kepe ;

and seek Him
who shall seal
it."

¶ And þat is, crosse and crystenedome · And cryst pere-on to hange. [Fol. 72 b.]

And whan it is asseled so · I wote wel þe sothe,

þat Lucyferes lordeship · laste shal no lenger." 8

"Late se þi lettres," quod I · "we miȝte þe lawe knowe." "Shew me," said I.

¶ þanne plokkeð he forth a patent · a pece of an harde roche,

Wher-on [were] writen two wordes · on þis wyse y-glosed,

Then he shewed
me a stone,

TITLE. Passus xvijus OCYB ; Passus xvjus de visione vt supra R ; W adds —et ihus de Do-bet ; B adds — et tercius de dobet.

1. quod—spyge] a spie, quod he R. and spire] spere R.

3. with] þere-with R. þe writte] it writen O ; it write Y.

4. asseled] enseled W. þi] the COB.

5. I] W om. þe sele] þeal (!) C.

7. asseled] enseled W. I—sothe] R om.

8. R has—Sathanas power schal last no lenger, And þus my lettre meneth. See Critical Note.

9. þi lettres] þat lettre R.

10. þanne—he] A plucked R. patent] pauntelet B.

11. [were WCBY] weren O ; was LR.

whereon were the
Commandments.

Dilige deum & proximum tuum, &c.

þis was þe tixte trewly · I toke ful gode ȝeme; 12
þe gloſe was gloriously writen · with a gilte penne,

Mat. xxii. 40.

In hijs duobus mandatis tota lex pendet & prophetia.

¶ “[Ben] here alle þi lordes lawes?” quod I · “ȝe, leue
me wel,” he ſeyde,

“He that doeth
thus is ſafe.”

“And who ſo worcheth after þis writte · I wil vnder-
taken, 15

Shal neuere deuel hym dere · ne deth in ſoule greue.

For þough I ſeye it my-ſelf · I haue ſaued with þis
charme

Of men & of wommen · many ſcore þouſandes.”

“Yes,” ſaid the
herald; “behold
here are Joshua,
Judith, and
others.”

¶ “He ſeith ſoth,” ſeyde þis heraud · “I haue yfounded
it ofte;

Lo here in my lappe · þat leued on þat charme, 20
Ioſue and Iudith · and Iudas Macabeus,

ȝe, and ſexty þouſande biſyde forth · þat ben nouȝt
ſeyen here.”

“Which of you
muſt I believe?”
ſaid I.

¶ “ȝowre wordes aren wonderful,” quod I tho ·
“which of ȝow is treweſt,

And leleſt to leue on · for lyf and for ſoule? 24

Abraham ſeith þat he ſeigh · holy þe Trinite,

Thre perſones in parcelles · departable fro other,

And alle þre but o god · þus Abraham me tauȝte,

And hath ſaued þat bileued ſo · and ſory for her
ſynnes, 28

12. ȝeme] gome R.

13. writen] I-write R. mandatis]
R om. tota—pendet] pendet tota
lex R. prophetia] prophete CB.

14. [Ben WCBY] Been O; Is LR.
leue] lef R. wel] wille C; R om.

15. And] COB om. þis writte] my
wit R.

16. deth] dette COB; deet Y.

18. of (2)] CB om. þouſandes]
þouſand W.

19. He ſeith] Ye ſeien W. ſeyde

þis] ſayed þe C; ſeide þe B; ſeiþ þe
O. yfounded] founded CBY; founden
O.

20. on] of R.

22. ȝe] R om.

23. aren] be C; ben B; been O.
the] CB om.

24. on] so W.

25. holy] hoolly W.

26. departable] despartable B.

28. þat] þat I CB. bileued] bi-
leued R. synnes] synne COB.

He can nouȝte segge þe somme · and some aren in his
lappe.

What neded it þanne · a newe lawe to bigynne,

"What need of a
new law,

Sith þe fyrst sufficeth · to sauacioun & to blisse?

¶ And now cometh *spes*, and speketh · þat hath aspied
þe lawe,

32

And telleth nouȝte of þe Trinitee · þat toke hym his
lettres,

‘To byleue and louye · in o lorde almyȝty,

such as Hope
now proclaims?

And sitthe riȝt as my-self · so louye alle peple.’

¶ þe gome þat goth with o staf · he semeth in gretter
hele

36

To walk with one
staff is better
than walking
with two.

þan he þat goth with two staues · to syȝte of vs alle.

And riȝte so, by þe Rode! · resoun me sheweth,

It is lyȝter to lewed men · a lessoun to knowe,

þan for to techen hem two · and to harde to lerne þe
leest!

40

It is ful harde for any man · on abraham byleue,

And welawey worse ȝit · for to loue a shrewe!

Hope's law is
harder than
Abraham's.

It is liȝter to leue · in þre louely persones

þan for to louye and leue · as wel lorelles as lele. 44

Go þi gate,” quod I to *spes* · “so me god helpe!

Go thy way,
Spes!”

þo þat lerneth þi lawe · wil litel while vsen it!”

And as we wenten þus in þe weye · wordyng togyderes,

[Fol. 73]

þanne seye we a samaritan · sittende on a mule, 48

Then we saw a
Samaritan, riding
on a mule,

Rydyng ful rapely · þe riȝt weye we ȝeden,

29. *He*] I O. *and some*] of þo þat
B. *his*] my O.

30. *neded it*] nedip þee O; nedes
it C; nedip it B. *bigynne*] bringe R.

32. *cometh*] bigynneþ OY; bi-
cometh CB. *hath*] W om.

36—46. R omits.

36. *gome*] mane C. *goth*] gaes C.
o] a COB. *in*] in a B.

37. *goth*] gos C.

39. *It*] That it W. a] o W. *knowe*]
lere B.

40. *lerne*] lere C; here B. *þe*] þe

(printed to the) W.

42. *welawey*] waylawey C; wel
away W; weiloway B.

43. *liȝter*] written liȝtor; cf. l. 39.

44. *leuc*] leue or lene (uncertain
in the MSS.) *lele*] lelles O; leles
CB.

45. *I*] erased in B. *to*] COB om.

46. *wil*] wol W; wel B; O om.

47. *wenten*] wente vs B.

48. *sittende*] so in R; sittynge
WCOB.

49. *Rydyng*] Ryden R.

coming from
Jericho.

Faith, Hope, and
the Samaritan
find a wounded
man (Lu. x. 33.)

Faith passes by
him.

Hope also passes
by him.

But the
Samaritan
alights,

and washes his
wounds with
wine and oil,

Comynge fro a cuntre · þat men called Ierico ;
To a iustes in iherusalem · he chased away faste.
Bothe þe heraud and hope · and he mette at ones 52
Where a man was wounded · and with þeues taken.
He myzte neither steppe ne stonde · ne stere fote ne
handes,
Ne helpe hym-self sothely · for semiuyf he semed, 55
And as naked as a nedle · and none helpe aboute hym.
¶ Feith had first sizte of hym · ac he fleghe on syde,
And nolde nouzt neighen hym · by nyne londes
lengthe.
¶ Hope cam hippyng after · þat hadde so ybosted,
How he with Moyses maundement · hadde many men
y-holpe ; 60
Ac whan he hadde sizte of þat segge · a-syde he gan
hym drawe,
Dredfully, by þis day ! as duk · doth fram þe faucoun.
¶ Ac so sone so þe samaritan · hadde sizte of þis lede,
He lihte adown of lyard · and ladde hym in his hande,
And to þe wye he went · his woundes to biholde, 65
And parceyued bi his pous · he was in peril to deye,
And but if he hadde recouere þe rather · þat rise
shulde he neure ;
[And breyde to his boteles · and bothe he atamede ;] 68
Wyth wyn & with oyle · his woundes he wasshed,
Enbawmed hym and bonde his hed · & in his lappe
hym layde,

50. *Comynge*] Com CB.
52. *þe*] CB om. and (2)] B om.
he] glossed by i. xpc. (meaning id est
Christus) in LWR.
53. *wounded*] I-wounded R.
54. *He*] A R. *stere*] stire C ;
sterie B. *handes*] hand B.
56. *hym*] R om.
57. *of*] on R. *ae*] and C. *fleghe*] *fled* C. *on*] a W.
58. *nolde*] walde C. *by*] B om.
59. *þat*] & O.

(1. *segge*] grome C.
62. *Dredfully*] Dredful B. *duk*] *doke* WCRO ; a *doke* B.
64. *of*] B om. *ladde*] CB om.
hande] *handles* R.
65. *to þe*] with *þat* R.
66. *bi*] in R.
67. *if*] 3if R ; WB om. *recouere*] *recouerer* WOY ; *recovered* B ; *socur* C. *rather*] *rapelier* W.
68. *In* R only ; but see C-text.
70. *hym* (2)] he CB.

- And ladde hym so forth on lyard · to *lee christi*, a takes him to a
grange called
lee christi,
grange,
Wel six myle or seuene · biside þe newe market ; 72
Herberwed hym at an hostrye · and to þe hostellere and tells the
innkeeper to take
care of him,
called,
And sayde, “haue, kepe þis man · til I come fro þe
iustes,
And lo here syluer,” he seyde · “for salue to his
woundes.”
And he toke hym two pans · to lyfode as it were, 76 giving him two
pence for his
expenses.
And seide, “what he speneth more · I make þe good
here-after ;
For I may nouzt lette,” quod þat leode · & lyarde he
bistrydeth,
And raped hym to-*ihherusalem*-ward · þe rizte waye to Then he rides on
to Jerusalem.
ryde.
¶ Faith folweth after faste · and fonded to mete Faith and Hope
ride after him.
hym, 80
And *spes* spaklich hym spedde · spede if he myzte,
To ouertake hym and talke to hym · ar þei to toun
come.
¶ And whan I seyþ þis, I sojourned nouzte · but shope Then ran I after
the kind
Samaritan, and
offered to serve
him.
me to renne,
And suwed þat samaritan · þat was so ful of pite, 84
And graunted hym to ben his grome · “gramercy,” he
seyde,
“Ac þi frende and þi felawe,” quod he · “þow fyndest
me at nede.”
¶ And I thanked hym þo · and sith I hym tolde,
73. *hostrye*] ostrië COB. to] R om.
hostellere] ostiler CB.
74. *haue*] there is a point after
this word in C and O.
76. *pans*] pens WCO.
77. *speneth*] spendeþ WB ; spendes
C.
78. *lette*] O om. (!) *bistrydeth*]
bistroode C ; bistrode OB.
80. *folweth*] folwede WCOB.
81. *spaklich*] sparkliche R ;
scharpli B.
82. to (2)] til COB.
83. to] C om.
84. *þat* (1)] þe R. *pite*] pieté C.
85. *grome*] gome R. *gramercy*]
graunt mercy WCO.
86. *quod he*] he saide CB ; O om.

I told him what
Faith and Hope
had done.

How þat feith fleigh away · and *spes* his felaw bothe,
For sizte of þe sorweful man · þat robbed was with
þenes. 89

[Fol. 71v.]

“Haue hem excused,” quod he · “her help may litel
auaille ;

He told me that
nothing could
cure the wounded
man but the
blood of a child
born of a virgin.

May no medeyn on molde · þe man to hele brynge,
Neither feith ne fyn hope · so festred ben his woundis,
With-out þe blode of a barn · borne of a mayde. 93
And be he bathed in þat blode · baptised, as it were,
And þanne plastred with penaunce · and passioun of
þat babi,

He shulde stonde and steppe ; · ac stalworth worth he
neure, 96

Tyl he haue eten al þe barn · and his blode ydronke.

“Nearly all,” said
he, “who pass
through that
wilderness are
robbed.

For went neuere wy in þis worlde · þorw þat wilder-
nesse,

þat he ne was robbed or rifled · rode he þere or zede,
Saue faith, & his felaw · *spes*, and my-selue, 100
And þi-self now, and such · as suwen owre werkis.

Outlaws lie in
wait there.

¶ For outlawes in þe wode · and vnder banke lotyeth,
And may vch man se · and gode merke take, 103
Who is bihynde and who bifore · and who ben on hors,
For he halt hym hardyer on horse · þan he þat is a fote.

Their chief was
afraid of me.

For he seigh me, þat am samaritan · suwen feith & his
felaw 106

On my caple þat hatte *caro* · (of mankynde I toke it),

88. *fleigh*] fleed C ; flez R.

89. *þe*] þat W.

91. *on*] vnder R.

93. *mayde*] mayden O.

94. *be he*] he be COB ; be he
(printed he be) W. *he*] R *om*.

95. *plastred*] pastrid B. *and*] and
þe R.

96—340. *Here MS. O has lost three
leaves ; this portion is collated with
MSS. C2 and Y.*

96. *ar*] and CC2.

97. *ydronke*] drünkyn Cz.

99. *or* (1)] ne R.

101. *as*] þat RC2.

102. *outlawes*] outlawe is R. *loty-
eth*] lowted C.

103. *may*] mowen W ; mowe C ;
mown C2.

104. *who* (2)] wo is B.

105. *halt*] haldes C. *a*] on YBC2 ;
at C ; W *om*.

106. *seigh*] seith RC2. *feith*] forth
Y.

107. *hatte*] hattip B ; highte W.

He was vnhardy, þat harlot · and huddle hym *in in-ferno*.

108

Ac ar þis day þre dayes · I dar vnder taken,
þat he worth fettred, þat feloune · fast with cheynes,
And neure eft greue grome · þat goth þis ilke gate ;

[*O mors, ero mors tua, &c.*]

In three days'
time he shall be
bound.

Hosea xiii. 14.

¶ And þanne shal feith be forester here · and in þis
fritth walke,

112

Then shall Faith
be keeper of the
forest here,

And kennen out comune men · þat knoweth nouȝte þe
contre,

Which is þe weye þat ich went · and wherforth to
iherusalem.

And hope þe hostelleres man shal be · þere þe man lith
an helynge ;

and Hope shall
be the innkeeper's
man,

And alle þat fieble and faynt be · þat faith may nouȝt
teche,

116

Hope shal lede hem forth with loue · as his *lettre*
telleth,

And hostel hem and hele · þorw holicherche bileue,
Tyl I haue salue for alle syke · and þanne shal I re-
tourne,

119

and take care of
the feeble ones.

And come aȝein bi þis contree · and confort alle syke
þat craueth it or coueiteth it · and cryeth þere-after.

For þe barne was born in bethleem · þat with his bloode
shal saue

The child born in
Bethlehem shall
save all."

108. *vnhardy*—*harlot*] vn harlot
(*by mistake*) R. *huddle*] hud R ;
hidde WYC₂B ; hid C.

109. *Ac*] And CC₂. *þis—dayes*] þise daies þre B ; thise dayes thre dayes C.

111. *grome*] gome WRC₂. [*O—tua*] in R only.

112—123. R omits.

112. *forester*] forster WCC₂Y.
walke] C om.

113. *out*] CC₂BY om. *comune*] vn-
kumande (*miswritten* unkumande)
B.

115. *an*] in Y ; to CC₂B.

117. *telleth*] hem telles CB.

118. *hostel*] herber (C. *hete*] hel
hem C ; heele hem B. *holicherche*] holichirehis B.

119. *retourne*] turne W.

121. *it* (1)] (C₂ om. *or*] and W.
and] or W.

122, 123. For the barne was borne
in Bethlem · of a clene mayde,
That shal with his blood · saue alle
þat lyuen in feith,
And foloweth the techynge · of holpe
þat is his felawe Y.

So also CC₂B ; but C omits borne,
C₂ omits the first his, C the second
his, and all three rightly have hope
for holpe. LW are alike, and better.

Alle þat lyueth in faith and folweth · his felawes tech-
yngē.”

“Shall I believe
in the Trinity,
as Faith taught
me?” said I,

¶ “A! swete syre!” I seyde þo · “wher [shal I]
hyleue, 124

As feith and his felawe · enfourmed me bothe?

In þre persones departable · þat perpetuel were euere,
And alle þre but o god · þus abraham me tauȝte;—

“or in the law of
Love, as Hope
taught me?”

And hope afterwarde · he bad me to louye 128

O god wyth al my good · and alle gomes after,
Louye hem lyke my-selue · ac owre lorde aboue alle.”

¶ “After abraham,” quod he · “þat heraud of armes,
Sette faste þi faith · and ferme bileue. 132

“Follow the
teaching of both.
[Fol. 74.]

And, as hope hiȝte þe · I hote þat þow louye
Thyn euene-crystene euermore · euene forth with þi-
self.

And if conscience carpe þere-azein · or kynde witte
oyther,

Shew to heretikes
thy HAND.

Or heretykes with argumentz · þin honde þow [hem]
shewe; 136

For god is after an hande · yhere now and knowe it.

The Father is
like the folded
FIST;

¶ þe fader was fyrst, as a fyst · with o fynger fold-
yngē,

Tyl hym loued and lest · to vnlosen his fynger,

And profre it forth as with a paume · to what place it
sholde. 140

the PALM
betokens the
Holy Ghost;

þe paume is purely þe hande · and profreth forth þe
fyngres

To mynystre and to make · þat myȝte of hande knoweth,

124. *I seyde*] seide I B. *wher*
whether R. [*shal I* YCC²B] I shal
LWR.

125. *enfourmed*] enformen CBYC².

127. *þre*] this C; þis is B.

129. C² omits.

130. *my-selue*] my-seluen R. *ac*
and CC².

132. *faste*] fully W.

133. *hiȝte*] bihiȝt R.

136. [*hem* WR] hym LCC²B.

138. *as*] CC²Y om. *a*] a CYB.
foldyngē] folden R.

139. *loued*] leued R. *lest*] liste
WCC²BY; luste R. *vnlosen*] vn-
closen B.

140. *profre*] profered R.

141. *profreth*] profer C.

142. *mynystre*] minstre R; myns-
tre Y.

- And bitokneth trewly · telle who so liketh,
 þe holygost of heuene · he is as þe paume. 144
 þe fyngres þat fre ben · to folde and to serue,
 Bitokneth sothly þe sone · þat sent was til erthe,
 þat toched and tasted · atte techynge of þe paume
 Seynt Marie a Mayde · and mankynde lauȝte; 148
Qui conceptus est de spiritu sancto, [natus,] &c.
 þe fader is þanne as a fust · with fynger to touche,
Quia omnia traham ad me ipsum, &c.,
 Al þat þe paume parceyueth · profitable to fele.
 Thus ar þei alle but one · as it an hande were,
 And þre sondry siztes · in one shewynge. 152
 þe paume, for he putteth forth fyngres · and þe fust
 bothe, The palm puts forth both the fingers and the fist.
 Riȝt so redily · reson it sheweth,
 How he þat is holygoste · sire & sone p^reueth.
 And as þe hande halt harde · and al þynge faste 156
 þorw foure fyngres and a thombe · forth with þe paume,
 Riȝte so þe fader and þe sone · & seynt spirit þe
 þridde
 Halt al þe wyde worlde · with-in hem thre,
 Bothe welkne and þe wynde · water and erthe, 160
 Heuene & helle · and al þat þere is Inne.
 þus it is, nedeth no man · to trowe non other,
 That thre þinges bilonget · in owre lorde of heuene,
 And aren [serelepes] by hem-self · asondry were neure, The Trinity is a Unity.
143. *liketh*] it liketh Y; it liked CB.
 144. *he*] C2 om.
 145—147. CB om.
 146. *til*] to C2.
 147. *atte*] and R.
 148. *[natus CBY]* LWRC2 om.
 149. *þanne*] pawme W. *a*] R om.
touche] thouche R.
 151. *an hande*] a fust R.
 152. *in one*] in oen in R.
 153. *he*] it W. *he putteth*] þe paume put (!) R.
 156. *halt*] haldes C.
157. *a*] B om.
 159. *Halt*] Haldes C; W om.
with-in] with R. *thre*] þre holden W.
 160. *welkne*] wolke WR; þe welkne B; welken CC2.
 161. *þere is Inne*] so in R; is þer-Inne W; ther-Inne is CYC2B.
 162. *is*] RCB om. *nedeth*] it nedeth C2. *to*] WCB om.
 164. *[serelepes]* so in Y; serelepes W; surlepes R; sereples CC2B; serelepes L (but marked for correction). *were*] were þei WCYC2B.

Namore þan myn hande may · meue with-outen
fyngres. 165

The folded fist is
like God the
Creator.

¶ And as my fust is ful honde · yfolde togideres,
So is þe fader a ful god · formeour and shepper,

Tu fabricator omnium, &c.,

And al þe myzte myd hym is · in making of þynges. 168

The fingers are
as the Son, who
is the Skill or
Science of the
Father.

¶ The fyngres fourmen a ful hande · to purtreie or
peynten

Keruyng and compassyng · as crafte of þe fyngres ;

Rigt so is þe sone · þe science of þe fader,

And ful god, as is þe fader · no febler ne no better. 172

þe paume is purelich þe hande · hath power bi hymselfe,

Otherwyse þan þe wrythen fuste · or werkmanship of
fyngres ;

The pain unfolds
the fist, and
[Fol. 71 b.]
receives from the
fingers,

For þe paume hath powere · to put oute alle þe ioyntes,

And to vnfolde þe folden fuste · [for hym it bilongeth ;

And receyue þat þe fyngres recheth · and refuse bothe,

Whan he feleth þe fust · and] þe fyngres wille. 178

So is þe holygoste god · nother gretter ne lasse

þan is þe sire and þe sone · & in þe same myzte,

and fingers, fist,
and palm are but
one hand.

And alle ar þei but o god · as is myn hande & my
fyngres,

Vnfolden or folden · my fuste & myn paume, 182

Al is but an hande · how so I torne it.

165. *myn—may]* may an hand R.
fyngres] my fyngres WCC₂YB.

166. *And]* B *om.* *fust]* neef C.
yfolde] y-holden W.

167. *shepper]* scheppere R ; shap-
pere WC₂ ; chappere B ; shapeour Y ;
schipper C.

168. *And]* CYC₂B *om.* *myd]* with
C. *of]* of alle CYC₂B.

169. *or]* or to CC₂B.

170. *and]* or R. *as]* is R. *crafte]*
crist C.

173. *hath]* and haþ WC₂.

174. *þe wrythen]* he writheþ þe C ;
he wriþeþ þe B ; þe writen R.

175. *þe paume]* he W. *put]* pult
R. *alle]* R *om.* *After* l. 175 B *in-*

*serts—*and to strecche out þe synwes ·
and weynes boþe.

176—178. [*for—and]* in R *only* ;
but cf. C-text.

176. *folden]* R *om.* *fuste]* Neue
C.

178. *and]* atte L ; at WC₂ ; as
CYB.

179. *So]* To (!) C.

180. *and]* or R.

181. *my]* C *om.*

183. *is]* is it R. *an]* so in WR ;
on CC₂B ; oon Y.

183, 184. *how so — þe hande]*
WCC₂YB *omit* ; retained in R and
Crowley.

Ac who is herte in þe hande · euene in þe myddes, 184

He may receyue riȝt nouȝte · resoun it sheweth ;

For þe fynGRES, þat folde shulde · and þe fuste make,

For peyne of þe paume · powere hem failleth

To [clucche] or to clawe · to clyppe or to holde. 188

¶ Were þe myddel of myn honde · ymaymed or
ypersshed,

I shulde receyue riȝte nouȝte · of þat I reche myȝte.

Ac þough my thombe & my fynGRES · bothe were to-
shullen,

And þe myddel of myn hande · with-oute male ese, 192

In many kynnes maneres · I myȝte my-self helpe,

Bothe meue and amende · þough alle my fynGRES
oke.

Bi þis skil, me þynke[th] · I se an euydence,

þat who so synneth in þe seynt spirit · assoilled worth
he neure, 196

Noither here ne elles-where · as I herde telle.,

Qui peccat in [spiritum sanctum, nunquam,] &c.,

For he prikketh god as in þe paume · þat *peccat in*
[*spiritum sanctum*].

He who is hurt in
the palm fails in
power over the
fingers and the
fist.

If the fingers
only are hurt, the
palm still retains
power.

Likewise he who
sins against the
Holy Ghost is
never forgiven,

(Mk. iii. 29),

For god þe fader is as a fuste · þe sone is as a fynger,

The holy goste of heuene · is, as it were, þe pawme.

So who so synneth in seynt spirit · it semeth þat he
greueth 201

for he grieues the
HAND in the
PALM.

185. CC₂YB omit.

186. *fuste*] Neeue C.

187. *paume*] loofe C.

188. [clucche WY] cluche RC₂ ;
cleuche CB ; clicche L. to (3)] or
CB.

189. *ymaymed*] ymayheymed (*sic*)
C. *ypersshed*] ypersed R ; I-perished
Y ; y-perished WC ; perished C₂B.

190. *of*] and of CB.

191. *Ac*] And C₂ ; As C. to-
shullen] to-schiruerd (*sic*) C ; to-
swolle R.

192. *male ese*] ma layse (*sic*) B.

194. *meue*] moeue CY ; meue
(*printed mene*) W ; moue C₂. *oke*]

oken C₂.

195. *þynketh*] *so in* WCC₂YB ;
þynke L ; *but see* l. 278. *skil*—þynk-
eth] kile he seyde (*sic*) R.

196. *þe*] CC₂YB om.

197. *herde*] here C₂. [*spiritum*
sanctum] *most* MSS. *have* spiritu
sancto ; *but* C₂ *has the right reading*
here, though not in the next line.
[*nunquam*] in R only.

198. *as*] C₂ om.

198, 199. *as in—fader*] C om. *a*
fynger] the fynger CC₂YB.

200. *þe*] C₂ om.

201. *so*] C₂ om. *in*] in þe WCB ;
aȝcyues þe R.

The Trinity is
like a TORCH,
having WAX,
WICK, and FIRE.

Like a smoulder-
ing torch without
light,

so is the
quenching of the
Spirit.

Glowing coals
give no light
like a blazing
torch does;

[Fol. 75.]

the Spirit, blown
upon by Love,
flames like FIRE.

God, þat he grypeth with · and wolde his grace quenche.

¶ And to a torch or a tapre · þe trinitee is lykned ;
As wex and a weke · were twyned togideres, 204

And þanne a fyre flaumende · forth oute of bothe ;
And as wex and weyke · and hote fyre togyderes
Fostren forth a flaumbe · and a feyre leye,
So doth þe sire & þe sone · & also *spiritus sanctus* 208
Fostren forth amonges folke · loue & bileue,
þat alkyn crystene · clenseth of synnes.

And as þow seest some tyme · sodeynliche a torch,
The blase fere-of yblowe out · 3et brenneth þe weyke,
With-oute leye or liȝte · þat þe macche brenneth, 213
So is þe holygost god · & grace with-oute mercy
To alle vnkynde creatures · þat coueite to destruye
Lele loue other lyf · þat owre lorde shapte. 216

¶ And as glowande gledes · gladieth nouȝte þis werk-
men,

þat worhen & waken · in wyntres niȝtes,
As doth a kex or a candel · þat cauȝte hath fyre &
blaseth,

Namore doth sire ne sone · ne seynt spirit togyderes,
Graunteth no grace · ne forȝifnesse of synnes, 221

Til þe holi goste gynne · to glowe and to blase.

So þat þe holygoste · gloweth but as a glede,
Tyl þat lele loue · ligge on hym & blowe, 224

And þanne flaumbeth he as fyre · on fader & on *filius*,

203. *And*] For R. *or*] or to R.
lykned] ylikned CYB.

205. *fyre*] fere R. *flaumende*] flaumende R; flawmynge WB; flaum-
yng CC2Y. *oute*] ouȝt R.

206. *hote fyre*] warme fere R.
207. *a* (2)] B *om.* *leye*] lowe C;
light Cz.

209. W *omits.* *Fostren*] Bryuges
C. *bileue*] loiale bileue Cz.

210. *þat*] Cz *om.* *clenseth*] clens-
ede R.

213. *leye*] lowe C. *macche*] smacche CzY. *brenneth*] swellith

Cz.

216. *other*] or W; eiȝer B.
shapte] schuȝte R; 3af Cz.

217—243. R *omits.*

217. *as*] as a CC2BY. *glowande*] glowyng WCC2B. *glesdes*] glede CC2BY. *gladieth*] ne gladeȝ CC2BY.

219. *kex*] kyse Cz; kixe B.

221. *Graunteth*] Graunte WCC2B.

223. *þat*] doth Cz. *gloweth*] glowe B. *glede*] glade W.

225. *fader*] pater YC2.

And melteth her myȝte in-to mercy · as men may se in
wyntre

Ysekeles in eueses · þow hete of þe sonne,

Melteth in a mynut while · to myst & to watre ; 228

So grace of þe holygoste · þe grete myȝte of þe trinite

Melteth in-to mercy · to mereyable, & to non other.

And as wax with-uten more · on a warme glede

Wil brennen & blasen · be þei to-gyderes, 232

And solacen hem þat may se · þat sitten in derkenesse,

So wole þe fader forȝif · folke of mylde hertes

þat reufulliche repenten · & restitucioun make,

In as moche as þei mowen · amenden & payen. 236

And if it suffice nouȝte for assetz · þat in suche a wille
deyeth,

Mercy for his mekenesse · wil make good þe reme-
naunte.

And as þe weyke and fyre · wil make a warme flaumbe

For to myrthe men with · þat in merke sitten, 240

So wil cryst of his curteisye · and men crye hym mercy,

Bothe forȝiue & forȝete · & ȝet bidde for vs

To þe fader of heuene · forȝyuenesse to haue.

¶ Ac þew fyre at a flynte · fowre hundreth wyntre, 244

Bot þow haue towe to take it with · tondre or broches,

Al þi laboure is loste · and al þi longe trauaille ;

For may no fyre flaumbe make · faille it his kynde.

So is þe holy gost god · & grace with-uten mercy 248

To alle vnkynde creatures · cryst hym-self witnesseth,

Amen dico vobis nescio vos, &c.

As icicles are
melted by the
Sun's heat, so the
Spirit inclines the
Trinity to mercy.

As WAX laid on
an ember will
blaze,

so the Father
forgives
penitents.

As a WICK, when
lighted, burns,

so Christ forgives
also.

But FIRE without
tow or tinder will
not be of service ;

so is the Spirit
like Grace
without Mercy
Mat. xxv. 12 .

226. *in-to*] to C₂YB ; o C.

227. *Ysekeles*] Iseyokels C. *in*]
and W. *eueses*] euesynges WCC₂B.
þe] CB om.

228. *Melteth*] Melte W.

230. *in-to*] to WCC₂BY. *non*] W
om.

236. *In*] þi B.

237. *assetz*] assetth C ; aseth C₂ ;
to a-seep B. þat] Y om. a] CC₂BY

om.

238. *wil*] & Y.

239. *warme*] faire Y.

240. *myrthe*] norische B. *with*]
myd W. *merke*] þe derke W.

244. *Ac*] And C ; But C₂. *fyre* -
a] fuyr and R.

245. *towe*] tacche R. *tondre*]
tunder R.

247. *his*] is WC.

If thou art
unkind,

¶ Be vnkynde to þin euene-cristene · and al þat þow
canst bidden,

Delen & do penaunce · day & nyȝte euere, 251

then, for all the
pardons thou
canst buy, the
Spirit hears thee
not.

And purchace al þe pardoun · of Pampiloun & Rome,
And indulgences ynowe · & be *ingratus* to þi kynde,
þe holy gaste hereth þe nouȝt · ne helpe may þe by
resoun ;

For vnkyndenesse quencheþ hym · þat he can nouȝte
shyne,

Ne brenne ne blase clere · for blowynge of vnkynde-
nesse. 256

Poule þe apostle · preueth wher I lye,

1 Cor. xiii. 1.

Si linguis hominum loquar, &c.

Beware, ye wise
men,

For-þy beth war, ȝe wyse men · þat with þe wo[r]lde
deleth,

That riche ben & resoun knoweth · reuleth wel ȝowre
soule.

of unkindness,

Beth nouȝte vnkynde, I conseilte ȝow · to ȝowre euene-
crystene. 260

lest ye burn, but
blaze not.

For many of ȝow riche men · bi my soule, men telleth,
ȝe brenne, but ȝe blaseth nouȝte · þat is a blynde be-
kene ;

Mat. vii. 21.

Non omnis qui dicit domine, domine, intrabit, &c.

¶ Diues deyed dampned · for his vnkyndenesse

[Fol. 75 b.] Of his mete & his moneye · to men that it neded. 264

Remember Diues.

Vch a riche I rede · rewarde at hym take,
And gyueth ȝowre good to þat god · þat grace of
ariseth.

250. þat] C2B om. þow] þau B.

251. & (1) or CC2BY. & (2) or B.

252. Pampiloun] paemploen R.

253. ingratus] ingratiss CY ; in-
grat R. kynde] kynne R.

255. quencheþ hym] qwenche hem
R.

256. for] but Y.

257. wher] wheiþer W. linguis]
lingua B.

258. worlde] CWRC2YB ; miseri-
ten wolde L (but marked).

259. soule] soulis B ; self C2.

262. þat] & þat R. a blynde] an
vnkynde CB. intrabit] CC2BY om.

263. dampned] Idampned R.

264. his (2)] of his WC2 ; RY om.
neded] nedes C ; nedip B.

265. a riche] riche man B.

266. grace of ariseth] alle grace of
riseth B.

For [þei] þat ben vnkynde to his · hope I none other,
But þei dwelle þere *elines* is · dayes with-outen ende.

þus is vnkyndenesse þe contrarie · þat quencheth, as it
were, 269 Unkindness
quenches the
Holy Spirit,

þe grace of þe holy gooste · goddes owne kynde.

For þat kynde dothe, vnkynde fordoth · as þese cursed
theues,

Vnkynde cristene men · for coueityse & enuye, 272 as thieves quench
Sleeth a man for his moebles · wyth mouth or wyth
handes. a man's life.

For þat þe holygoste hath to kepe · þo harlotes de-
stroyeth,

þe which is lyf & loue · þe leye of mannes bodye.

For euery manere good man · may be likned to a torche, Every good man
Or elles to a tapre · to reuerence þe Trinitee ; 277 is like a torch ;

And who morthereth a good man · me thynketh, by he who murders
myn Inwyt, him, quenches
the light.

He fordoth þe leuest lyzte · þat owre lorde loueth.

¶ Ac ȝut in many mo maneres · men offenden þe holy-
goste, 280

Ac þis is þe worste wyse · þat any wize myzte

Synnen aȝein þe seynt spirit · assenten to destruye,

For coueityse of any kynnes þinge · þat cryst dere
bouzte. 283

How myzte he axe mercy · or any mercy hym helpe, How shall the
þat wykkedlich & willefullich · wolde mercy anynte ? merciless expect
mercy ?

Innocence is nexte god · & nyzte and day it crieth,

‘ Veniaunce, veniaunce · forȝiue be it neuere,

267. [þei WCC₂BY] LR *om.*

268. [þei] thay schul CC₂Y ; þat þei
shal B.

269. *vnkyndenesse*] kyndenesse (!)
B.

271. *dothe*] deth R. *cursed*] cor-
sede W.

272. *ȝ*] of C₂.

274. *þo*] þe WC₂.

275. *lyf*] þe lif CB.

278. *who*] who-so CB₂Y ; ho-so R.

280. *Ac*] But C₂ ; And WC.

281. *Ac*] And C ; But C₂.

282. *Synnen*] Synegon R. [*e*]
CBYC₂ *om.*

283. *kynces*] CYC₂B *om.*

284. *Also in R* ; WCYC₂B *omit* ;
Crowley *retains it.*

285. *anynte*] *so in R* ; aniente
WC ; anientice YC₂B.

286. *nexte*] nex C.

That shent vs & shadde owre blode · forshapte vs, as
it were ; 288

Rev. vi. 10.

Vindica sanguinem iustorum !

Even Love cries
out for
vengeance."

Thus 'veniaunce, veniaunce' · verrey charite asketh ;
And sith holicherche & charite · chargeth þis so sore,
Leue I neuere that owre lord wil loue · þat charite
lakketh, 291

Ne haue pite for any preyere · þere þat he pleyneþ."

"But were I to
pray for the
Holy Ghost's
forgiveness," said
I, "should I be
saved?"

¶ "I pose I hadde synned so · and shulde now deye,
And now am sory, þat so · þe seint spirit agulte,
Confesse me, & crye his grace · god, þat al made,
And myldliche his mercy axe · myzte I nouzte be
saued?" 296

"Thou mightest ;

¶ "3us," seide þe Samaritan · "so wel þow myzte
repente,
þat riȝtwisnesse þorw repentance · to reuthe myzte torne.
Ac it is but selden yseye · þere sothenesse bereth wit-
nesse,

yet how seldom is
a condemned
felon pardoned
for his penitence!

Any creature þat is coupable · afor a kynges iustice,
Be raunsoned for his repentaunce · þere alle resoun hym
dampneth. 301

For þere þat partye pursueth · þe pele is so huge,
þat þe kynge may do no mercy · til bothe men acorde,
And eyther haue equite · as holy writ telleth ; 304

288. *vs* (1)] R *om.* *shadde*] shad
CYB ; shedde WR ; schede Cz. *for-*
shapte] for-schupte R. *were*] semed
R. *Vindica*] Vindicta CB.

290. *sith*] sit C.

291. *lakketh*] hattes C ; hatip B.

293. *pose*] sopose Cz. *synned*] synged R. *now*] nouȝt (!) C ; nouȝth Cz ; noȝt B ; nouȝ R.

294. *now*] nouȝt (!) R. *am*] I am W. *so*] I so WCCzYB. *spirit*] Spirit I R.

295. *grace*] mercy Cz.

296. *mercy*] grace Cz. *saue*] I-saued R.

297. *3us*] Thus (!) C ; þus B ; ȝis WYCz. *wel*] R *om.* *myȝte*] miȝtest

R.

298. *þorw*] to R.

299. *Ac*] And C ; But ȝet Cz. *it is*] is it B. *yseye*] yseye W ; seyen CB ; sie CzY. *þere*] the CB ; that Y.

300. *þat is*] be R. *afor*] by-for R. *iustice*] Iustices C.

301. *repentaunce*] R *om.* (!). *dampneth*] dampned Y.

302. *pele*] peel R ; peple WCzYB ; pepile C ; Crowley *has* plee. *is*] his C.

304. *eyther*] neither (!) C. *donec*] in Y only ; the two words following are supplied from Pass. V. 279.

*Namquam dimittitur peccatum, [donec restitu-
atur ablatum.]*

þus it fareth bi suche folke · þat falsely al her lyues
Euel lyuen & leten nouȝte · til lyf hem forsake ;
[Drede of desperacion · dryueth a-weye þanne grace,
þat mercy in her mynde · may nauȝt þanne falle ;] 308
Good hope, þat helpe shulde · to wanhope torneth—
Nouȝt of þe nounpowere of god · þat he ne is myȝtful
To amende al þat amys is · and his mercy grettere
þan alle owre wykked werkes · as holiwrit telleth, 312

Despair drives
away grace.

[Fol. 76.]

It is not through
God's lack of
power,

Misericordia eius super omnia opera eius—

Ac, ar his riȝtwisnesse to reuthe tourne · some restitu-
cioun bihoueth ;

(Ps. cxliv. 9,
Vulgate,
but because some
restitution is
required.

His sorwe is satisfaccioun · for hym þat may nouȝte paye.

¶ Thre þinges þere ben · þat doth a man by strengthe

Three things
drive a man out
of his own house ;

Forto fleen his owne hous · as holywrit sheweth. 316

þat one is a wikked wyf · þat wil nouȝt be chastid,

a shrewish wife,

Her fiere fleeth fro hyr · for fere of her tonge.

And if his hous be vnhiled · and reyne on his bedde,

rain dripping
through a leaky
roof,

He seketh and seketh · til he slepe drye. 320

And whan smoke & smolder · smyt in his syȝte,

and smoke that
irritates his eyes.

It doth hym worse þan his wyf · or wete to slepe.

For smoke & smolder · smyteth [in] his eyen,

Til he be blere-nyed or blynde · and hors in þe throte,

305. *lyues*] lyue R.

306. *Euel lyuen*] I wulle leuen C2.

307, 308. *In R only ; but see C-text.*

309. *þat helpe*] CB om. *torneth*] turne B.

310. *þe nounpowere*] noun power Y ; þe nounper R.

312. *eius* (1)] domini R.

313. *Ac*] But C2 ; And C. *riȝtwisnesse*] rightfulness CYC2B.

314. R omits.

315. *þere*] that C. *In the margin of L is*—*Fumus, Mulier, & stillicidia Expellunt hominem a domo pro[pria]*.

316. *Forto*] C2 om. *hous*] W om.

317. *chastid*] so in R ; chastised

W ; schastisid C2 ; chastied C.

318. *fiere*] so in C2B ; feere WCY ; fere R. *fleeth*] flien B. *fro*] R om.

319. *his*] C om. *vnhiled*] vnilled CC2Y ; vnheled RB. *on*] in CBY.

320. *and seketh*] al aboute CC2BY. *slepe*] ligge CY ; liggith C2 ; liegge B.

321. *ȝ*] or CC2BY. *smyt*] smitte RC2. Y omits from smyt to smolder in l. 323.

323. *smyteth*] smerteth R. [in WC2YB] LRC om. Cf. l. 341.

324. *blere-nyed*] blereneyed R ; blereighed WCC2Y ; blerid B. *hors*] hoos CY ; hos C2B ; cowȝhe R. *þe*] his B.

Cougheth, and curseth · þat cryst gyf hem sorwe 325
 þat sholde brynge in better wode · or blowe it til it
 brende.

¶ þise thre þat I telle of · ben þus to vnderstonde.

The scolding wife
 is the frailty of
 our flesh;

The wyf is owre wikked flesshe · þat wil nouȝt be
 chasted, 328

For kynde cleueth on hym euere · to contrarie þe soule.
 And þowgh it falle, it fynt skiles · [þat] frelete it made,
 And þat is liztly forȝeuen · and forȝeten bothe,
 To man þat mercy asketh · and amende þenketh. 332

the dripping rain
 is like sicknesses;

¶ The reyne þat reyneth · þere we reste sholde,
 Ben sikenesses & sorwes · þat we suffren oft,
 As Powle þe Apostle · to þe peple tauȝte,

2 Cor. xii. 9.

Virtus in infirmitate perficitur, &c.

and impatience
 under sickness is
 pardonable.

And þowgh þat men make · moche deol in her angre,
 And [ben] impacient in here penaunce · pure resoun
 knoweth, 337

þat þei han cause to contrarie · by kynde of her syke-
 nesse.

And liztlich owre lorde · at her lyues ende,
 Hath mercy on suche men · þat so yuel may suffre. 340

But the smoke is
 like unkindness,
 quenching mercy.

¶ Ac þe smoke and þe smolder · þat smyt in owre
 eyghen,

þat is coueityse and vnkyndenesse · þat quencheth
 goddes mercy.

325. *Cougheth*] He kouȝeth R; Coughes C; Coughed Y; Than Cougheth he Cz. þat] and bit B. hem] hym CRCzY.

326. *it* (1)] B om. *brende*] brenne BCzY.

327. *ben þus*] þus ben R. *to*] CR om.

328. *The*] þre B. þat] R om. *chasted*] chastised WB; schastisid Cz.

329. *cleueth*] clyueþ W.

330. [þat WCRCzBY] þe L. *it*] is CCzY.

332. *amende*] to amende hym B; to amende Cz.

334. *sikenesses*] siknesse WCCzY. &] and other R. *oft*] ouȝte R.

335. *in*] retained in MS. W. *perficitur*] C om.

336. *deol*] doel WCzRY; dole C; dol B. *her*] C om.

337. [ben W] be R; LCCzYB om.

338. *cause*] resoun R.

339. *liztlich*] ful liztli B.

340. *so*] CB om.

Here collation with O recommences, and with Cz and Y ceases.

341. *Ac*] And C. *smyt*] smitte R.

342. þat (1)] COB om. *is*] R om. þat (2)] R om.

For vnkyndenesse is þe contrarie · of alkynnes resoun ;
 For þere nys syke ne sori · ne non so moche wrecche, There is no man
but can, if he will,
 þat he ne may louye, & hym lyke · and lene of his
 herte

Goed wille & good worde · bothe wisshen and willen

Alle manere men · mercy & forȝifnesse, 347 love his
neighbour as
himself."
 And louye hem liche hym-self · and his lyf amende.—

I may no lenger lette," quod he · and lyarde he pryked,
 And went away as wynde · and þere-with I awaked. The dreamer
awakes,

344. *moche*] yuele a O. *wrecche*] werche (1) C. 349. *lyarde—pryked*] harde priked
CB; harde prikede forþ O.

345. *lene*] lene or leue in the MSS.

346. *ȝ*] R *om.* *bothe*] and W. 350. *away*] O *om.* *awaked*] wakede
R; awakip B.
willen] wilnen R.

PASSUS XVIII (DO-BET III).

Passus xviii^{us}, et tercius de dobet.

[Fol. 76 b.]
The dreamer
wanders wearily,

and falls asleep.

He dreams about
Palm Sunday
and its events
(Mat. xxi.; Mk.
xi.).

The good
Samaritan,
or Piers Plow-
man, comes
riding onwards.

Wolleward and wete-shoed · went I forth after,
As a reccheles renke · þat of no wo reccheth,
And ȝede forth lyke a lorel · al my lyf tyme,
Tyl I wex wery of þe worlde · and wyned eft to slepe,
And lened me to a lenten · and longe tyme I slepte; 5
And of crystes passioun and penaunce · þe peple þat
of-rauȝte,
[Reste] me þere, and rutte faste · tyl *ramis palmarum*;
Of gerlis & of *gloria laus* · gretly me dremed, 8
And how *osanna* by orgonye · olde folke songen.
¶ One semblable to þe samaritan · & some del to
Piers þe plowman,
Barfote on an asse bakke · botelees cam pryk[y]e,
Wyth-oute spores other spere · spakliche he loked, 12

TITLE. Passus decimus octauus
CO; to which W adds—&c. et iijus
de dobet, and B (wrongly) adds—et
quartus de dobet; R has—Passus
xviius de visione, vt supra.

2. As a] And as a CB; And as O.
renke] frek B. wo] Com. reccheth]
rouȝte WB.

4. reglued] wilnes C. eft to] eft
R.

5. slepte] slepe B.

6. þe] þer B. þat of-rauȝte] þat
of tauȝhte C; ofte tauȝte O; þer-of
tauȝte B. This line is perhaps mis-
placed, and should follow l. 8.

7. [Reste] so in WCOY; 1 reste
B; Rested LR; (but reste is the A.S.
form).

8. ȝ] O om.

9. osanna] Osanna (printed ho-
sanna) W. orgonye] Organye WC;
orgene R; organ B. folke] folkes CB.

10. þe (2)] CB om.

11. on] and oon C; & on OB.
cam] so in WR; gan COBY. prykye]
prikye WO; prekie B; pryke LC;
prikyng R.

12. othe] or O. spakliche] sprac-
liche R; sharpliche B.

As is þe kynde of a knyȝte · þat cometh to be dubbed,
To geten hem gylte spores · or galoches ycouped.

¶ þanne was faith in a fenestre · and cryde "*a! fili* Faith cries out,
dauid!" proclaiming the
"Son of David."

As doth an Heraude of armes · whan [auntrous] cometh
to iustes. 16

Olde iuwes of ierusalem · for ioȝe þei songen,

Benedictus qui venit in nomine domini.

Mat. xxi. 9.

¶ þanne I frayned at faith · what al þat fare be-ment[*e*],
And who sholde iouste in Iherusalem · "*Ihesus*," he Faith says that
seyde, Jesus is coming
to ioust.

"And fecche þat þe fende claymeth · Piers fruit þe
plowman." 20

"Is Piers in þis place?" *quod* I · & he preȝnte
on me,

"þis ihesus of his gentrice · wole iuste in piers armes, and will wear
In his helme & in his haberioun · *humana natura*. Piers' coat-
armour.

þat cryst be nouȝt biknowe here · for *consu[m]matu*
deus, 24

In Piers paltok þe plowman · þis priker shal ryde;
For no dynte shal hym dere · as *in deitate patris*."

"Who shal iuste with ihesus?" *quod* I · "iuwes or
scribes?"

¶ "Nay," *quod* he, "þe foule fende · and fals dome & He will ioust
deth. azainst the foul
fiend, and azainst
false doom and
death.

Deth seith he shal fordo · and adown brynge
Al þat lyueth or loketh · in londe or in watere.

13. B omits. *be*] C om.

14. *geten*] geute B. *or*] and COB.

15. *cryde*] erie C. *a* (2)] B om.

16. [auntrous RO] aunterous C;
Auntrous W; aduenturus B; aun-
tueros L.

18. þanne] That C. *be-mente*] *so in*
RO; bymente WCB; bement L.

19. *sholde*] R om.

20. *fecche*] feccheth R; fecche out
B.

21. þis] þat B. *I*] C om. *preȝnte*] *twynclid* B; prent R.

22. þis] þus B. *gentrice*] gentries
WC; gentrie RB.

23. *in his*] hise C; his B; O om.

24. *biknowe*] yknowe C; yknownen
O; knowe B. *consumatus*] *so in*
WROBY; consumatus LC. Cf. l. 57.
deus] est COB. B places l. 24 after
l. 25.

25. *priker*] prikiere W.

28. *he*] faith R. *þe*] but þe R.
foule] R om. & *deth*] to deye R.

30. *or* (1)] and WR. *or* (2)] and
W.

- Life threatens to
Defeat Death,
- Lyf seyth þat he likth · and leyth his lif to wedde,
þat for al þat deth can do · with-in þre dayes, 32
To walke and fecche fro þe fende · piers fruite þe
plowman,
And legge it þere hym lyketh · and lucifer bynde,
for ever. And forbete and adown brynge · bale [&] deth for
euere :
- Hosea xiii. 14.
- O mors, ero mors tua!*
- Pilate comes
with much
people (Mat.
xxvii. 19).
- ¶ þanne cam *pilatus* with moche peple · *sedens pro
tribunali*, 36
To se how doughtilich deth sholde do · & deme her
botheres riȝte.
þe iuwes and þe iustice · aȝeine ihesu þei were,
And al her courte on hym cryde · *crucifige* sharpe.
[Fol. 77.1] Tho put hym forth a piloure · bifor pilat, & seyde, 40
“This ihesus of owre iewes temple · iaped & dispised,
To fordone it on o day · and in thre dayes after
Edefye it eft newe · (here he stant þat seyde it)
And ȝit maken it as moche · in al manere poyntes, 44
Bothe as longe and as large · bi loft & by grounde.”
¶ “*Cru[ci]fige*,” quod a cacchepolle · “I warante hym
a wicche !”
- John xix. 15.
- “*Tolle, tolle!*” quod an other · and toke o[f] kene
þornes,
The crown of
thorns. And bigan of kene thorne · a *gerelande* to make, 48
31. *he*] C om. *likth*] so in R; L
really has likthe (but the e is not
wanted); liþ WCO; liȝþ B.
34. *legge*] lede B.
35. *forbete*] forbite R; for to bete
COB. *adown*] down R. [ȝ OY] of
B; LWCR om.; but it seems neces-
sary. *ero—tua*] mors tua ero R.
36. *moche*] COB om.
37. *her botheres*] here beither R;
hir brotheres (!) CB. *riȝte*] myȝt O.
38. *þe*] B om. *iustice*] iustices
COB.
39. *her*] here R; þe WCOB. *hym*]
ihesu R.
40. *Tho*] to B.
41. *This*] þus B. *iewes*] R om.
temple] peple CB. *iaped*] hap iaped
W. Here B adds the probably
spurious line—and seide he wolde
felle a-down þe temple · þat is so
strong.
42. *To*] and B. *on o*] in a R; in
o B.
43. *seyde it*] it seide B.
44. *ȝit*] ȝut to B.
45. *bi*] a R; on B.
46. *Crucifige*] miswritten Crufige
L.
47. *of*] so in WCOB; o L; see
next line.

And sette it sore on his hed · and seyde in envye,
 “*Aue, rabby!*” quod þat Ribande · and þrew redes at
 hym,

Nailed hym with þre nailles · naked on þe Rode,
 And poysoun on a pole · þei put vp to his lippes, 52
 And bede hym drynke his deth-yuel · his dayes were
 ydone.

Jesus is
 crucified with
 three nails,

“And ȝif þat þow sotil be · help now þi-seluen,
 If þow be cryst, & kynges sone · come downe of þe
 Rode ;

and bidden to
 come down from
 the cross.

þanne shul we leue þat lyf þe loueth · and wil nouȝt
 lete þe deye!” 56

¶ “*Consummatum est,*” quod cryst · & comsed forto
 swowe,

“IT IS
 FINISHED,”
 John xix 30.

Pitousliche and pale · as a prisoun þat deyeth ;
 þe lorde of lyf & of lȝte · þo leyed his eyen togideres.
 þe daye for drede with-drowe · and derke bicam þe
 sonne, 60

The light of day
 withdraws.

þe wal wagged and clef · and al þe worlde quaued.
 Ded men for that dyne · come out of depe graues,
 And tolde whi þat tempest · so longe tyme dured.

Dead bodies rise.

“For a bitter bataille” · þe ded bodye sayde ; 64
 “Lyf and deth in þis derknesse · her one fordoth her
 other ;

One of them tells
 of the battle
 between Life and
 Death.

Shal no wiȝte wite witterly · who shal hau · þe
 maystrye,

Er sondey aboute sonne rysynge” · & sank with þat til
 erthe. 67

50. *þat Ribande*] *þe ribandes* R.

51. *Nailed*] *þei nailid* B. *þre*] *thre* (*with foure written in margin*) R. *on*] *vp-on* R.

52. *on*] *vppon* B. *vp*] *R om.*

53. *deth-yuel*] *cuyl deef* B. *ydone*] *doon* C; *done* OB.

54. *þat*] *CB om.*

56. *shul*] *shulde* B.

57. *swowe*] *so in* OB; *swowen* C; *swoune* W; *swowne* R.

58. *Pitousliche*] *Ful pitousliche* B.

59. *The lorde*] *Til lore* R.

60. *bicam*] *bigan* O.

61. *wal*] *wallis of þe temple* B. *worlde*] *word* C. *quaued*] *quakid* B.

62. *dyne*] *dene* WR; *deef* B. *depe*] *here* R.

64. *bodye*] *bodies* B.

66. *wite*] *wit* C; *witte* R.

67. *sonne*] *þe sunne* OB. *til*] *in-to* B.

- Some seyde þat he was goddes sone · þat so faire deyde,
 Mat. xxvii. 54. *Vere filius dei erat iste, &c.*
 And somme saide he was a wicche · “good is þat we
 assaye,
 Where he be ded or nouzte ded · down er he be taken.”
 The two thieves. ¶ Two theues also · tholed deth þat tyme, 71
 Vppon a crosse bisydes cryst · so was þe comune lawe.
 A cacchepole cam forth · and craked bothe her legges,
 And her armes after · of eyther of þo theués.
 No one breaks the legs of Christ. Ac was no boy so bolde · goddes body to touche ;
 For he was knyzte & kynges sone · kynde forȝaf þat
 tyme, 76
 þat non harlot were so hardy · to leyne hande vppon
 hym.
 But a blind knight, named Longeus, ¶ Ac þere cam forth a knyzte · with a kene spere
 ygrounde,
 Hiȝte *longeus*, as þe *lettre* telleth · and longe had lore
 his siȝte.
 Bifor pilat & other peple · in þe place he houed ; 80
 Maugre his many tethe · he was made þat tyme
 jousts against Jesus, To take þe spere in his honde · & iusten with ihesus ;
 [Fol. 77 b.] For alle þei were vnhardy · þat houed on hors or stode,
 To touche hym or to taste hym · or take hym down of
 Rode. 84
 and pierces His heart. But þis blynde bacheler þanne · bar hym þerugh þe
 herte ;
 The blood heals his blindness. þe blode spronge down by þe spere · & vnspered þe
 kniȝtes eyen.

69. *þat we*] R om.
 70. *he* (1)] B om. *ded* (2)] B om.
 down] a-down B.
 71. *deth*] dede R.
 72. *a*] B om. *bisydes*] biside C.
 73. *A*] Ac a R.
 74. *her*] þe W. *of eyther*] B om.
 þo] the C; þo two B.
 75. *was*] þer was B. *boy*] body W.
 76. *tyme*] throwe R.
 77. *hande*] an hand R.
 79. *Hiȝte*] þat hiȝte B.
 81. *Maugre*] and magre B. *his*
many] he (!) B.
 83. *or*] & COB. *stode*] stede R.
 84. *hym* (1)] R om. *or to*] or COB.
hym (3)] W om. *of*] of þe B ;
 on (!) C.
 85. *þanne*] þat R ; WO om.
 86. *þe* (1)] þat B. *spronge*] ran
 B. *vnspered*] opned R. *þe kniȝtes*]
 hise CO ; his B.

þanne fel þe knyzte vpon knees · and cryed hym
mercy—

“Aþeyne my wille it was, lorde · to wounde þow so
sore !” 88 Longeus cries
mercy of Christ.

He seighed & sayde · “sore it me athynketh ;
For þe dede þat I haue done · I do me in þowre grace ;
Haue on me reuth, riȝtful ihesu !” · & riȝt with þat he
wept.

¶ Thanne gan faith felly · þe fals iuwes dispise, 92 Then Faith
reproves the Jews
of cowardice,
Called hem caytyues · acursed for euere,
For þis foule vyleynye · “veniaunce to þow alle,
To do þe blynde bete hym ybounde · it was a boyes
conseille.

Cursed caytyue ! · kniȝthod was it neuere 96
To mysdo a ded body · by day or by nyȝte.

þe gree ȝit hath he geten · for al his grete wounde.

¶ For þowre champioun chiualer · chief knyȝt of þow 97 saying that their
chief champion
had yielded
himself recreant.
alle,

ȝelt hym recreaunt rennyng · riȝt at ihesus wille. 100

For be þis derkenesse ydo · his deth worth avenged,
And ȝe, lordeynes, han ylost · for lyf shal haue þe
maistrye,

And þowre Fraunchise, þat fre was · fallen is in thral-
dome,

And ȝe, cherles, & þowre children · chieue shal ȝe neuere, 105 “Ye shall never
thrive except
by usury.”
Ne haue lordship in londe · ne no londe tylye,

But al bareyne be · & vsurye vsen,

87. *vpon*] *vppon* his B. *hym*] 100. *ȝelt*] *so in* RB ; *ȝelte* O ; *Yelde*
ihesu R. C ; *ȝilt* W.

89. *He*] And he B ; How he C. 101. *þis*] C *om.* *his*] R *om.*
sore] ful sore B. *avenged*] I-venkesched R.

93. *Called*] and kallid B. *for*] 102. *ȝe*] CB *om.* *lordeynes*] lur-
hem for R. daynes W ; lurdeynes O.

94. *alle*] falle W.

95. *ybounde*] bounden O.

96. *caytyue*] caytif WC ; caityues W *om.*

R ; kaitifs B ; caytyues castyng O. 105. *Ne*] To W. *londe*] honde CO.

98. *þe*] þre (!) B. *gree—hath*] 100. *ȝelt*] *so in* RB ; *ȝelte* O ; *Yelde*
grythe ye hase (!) C. C ; *ȝilt* W.

Which is lyf þat owre lorde · in alle lawes acurseth.
 Now þowre good dayes ar done · as Danyel propheeyed,
 Whan cryst cam, [of] her kyngdom · þe croune shulde
 [cesse]; 109

Cf. Dan. ix. 24.

*Cum veniat sanctus sanctorum, cessabit vicio
 vestra."*

¶ What for fere of þis ferly · & of þe fals iuwes,
 I drowe me in þat derkenesse · to *deceudit ad inferna*.
 And þere I sawe sothely · *secundum scripturas*, 112
 Out of þe west coste · a wenche, as me thouȝte,
 Cam walkyng in þe wey · to-helle-ward she loked.
 Mercy hiȝt þat mayde · a meke þynge with-alle,
 A ful benygne buirde · and boxome of speche. 116

From the West
 coast approaches
 Mercy.

¶ Her suster, as it semed · cam softly walkyng,
 Euene out of þe est · and westward she loked.
 A ful comely creature · treuth she hiȝte,
 For þe vertue þat hir folwed · aferd was she neuere. 120
 ¶ Whan þis maydenes mette · mercy and treuth,
 Eyther axed other · of þis grete wonder,
 Of þe dyne & of þe derkenesse · and how þe daye
 rowed,

From the East
 comes Truth.

And which a hiȝte and a leme · lay befor helle. 124
 "Ich haue ferly of þis fare · in feith," seyde treuth,
 "And am wending to wyte · what þis wonder meneth."
 ¶ "Haue no merueille," *quod* mercy · "myrthe it
 bytokneth.

They wonder at
 the marvellous
 events.

[Fol. 78.]

A mayden þat hatte marye · and moder with-out felyng

"Mary the
 maiden,"

107. *lyf*] þe lif B. *acurseth*] a- þat R.
 cursid B.

108. *ar*] arn W; aren C; be R;
 been O.

109. [*of* W] LRCOPY om.; but
 the line is marked for correction in
 L. *her*] þe R. þe] and COPY. [*cesse*
 WCY] cece O; sesse B; lese R; L
 has a blank space. *cessabit—vestra*]
 R om.

110. þe] þo R.

114. *walkyng*] wandryng B. þe]

116. *buirde*] burde WR; birde C;
 beerde O; berd B.

117. *softly*] softeli OB; softly C;
 sofly R; soofly W.

119. *comely*] manli B; many (!) C.

121. *Whan*] And whan R.

123. *dyne*] dene ROB. *of* (2)] CB
 om.

126. *wonder*] wonde R.

128. *hatte*] hat R; hattip B;
 highte W.

Of any kynnes creature · conceyued þorw speche 129 said Mercy,
"bare a child,
And grace of þe holygoste ; · wex grete with childe ;
With-uten wem · in-to þis worlde she brouȝt hym ;
And þat my tale be trewe · I take god to witnesse. 132
Sith þis barn was bore · ben xxx^{ti} wynter passed ; thirty years ago.
Which deyde & deth þoled · þis day aboute mydday.
And þat is cause of þis clips · þat closeth now þe His death causes
this eclipse.
sonne, 135

In menyng þat man shal · fro merkenesse be drawe,
þe while þis lizte & þis leme · shal Lueyfer ablende.
For patriarkes & prophetes · han preched her-of
often,

þat man shal man saue · þorw a maydenes helpe,
And þat was tynt þorw tre · tree shal it wyne, 140 What was lost
by a tree, a tree
shall win back."
And þat deth down brouȝte · deth shal releue."

¶ "þat þow tellest," quod treuth · "is but a tale of
waltrot ;

For Adam & Eue · & abraham with other
Patriarkes & prophetes · þat in peyne liggen, 144

Leue þow neuere þat ȝone lizte · hem alofte brynge,

Ne haue hem out of helle · holde þi tonge, mercy !

It is but a trufle þat þow tellest · I, treuth, wote þe Truth refuses
to believe what
Mercy says.
sothe.

For þat is ones in hell · · out cometh it neuere ; 148

Iob þe prophete, patriarke · reproueth þi sawes,

Quia in inferno nulla est redemptio."

Cf. Job vii. 9.

¶ þanne mercy ful myldly · mouthed þise wordes,

129. *any kynnes*] any kende R ;
mannys skynnes B.

130. *And*] þurgh B. *wex*] she
wex B.

131. *wem*] hemme B. *hym*] hym
forþ O.

133. *Sith*] Sit C. *bore*] so in R ;
yhere W ; born COB. *æweti*] thretty
C ; þrytti B.

134. *deth*] COB om.

136. *be*] is B.

137. *þis* (1)] þe B.

138. *her-of*] her-on O ; here B.

141. *down*] adown W.

142. *treuth*] C om. *is*] it is CB.
tale of] C repeats these words, and
omits waltrot.

145. *hem alofte*] a-loft schal CB ;
a-lofte schal hem O.

146. *hem*] hym B. *holde*] helde L
(*by a mere slip*).

147. *a*] R om. *trufle*] tryfule C ;
tryfle B. *I*] R om.

148. *þat*] he þat W. *it*] he W.

149. *patriarke*] and patriark B.
þi] þise B.

"Venom," said
Mercy, "destroys
venom.

A dead scorpion
heals the
scorpion's sting.

This death shall
destroy death."

"See," said
Truth, "here
comes
Righteousness
from the North."

[Fol. 78 b.]
"And Peace from
the South," said
Mercy.

Righteousness
greete Peace.

"Thorw experience," *quod* she · "I hope þei shal be sauēd.
For venym for-doth venym · & þat I proue by resoun.
For of alle venymes · foulest is þe scorpion, 153

May no medecyne helpe · þe place þere he styngeth,
Tyl he be ded & do þer-to · þe yuel he destroyeth,
þe fyrst venymouste · þow venym of hym-self. 156
So shal þis deth for-do · I dar my lyf legge,

Al þat deth [for]dyd furste · þow þe deuelles en-
tysynge ;

And riȝt as þow gyle · man was bigyled,
So shal grace þat bigan · make a good sleighte ; 160
Ars vt artem falleret."

¶ "Now suffre we," seyde treuth · "I se, as me
pinketh,

Out of þe nippe of þe north · nouȝt ful for hennes,
Riȝtwisnesse come rennyng · reste we þe while ;
For he wote more þan we · he was er we bothe." 164

¶ "That is soth," seyde mercy · "And I se here bi
southe,

Where pees cometh playinge · in pacience yclothed ;
Loue hath coueyted hir longe · leue I none other
But he sent hir some *lettre* · what þis lizte hymeneth,
þat ouer-houeth helle þus ; · she vs shal telle." 169

¶ Whan pees, in pacience yclothed · approached nere
hem tweyne,

Riȝtwisnesse hir reuerenced · for her riche clothyng,
And preyed pees to telle hir · to what place she wolde,

151. *she*] he R. *þei shal*] þow schalt R.

152. *I proue*] *so in* CR; *preue* I WO; *proue* B.

153. *venymes*] *venym* CB.

154. *he*] it O.

156. *venymouste*] *venym* is moost (!)
O. *venym*] *vertue* R.

157. *for-do*] do R. *my*] y B.

158. *fordyd*] *fordide* W; LUROB
omit the prefix *for-*, which is wanted;
cf. l. 343.

160. *sleighte*] *sight* CB; *seep*
(*altered to sight*) O.

163. *come*] *cam* CO. *we þe*] *we*
a B.

166. *pees cometh*] *cometh* pes R.

167. *leue*] *leege* B.

169. *she*] he R.

170. *yclothed*] *clothed* RO; is y-
cloþid B. *nere*] *neiz* CB; *nyȝ* O.
hem] *hym* B.

171. *hir*] *hem* COB. *for*] by W.

172. *she*] he R.

And in her gay garnementz · whom she grete þouȝte.

¶ “My wille is to wende,” quod she · “and welcome
hem alle,

174

Peace says she
is come to
welcome all
the re-leemed
souls.

þat many day myȝte I nouȝte se · for merkenesse of
synne,

Adam & Eue · & other moo in helle.

Moyses & many mo · mercy shal haue,

And I shal daunce þer-to · do þow so, sustre!

178

For ihesus iusted wel · ioye bygynneth dawe;

Ad vesperum demorabitur letus, & ad matu- Ps. xxix. 6
tinum leticia. (Vulg.).

Loue, þat is my lemman · suche lottres me sente,

That mercy, my sustre, & I · mankynde shulde saue,

“Mercy and
Peace shall save
mankind.”

And þat god hath forgyuen · & graunted me pees &
mercy,

182

To be mannes meynpernoure · for euere-more after.

Lo! here þe patent!” quod pees · “*in pace in idipsum—* Ps. iv. 9 (Vulg.).

And þat þis dede shal dure— *dormiam & requiescam.*”

¶ “What, rauestow?” quod riȝtwisnesse · “or þow art
riȝt dronke!

186

Righteousness
rebukes her.

Leuestow þat ȝonde liȝte · vulouke myȝte helle,

And saue mannes soule? · sustre, wene it neure!

At þe bygynnyng, god · gaf þe dome hym-selue,

þat Adam & Eue · and alle þat hem suwed,

190

“Adam was to
die if he ate of
the fruit.

Shulde deye doune riȝte · and dwelle in pyne after,

If þat þei touched a tre · and þe fruite eten.

Adam afterward · aȝeines his defence,

Frette of þat fruit · & forsoke, as it were,

194

173. *garnementz*] garmentz R.
she] he R.

174. *is*] his C. *she*] he R.

175. *myȝte*] nyȝte B.

178. R *omits.* And] COB *om.*
so] also B.

179. *dawe*] to dawe OB. *leticia*] B *om.*

180. *me*] he me R.

181. *my sustre*] R *om.*

185. *dure*] endure B.

186. *rauestow*] rauest þou OB.

187. *Leuestow*] Leuest þou O.
ȝonde] ȝonder OB.

188. *it*] þow it R.

189. *At—god*] For god þe bigyn-
nere W.

190. *suwed*] sulked (!) C.

191. *Shulde*] Shul C.

193. *Adam*] And Adam B.

- þe loue of owre lorde · and his lore bothe, 195
 And folwed þat þe fende tauȝte · & his felawes wille,
 Aȝeines resoun, I, riȝtwisnesse · recorde þus with treuth,
 þat her peyne be perpetual · & no preyere hem helpe.
 For-þi late hem chewe as þei chose · & chyde we
 nouȝt, sustres,
 For it is botelees bale · þe bite þat þei eten.” 200
 ¶ “And [I] shal *preue*,” *quod* pees · “her peyne mote
 haue ende,
 And wo in-to wel · mowe wende atte laste ;
 For had þei wist of no wo · wel had þei nouȝte knowen.
 For no wiȝte wote what wel is · þat neuere wo suffred,
 Ne what is hote hunger · þat had neuere defaute. 205
 If no nyȝte ne were · no man, as I leue,
 Shulde wite witterly · what day is to mene ;
 Shulde neuere riȝte riche man · þat lyueth in reste
 & ese 208
 [Fol. 79.] Wyte what wo is · ne were þe deth of kynde.
 “For God became So god þat bygan al · of his good wille
 man, to know Bycam man of a mayde · mankynde to saue, 211
 the sorrow of death.
 And suffred to be solde · to see þe sorwe of deyinge,
 The which vnknitteth al kare · & comsynge is of reste.
 For til *modicum* mete with vs · I may it wel avowe,
 Wote no wiȝte, as I wene · what is ynough to mene.
 God suffered ¶ For-þi god of his goodnesse · þe fyrste gome Adam,
 Adam to know Sette hym in solace · & in souereigne myrthe ; 217
 sorrow,
 And sith he suffred hym synne · sorwe to fele,

197. R *omits.* I] and WCOB.
riȝtwisnesse] riȝt-fulnesse B.

199. *sustres*] syster CO; fuster B.

201. [I WCOB] LR *om.*; but the
line is marked for correction in L.
preue] preie R. *ende*] an ende CB.

202. *wo*] from wo W. *more*] schal B.

203. *had*] R *om.* þei (2)] þei
 (printed the) W.

205. *hote*] hoot WO; hot B.

206. *as*] is as C. *leue*] wene B.

207. *wite*] neuere wite W.

209. *is*] is ne wel CB.

211. *Bycam*] And bicam B.

212. *to* (2)] and R.

214. *mete*] mette ROB; met C.
vs] hym O.

215. *is ynough*] ynogh is W; is
 nouȝte R.

216. *of his*] his of B.

217. *myrthe*] ioie R.

218. *sith*] syne C. *synne*] synge
 R.

To wite what wel was · kyndelich to knowe it.

And after god aunted hym-self · and toke Adames
kynde, 220 and afterwards
took Adam's
nature.

To wyte what he hath suffred · in þre sondri places,
Bothe in heuene, & in erthe · & now til helle he
þynketh,

To wite what al wo is · þat wote of al ioie.

¶ So it shal fare bi þis folke ; · her foly & her synne
Shall lere hem what langour is · & lisse with-outen ende. Man's sin and
folly shall teach
him what bliss
is."

Wote no wighte what werre is · þere þat pees regneth,
Ne what is witterly wel · til weyllowey hym teche."

¶ Thanne was þere a wizte · with two brode eyen, 228 Then appeared
one named Book,

Boke higte þat beupere · a bolde man of speche.

"By godes body," quod þis boke · "I wil bere witness,

þat þo þis barne was ybore · þere blased a sterre, who tells of the
star in the East.

That alle þe wyse of þis worlde · in o witte acordenen,

That such a barne was borne · in bethleem Citee, 233

þat mannes soule sholde saue · & synne destroye.

And alle þe elementz," quod þe boke · "her-of bereth
witness.

þat he was god þat al wrouzte · þe walkene firste
shewed ; 236 The air showed
God's power,
when the comet
shone at His
birth.

þo þat weren in heuene · token *stella comata*,

And tendeden hir as a torche · to reuerence his birthe ;

þe lyzte folwed þe lorle · in-to þe lowe erthe.

[þe] water witnessed þat he was god · for he went
on it ; 240 The water bare
witness, when He
walked upon it.

219. *was*] is R. *to*] and W. *it*] *den*] acorden WCB.
CB om.

220. *auntred*] grauntid COB.

221. *hath*] hase C. *þre*] the C ; B
om.

223. *þat—of*] and what is W.
wote] woot CO ; wot B.

225. *lisse*] blisse R.

229. *beupere*] bewpere R ; bewpeer
O ; beapeere W ; beaupere CB.

231. *ybore*] born O.

232. *wyse of*] men in R. *acorde*—

233. *borne*] y-bore W ; y-born R.
Citee] þe Citee W ; þe cite R.

235. C omits.

236. *walkene*] so in O ; walkne R ;
wolkne W ; welkne C ; welkene B.

237. *comata*] cometa W.

238. *tendeden*] tenteden CB. *hir*]
it W. *as*] O om.

240. [*þe* WRO] þat LCB. *wit-
nessed*] witnes.þ ORB ; witness C.

- Peter þe apostel · parceyued his gate,
 And as he went on þe water · wel hym knewe, & seyde,
 Mat. xiv. 28. *Iube me venire ad te super aquas.*
 And lo! how þe sonne gan louke · her liȝte in her-self,
 And now the *sun's* light fails, *i. mare*
 Whan she seye hym suffre · þat sonne & se made. 244
 The erthe for heuynesse · that he wolde suffre,
 The *earth* quakes. Quaked as quykke pingre · and al biquasht[e] þe roche.
 Lo! helle miȝte nouȝte holde · but opened þo god
 poled,
 And lete oute symondes sones · to seen hym hange on
 Rode. 248
 And now shal lucifer leue it · thowgh hym loth þinke;
 For *gygas* þe geaunt · with a gynne engyned
 To breke & to bete doune · þat ben aȝeines ihesus.
 Jesus shall rise
 again!" [Fol. 79 b.] "And I, boke, wil be brent · but ihesus rise to lyue,
 In alle myȝtes of man · & his moder gladye, 253
 And conforte al his kynne · & out of care brynge,
 And al þe iuwen ioie · vnoignen & vnlouken;
 And but þei reuerencen his Rode · & his resurexioun,
 And bileue on a newe lawe · be lost lyf & soule." 257
 A spirit speaks
 to hell. ¶ "Suffre we," seide treuth · "I here & se bothe,
 How a spirit speketh to helle · & bit vnsperre þe ȝatis,
 Ps. xxiii. 9
 (Vulg.). *Attollite portas, &c.*"
 A voice loude in þat liȝte · to lucifer cryeth, 260
 "Prynces of þis place · vnpynneth & vnlouketh!
 "Princes of hell,
 unbar the gates!" For here cometh with crowne · þat kyngre is of glorie."
 Thanne syked sathan · & seyde to hem alle,

242. *as*] C om. þe] þat R. hym]
 he hym B.
 244. *se*] mone R.
 245. *heuynesse*] buxomnesse CB.
 246. *biquashte*] biquaschte O;
 biquasche R; biquasshed WC; to-
 chief B.
 248. *sones*] sone W.
 249. *leue*] R om. (1)
 250, 251. R omits. gynne] gyn
 haþ W. doune] a-doun WCOB.
 253. *af*] of a R.

256. *reuerencen*] reuersen W.
 257. *bileue*] leuen CB; leue O.
 After this line COBY have the (pro-
 bably spurious) line—Al this I book
 witenesse · and yet mucche more;
 where, for Al, OY have And.
 259. *How*] R om. bit] so in OB;
 bitt R; biddeþ W; biddes C.
 260. *cryeth*] cried CO.
 261. *vnpynneth*] oppeneþ O.
 263. *syked*] siȝede R; siȝhede O.
 hem alle] helle R.

"Suche a lyzte, azeines owre leue · Lazar it fette ; 264

Care & combraunce · is comen to vs alle.

If pis kynge come in · mankynde wil he feeche,

And lede it þer hym lyketh · & lyztlych me bynde.

Patriarkes & prophetes · han parled her-of longe, 268

þat such a lorde & a lyzte · shulde lede hem alle
hennes."

¶ "Lysteneth," *quod* Lucifer · "for I pis lorde knowe, Lucifer says that
Bothe pis lorde & pis lyzte ; · is longe ago I knewe none can prevail
hym. against Jesus.

May no deth hym dere · ne no deueles queyntise, 272

And where he wil, is his waye · ac war hym of þe
periles ;

If he reue me my rizte · he robbeth me by maistrye.

For by ryzt & bi resoun · þo renkes þat ben here,

Bodye & soule ben myne · bothe gode & ille. 276

For hym-self seyde · þat sire is of heuene,

ʒif Adam ete þe apple · alle shulde deye,

And dwelle with vs deueles · pis þretynge he made ;

And he þat sothenesse is · seyde þise wordes ; 280

And sitthen I seised · seuene hundreth wyntre,

I leue þat lawe nil nauzte · lete hym þe leest."

¶ "That is sothe," seyde Sathan · "but I me sore drede,

For þow gete hem with gyle · & his gardyne breke, 284

264. *leue*] loue B. *it*] so in RCO
Y ; is B ; out W.

265. *combraunce*] encombraunce W.

267. *lede*] do O. *it*] hem R.
hym lyketh] lazar is R.

268. *longe*] loude B.

269. *a* (2)] W om. *shulde*] schal
R ; shol C.

270. *Lysteneth*] listneþ now B.

271. *is*] it is B.

272. *hym*] þis lorde R.

273. *wil*—*his*] wolde his is B.
his] R om. *ac*] and C.

274. *reue*] so in ROB ; reueþ W ;
reuees C. *me* (1)] C om. *my*] of

my R. *he robbeth*] & robbe R.

275. *bi*] CB om. *þo*] þoo O ; þe
WCRB. *renkes*] freikis B. *ben*
here] ich haue O.

276. *ben*] been O ; beþ W.

277. COB omit.

278. *ʒif*] þat ʒif R ; If WC. *þe*
apple] R om.

280. *he*] R om.

281. *sitthen*] I sitthen R. *I seised*]
so in W ; I seised R ; he seised CB ;
is yseid O ; is yCeisd Y. *seuene*] þise
seue R ; many OY.

282. *nil*] wole O ; wil B.

284. *gete*] gatist B. *hem*] hym C.

And in semblaunce of a serpent · sat on þe appeltre,
 Thy words to Eve were false, And eggedest hem to ete · Eue by hir-selue,
 And toldest hir a tale · of tresoun were þe wordes ;
 And so þow haddest hem oute · & hider atte laste, 288
 It is nouȝte graythely geten · þere gyle is þe Rote.”
 Goblin says their title is invalid. “For god wil nouȝt be bigiled” · quod Gobelyn, “ne
 bi-iaped ;
 We haue no trewe title to hem · for þorwgh tresoun
 were þei dampned.”
 Satan says “Certes, I drede me,” quod þe deuel · “leste treuth wil
 hem fecche. 292
 ¶ Þis þretty wynter, as I wene · hath he gone &
 preched ;
 I haue assailed hym with synne · & some tyme yasked
 that he has tempted Jesus in vain, for 32 years. Where he were god or goddes sone ? · he gaf me shorte
 answee.
 And þus hath he trolled forth · þis two & thretty
 wynter, 296
 And whan I seighe it was so · slepyng, I went,
 “I warned Pilate’s wife, To warne pilates wyf · what dones man was ihesus ;
 For iuwes hateden hym · and han done hym to deth.
 I would have lengthened His life. I wolde haue lengthed his lyf · for I leued, ȝif he
 deyede, 300
 That his soule wolde suffre · no synne in his syȝte.
 For þe body, whil it on bones ȝede · aboute was euere,
 To saue men fram synne · ȝif hem-self wolde.

285. *semblaunce*] semblaunt OB ;
 liknees C. *serpent*] Nedder C. *sat*
on] sete vp-on W.

286. *eggedest*] eggest C. *ete*] ete
 þer-of B.

288. *so*] al-so R. *hem*] hym B.

290. *Gobelyn*] goblyn O.

291. *title*] tilyle (!) R. *þorwgh*]
 wiþ B.

292. *þe*] þis O. *After this line*
 CBY *have the (probably spurious)*
line—Oute of oure poustee · and leden
 hem hennes.

293. *wene*] leue B. *hath—gone*]

he wente aboute R.

294. *assailed*] assoiled (!) C.
tyme] R om.

295. *Where*] Wheiþer W ; Were B.

296. *hath he*] he hath R. *trolled*]

tollid B. *two*] to R ; twa C.
 297. *slepyng*] lepyng W ; sepyng

B.

298. *denes*] dones O ; done WR ;
 doone Y ; doon C ; dene B.

300. *I* (1)] And I R. *lengthed*]
 lenged C.

301. *suffre*] nauȝt suffre R.

And now I se where a soule · cometh hiderward I see his soul
sailing hither-
wards.
seyllynge. 304

With glorie & with gret liȝte · god it is, I wote wel.

I rede we flee," quod he · "faste alle hennes.

Let us flee."

For vs were better nouȝte be · þan biden his syȝte.

For þi lesynges, Lucifer · loste is al owre praye. 308

Firste þorw þe we fellen · fro heuene so heighe ;

For we leued þi lesynges · [we loupē oute alle with þe ;

And now for thi last lesynge ·] ylore we haue Adam,

And al owre lordeship, I leue · a londe & a water ; 312

Nunc princeps huius mundi eicietur foras."

John xii. 31.

¶ Efte þe liȝte bad vnlouke · & Lucifer answered,

"What lorde artow?" quod lucifer · "quis est iste?"

Ps. xxiii. 10
(Vulg.).

"*Rex glorie*" · þe liȝte sone seide,

"And lorde of myȝte & of mayne · & al manere vertues ;

dominus virtutum ;

316

Dukes of pis dym place · anon vndo þis ȝates,

That cryst may come in · þe kynges sone of heuene."

"Un-to these
gates."

And with þat breth helle brake · with Beliales barres ;

The gates of
hell are broken.

For any wye or warde · wide opene þe ȝatis. 320

¶ Patriarkes & prophetes · *populus in tenebris*,

Mat. iv. 16.

Songen seynt Iohanes songe · *ecce agnus dei*.

John i. 36.

Lucyfer loke ne myȝte · so lyȝte hym ableynete. 323

And þo þat owre [lorde] loued · in-to his liȝte he lauȝte,

And seyde to Sathan, "lo ! here · my soule to amendes Our Lord offers
soul for soul.

For alle synneful soules · to saue þo þat ben worthy.

304. *seyllynge*] sailynge RO.

305. *glorie*] Ioie C. *with* (2)] RO
om.

306. *we*] þat we W.

307. *biden*] to a-biden B.

309. *fellen*] fallen B.

310, 311. *leued*] loueden B. *þi*] on
þi W ; þise B. [*we—lesynge*] in R
only ; but cf. C-Text. *ylore*] y-lorn
W ; yloste C.

312. *a* (1)] on B. *a* (2)] on OB.
eicietur] eicitur RB.

315, 316. *In one line in R, which
omits sone. And*] þe R ; And a B.

of (2)] O *om.* *mayne*] man WR
many B.

317. *Dukes*] Duk R.

318. *þe*] R *om.*

319. *brake*] braste R.

320. *opene*] *so in* B ; open CO ;
opned WR.

322. *Iohanes*] Iohan B.

323. *ableynete*] ablente WRO ; a-
blyndyde C ; a-blynde B.

324. [*lorde* RWCOBY] L *om.*
lauȝte] tooke C.

325. *soule*] soulis B.

- Christ claims his
own, saying, Myne þei be & of me · I may þe bette hem clayme.
Alþough resoun recorde · & riȝt of my-self, 328
That if þei ete þe apple · alle shulde deye,
I bihyȝte hem nouȝt here · helle for euere.
For þe dede þat þei dede · þi deceyte it made ;
With gyle þow hem gete · agayne al resoun. 332
“Thou, Satan,
didst win man-
kind by guile. For in my paleys, paradys · in persone of an addre,
Falseliche þow fettest þere · þynge þat I loued.
¶ Thus ylyke a lusarde · with a lady visage,
Theuelich þow me robbedest ; · þe olde lawe graunteth,
þat gylours be bigiled · & þat is gode resoun ; 337
Exod. xxi. 24. *Dentem pro dente, & oculum pro oculo.*
I offer soul for soul, *Ergo*, soule shal soule quyte · & synne to synne wende,
And al þat man hath mysdo · I, man, wyl amende.
[Fol. 80 b.] Membre for membre · bi þe olde lawe was amendes,
life for life, And lyf for lyf also · & by þat lawe I clayme it, 341
Adam & al his issue · at my wille her-after.
death for death. And þat deth in hem fordid · my deth shal releue,
And bothe quykke & quyte · þat queynte was þorw
synne ; 344
And þat grace gyle destruye · good feith it asketh.
So leue it nouȝte, lucifer · aȝeine þe lawe I fecche hem,
But bi riȝt & by resoun · raunceoun here my lyges :
Mat. v. 17. *Non veni soluere legem, sed adimplere.*
þow fettest myne in my place · aȝeines al resoun, 348
328. *Alþough*] And þouȝ WB.
329. *þei*] he W.
331. *dede* (1)] dyede C. *dede* (2)]
dide WCB ; didnen O.
332. *gete*] gate C.
333. *my*] O om. *paleys*] place OB.
334. *fettest*] fecchest R. *þere*] W O om.
336. *þe*] and þe W. *lawe*] lawe it B.
337. *be*] þat ben B.
338. *soule* (2)] B om. *to synne*] C om.
339. *man wyl*] may wel O. *amende*] amende it R.
340. *amendes*] amendid B.
341. *þat*] þe O. *it*] R om.
342. *al*] B om.
343. *þat*] at R.
344. *quykke*] quik R ; quike O ; quikee C ; quikye B ; quikne W.
345. *destruye*] destroyed CB.
346. *it*] I WCOB. *nouȝte*] neuere R. *aȝeine*] þat aȝen B.
347. *But*] And O. *by*] RCB om. *lyges*] lieges C ; leges R ; liegges B. *adimplere*] implere R.
348. *fettest*] foched C. *myne*] hym B. *al*] R om.

Falseliche & felounelich ; · gode faith me it tauzte,
To recoure hem thorw raunceoun · & bi no resoun elles,

So þat with gyle þow gete · þoww grace it is ywone.

þow, Lucyfer, in lyknesse · of a luther addere, 352

Getest by gyle · þo that god loued ;

¶ And I, in lyknesse of a leode · þat lorde am of heuene,

Graciousliche þi gyle haue quytte · go gyle azeine gyle !

And as Adam & alle · þoww a tre deyden, 356

Adam & alle þowwe a tree · shal torne azeine to lyue ;

And gyle is bigyled · & in his gyle fallen :

Et cecidit in foueam quam fecit.

Now bygynneth þi gyle · ageyne þe to tourne,

And my grace to growe · ay gretter & wyder. 360

þe bitternesse þat þow hast browe · brouke it þi-seluen,

þat art doctour of deth · drynke þat þow madest !

¶ For I, þat am lorde of lyf · loue is my drynke,

And for þat drynke to-day · I deyde vpon erthe. 364

I fauzte so, me prestes zet · for mannes soule sake ;

May no drynke me moiste · ne my thruste slake,

Tyl þe vendage falle · in þe vale of iosephath,

þat I drynke rihte ripe must · *resurreccio mortuorum*,

And þanne shal I come as a kynge · crowned with

angeles, 369

And han out of helle · alle mennes soules.

¶ Fendes and fendekynes · bifor me shulle stande,

Thou didst
beguile man in
likeness of a
adder.

I requite thee,
in likeness of a
man.

Guile is beguiled.

Ps. vii. 16
Vulg.:

Drink that which
thou hast brewed.

I thirst still, but
drink not yet.

Joel iii. 12, 13.

349. *me it*] it me B.
351. *with*] þoww WCOB. *gete*] gate C. *it is*] is it C. *ywone*] wonne COB.

352. *þow*] þat B. *luther*] lither RCOB.

353. *Getest*] Gatest C; Gete R; Gat B. *þo*] þinge R.

354. *I*] CB om.

355. *quytte*] y-quyt B. *gyle* (2)] riht B.

356. *alle*] alle other CB.

357. *azeine*] R om.

359. *to*] C om.

360. *wyder*] widder WCO; grettere R.

361. *WO omit. hast*] CB om. *brouke*] now brouke R. *This line is found in Crowley.* Cf. Pass. xi. 117.
365, 366. B transposes these two lines.

365. *prestes*] pristest O; thyrste C; thurstes R; þurstest WB.

366. *thruste*] prist O; thyrst C; threst R; þurst WB.

367. *þe vendage*] vengeance B.

368. *must*] most R.

370. *han*] so in R; haue WCOB.

mennes] mannys O; manere CB.

371. *fendekynes*] fyndekynes WC; feendkyns O.

Fiends and
fiendilkins shall
obey me.

And be at my biddynge · where so cure me lyketh. 372
And to be merciable to man · þanne my kynde it asketh,
For we beth bretheren of blode · but nouȝte in bap-
tesme alle.

My bre'hren
shall not be
condemned.

Ac alle þat beth myne hole bretheren · in blode & in
baptisme,
Shal nouȝte be dampned to þe deth · þat is with-outen
ende ; 376

Ps. l. 6 (Vulg.).

Tibi soli peccavi, &c.

It is nouȝt vsed in erthe · to hangen a feloun
Ofter þan ones · þough he were a tretour.

A king can
pardon a felon.

And ȝif þe Kyng of þat kyngedome · come in þat tyme,
There þe feloun thole sholde · deth or otherwyse, 380
Lawe wolde, he ȝeue hym lyf · if he loked on hym.

[Fol. 81.]
I, the King of
kings,

¶ And I, þat am kyng of kynges · shal come suche a
tyme,

can pardon
whom I will.

There dome to þe deth · dampneth al wikked ;
And ȝif lawe wil I loke on hem · it lithe in my grace,
Whether þei deye or deye nouȝte · for þat þei deden
ille. 385

Be it any pinge abouȝte · þe boldenesse of her synnes,
I may do mercy þorw riȝtwisnesse · & alle my wordes
trewe.

No ill shall go
unpunished,

And þough holiwrit wil þat I be wroke · of hem þat
deden ille, 388

(Cf. Pass. iv. 143.)

Nullum malum impunitum, &c.,

Thei shul be clesned clereliche · & wasshen of her
synnes

373. *And—be*] Ac R. þanne—
kynde] my kende þanne R. *it*] WO

om.

377. *in*] on R.
380. *þe*] W *om.* *thole sholde*] *schulde þole O.* *or otherwyse*] *so in*
RCBY ; *ouper oþer-wise O* ; or *ouper*
iawise W ; other else *in* Crowley.

381. *Lawe*] þe lawe O. *ȝeue*] *geue C* ; *ȝaf R* ; *ȝaue O.* *if*] and R.

383. *There*] Where þe O ; Where

B ; Wher C. *al*] alle (*printed alle*
the) W.

384. *loke—hem*] on hym loke O.

385. *þei*] O *has he, the first time*
only.

386—388. CB *omit.*

386. *it*] O *om.* *abouȝte*] O *om.* (!)

387. *may*] WOY *om.* *trewe*] been
trewe O.

388. *þat* (1)] R *om.* *Nullum*] For
nullum O.

In my prisoun purgatorie · til *parce* it hote,
 And my mercy shal be shewed · to manye of my yet mercy shall
be shewn.
 bretheren. 391

For blode may suffre blode · bothe hungry & akale,
 Ac blode may nouȝt se blode · blede, but hym rewe.”—
Audiui archana verba, que non licet homini 2 Cor. xii. 1.
loqui.—

“Ac my riȝtwisnesse & riȝt · shal reulen al helle,
 And mercy al mankynde · bifer me in heuene. 395
 For I were an vnkynde Kyng · but I my kynde holpe, I were unnatural
not to help my
 And namelich at such a nede · þer nedes helpe bi- own kin.
 houeth ;

Non intres in iudicium cum seruo tuo, [domine.] Ps. cxlii. 2
 þus bi lawe,” *quod* owre lorde · “lede I wil fro hennes (Vulg.).
 þo þat me loued · & leued in my comynge. I will release
those that loved
me.”
 And for þi lesynge, lucifer · þat þow lowe til Eue, 400
 Thow shalt abyte it bittre”— · & bonde hym with
 cheynes. Christ binds
Satan.

Astaroth and al þe route · hidden hem in hernes, Ashtaroth and
 They dorste nouȝte loke on owre lorde · þe boldest of others hide
 hem alle, themselves.
 But leten hym lede forth what hym lyked · and lete
 what hym liste. 404

¶ Many hundreth of angeles · harpeden & songen, The angels harp
 and sing.
Culpat caro, purgat caro ; regnat deus dei caro.

¶ Thanne piped pees · of poysye a note,
 “*Clarior est solito post maxima nebula phebys,*

392. *hungry*] *hungre* C; and
hungred (sic) B. *akale*] *so in* R; a-
cale WO; a-calde C; a-cold B.

393. *Ac*] And C. *se*] *se* his R.
hym] it CB.

396. *kynde*] *kyn* R. *holpe*] *so in*
 R; *helpe* WCOB.

397. *namelich*] *mandlich* (!) C;
maliche B. *such*] *silke* (!) C. *nedes*]
nede B. [*domine*] *in* O only.

399. *me*] I R.

400. *lowe*] *so in* R; *leighe* WC;

ley; OB. *til*] to R.

401. *bittre*] *bitterli* O. *bonde*] a-
 bond B.

402. *Astaroth*] *Astarot* R; *Astroth*
 W; *Astaroth* C; *Astrot* B. *hem*]
thaym C.

404. *what hym* (1)] *whom hym* W;
with hym who hym C; *with hym alle*
þat hym B. *what* (2)] *whom* W.

407. *solito*] *solitus* R. *nebula*] *so*
in the MSS.

- Post inimicitias [clarior est et amor].* 408
 The sun is brightest after sharp showers.
 After sharpe shoures," quod pees · "moste shene is þe sonne ;
 Is no weder warmer · þan after watery cloudes.
 Love is dearest after strife.
 Ne no loue leuere · ne leuer frendes, 411
 þan after werre & wo · whan loue & pees be maistres.
 Was neuere werre in þis worlde · ne wykkesnesse so kene,
 þat ne loue, & hym luste · to laughynge ne brouȝte,
 And pees þorw pacience · alle perilles stopped."
 Truth and Peace embrace.
 "Trewes," quod treuth · "þow tellest vs soth, bi ihesus !
 Clippe we in couenaunt · & vch of vs cusse other." 417
 "And lete no peple," quod pees · "perceyue þat we chydde,
 For impossible is no þyng · to hym þat is almyȝty."
 Righteousness and Peace kiss each other.
 ¶ "Thow seist soth," seyde ryȝtwisnesse · & reuer-
 entlich hir kyste, 420
 "Pees & pees here ! *per secula seculorum.*"
 Ps. lxxxiv. 11 (Vulg.).
Misericordia & veritas obuiauerunt sibi, iusticia & pax osculate sunt.
 Treuth tromped þo, & songe · *te deum laudamus ;*
 [Fol. 81 b.] And þanne luted loue · in a loude note,
 Ps. cxxxii. 1 (Vulg.).
Ecce quam bonum, & quam iocundum, &c.
 ¶ Tyl þe daye dawed · þis damaiseles daunced, 424
 The poet awakes,
 That men rongen to þe resurexioun · & riȝt with þat I waked,
 and bids his wife
 Kitte and his daughter Kalote
 And called kitte my wyf · and kalote my douȝter—
 "Ariseth & reuerenceth · goddes resurrexioun,
408. [*clarior—amor*] LW omit ; RCOBY retain this half-line.
 409. *sharpe*] scharpest R. *shene*] clene B.
 411. Here R has lost eight leaves, down to Pass. XX. 27. This passage is collated with Y.
 411. *leuer*] more better O.
 414. *ne* (1)] CB om.
 415. *stopped*] stoppeþ W.
 416. *Trewes*] Trews O.
 417. *cusse*] kisse COBY ; clippe W.
 418. *lete*] latte O ; leteþ W. *chydde*] chide CY ; chiden O.
 419. *impossible*] impossible OY.
 423. *loue*] W om. *in*] in-to B.
 425. *rongen*] range C ; rounge B.
 426. *called*] y-callid B.
 427. *Ariseth—reuerenceth*] so in OBY ; Arises and reuerens C ; And bad hem rise and reuerence W. *goddes*] cristis B.

And crepeth to þe crosse on knees · & kisseth it for a to revere and
kiss the cross.
iuwel! 428

For goddes blissed body · it bar for owre bote,

And it afereth þe fende · for suche is þe myzte,

May no grysly gost · glyde þere it shadweth!" 431

428. *crepeth*] crepe W. *kisseth*] kisse W; kisses C.

431. *shadweth*] so in Y; shadwip B; schadwes C; schadowip O; walkep

429. *goddes blissed*] cristis owen B. W.

PASSUS XIX (PROLOGUE TO DOBEST).

Passus xix^{us}; & explicit dobet, & incipit dobest.

The poet awakes
and writes his
dream.

THus I awakel & wrote · what I had dremed,
And digte me derely · & dede me to cherehe,
To here holy þe masse · & to be houseled after.
In myddes of þe masse · þo men zede to offrynge, 4
I fel eftsones a-slepe · & sodeynly me mette,
That Pieres þe plowman · was paynted al bloody,
And come in with a crosse · bifor þe comune peple,
And rizte lyke in alle lymes · to owre lorde ihesu; 8
And þanne called I conscience · to kenne me þe
sothe.

He again sleeps,
and dreams of
Piers the
Plowman, holding
a cross.

"Is this Jesus or
Piers the
Plowman?"

"Is þis ihesus þe iuster?" quod I · "þat iuwes did to
deth?"

Or it is Pieres þe plowman! · who paynted hym so
rede?"

"It is Christ
wearing Piers'
coat-armour."

Quod conscience, & kneled þo · "þise aren Pieres armes,
His coloures & his cote-armure · ac he þat cometh so
bloody 13

Is cryst with his crosse · conqueroure of crystene."

TITLE. Passus decimus nonus YO;
to which B adds—et quintus de dobet.
W agrees with L.

1. *dremed*] ydremed WC.

3. *holy þe*] þe holi B.

3, 4. *& to be—masse*] COBY om.

5. COBY omit.

6. *That*] þanne O.

8. *lymes*] þynges W.

9. *And*] CBY om.

10. *did*] diden B; diden hym O.

11. *it is*] so in WCOBY; is it in
Crowley.

13. *ac*] and C.

14. *Is*] Wiþ B.

- ¶ “Why calle þe hym cryst?” *quod* I · “sithenes iuwes” “Why call Him
 calle hym ihesus?” Christ?
- Patriarkes & prophetes · prophecyed bifore, 16
 þat alkyn creatures · shulden knelen & bowen,
 Anon as men nempned · þe name of god ihesu. His name is
 Ergo is no name · to þe name of ihesus, Jesus,
 Ne none so nedeful to nempne · by nyȝte ne by daye.
 For alle derke deuelles · aren adradde to heren it, 21
 And synful aren solaced · & saued bi þat name.
 And þe callen hym cryst · for what cause, telleth me?
 Is cryst more of myȝte · & more worthy name 24 Is Christ a
 þan ihesu or ihesus · þat al owre ioye come of?” worthier name: “
- ¶ “Thow knowest wel,” *quod* conscience · “and þow” Conscience
 konne resoun, replies,
 That knyȝte, kyng, conqueroure · may be o persone. “One man may
 To be called a kniȝte is faire · for men shal knele to be both knight,
 hym; 28 king, and
 conqueror.
 To be called a Kyng is fairer · for he may knyȝtes
 make;
 Ac to be conquerour called · þat cometh of special To be called a
 grace, conqueror comes
 of special grace.
 And of hardynesse of herte · & of hendenesse [bothe],
 To make lordes of laddes · of londe þat he wynneth, 32
 And fre men foule thralles · þat folweth nouȝt his [Fol. 82.]
 lawes.
 ¶ The iuwes, þat were gentil men · ihesu þei dispised, The Jews
 Bothe his lore & his lawe · now ar þei lowe cherlis. despised Jesus,
 As wyde as þe worlde is · wonyeth þere none 36 and are now
 under tribute.
 But vnder tribut & taillage · as tykes & cherles.
 And þo þat bicomme crysten · by conseil of þe baptiste,

15. *ȝe*] W *om.* *calle* (2)] called *kyng*] kyng and B. *o*] a B: of oo Y.
 CBY; calleden O.
 19. *is*] þer is B. *þe*] þat B. *of*] 29. *To*] And to O. *is*] O *om.*
 CBY *om.* 30. *Ac*] And CYB.
 23. *ȝe*] thay C. *callen*] callid B. 31. [*bothe* Coby] LW *om.*
 25. *come*] comeþ B. 36. *As*] Also B. *wonyeth—none*
 26. *konne*] canst O. noon of hem þer wonyeth W.
 27. O *puts* kyng *before* knyȝte. 38. *baptiste*] baptisme WCO; bap-
 tesme Y: baptyne B.

- The Christians
are free men. Aren frankeleynes, fre men · þorw fullyng þat þei toke,
And gentel men with ihesu · for Ihesus was [yfulled],
And vppon caluarye on crosse · yerouned kyng of
iewes. 41
- Jesus performed
the duties of a
king, ¶ It bicometh to a Kyng · to kepe and to defende,
And conquerour of conquest · his lawes & his large.
And so [dide] Ihesus þe iewes · he iustified & tauȝte
hem 44
þe lawe of lyf · that last shal euere ;
And fended fram foule yueles · feueres & fluxes,
And fro fendes þat in hem [were] · & fals bileue.
þo was he ihesus of iewes called · gentel prophete, 48
and bare a crown
of thorns. And kyng of her kyngdome · & croune bar of þornes.
¶ And þo conquered he on crosse · as conquerour
noble ;
Myȝt no deth hym fordo · ne adown brynge,
That he ne aros & regned · and rauysshed helle. 52
He arose, and
was a conqueror. And þo was he conquerour called · of quikke & of ded,
For he ȝaf Adam & Eue · and other mo blisse,
þat longe hadde leyne bifore · as lucyferes cherles.
He gave his
leges places in
Paradise. ¶ And sith he ȝaf largely · alle his lele lyges 56
Places in paradys · at her partynge hennes,
He may wel be called conquerour · & þat is cryst to
mene.
And now He
cometh to teach
us ¶ Ac þe cause þat he cometh þus · with crosse of his
passioun,
Is to wissen vs þere-wyth · þat whan þat we ben
tempted, 60

39. *fre*] & free O. *fullyng*] þe WCYB] werren (*sic*) O; was L.
fullyng B. *fals*] al fals O.
40. [*yfulled* WCY] yfullid OB; 50. *crosse*] þe crois B.
yfolled L. 52. *ne aros*] naros W; no roos O;
42. *to* (2)] O om. aros CB.
43. *And*] And a C. 53. *called*] calle C; B om.
44. [*dide*] so in WCOBY; ded L. 55. *leyne*] y-leyen W. *lucyferes*] lucifer Y.
45. [*lyf*] longe lijf O. 56. *alle*] to alle B.
46. *fended*] fende hem O; fenden 59. *he*] C om. *his*] CYB om.
Y; fendist B; defended W. 60. *þat* (2)] B om.
47. *fro*] O om. *in*] O om. [*were*

þer-with to fyȝte & fenden vs · fro fallyng in-to synne,

And se bi his sorwe · þat who so loueth ioie,

To penaunce & to pouerte · he moste putten hym-
seluen,

that he who
loveth joy must
suffer wo.

And moche wo in þis worlde · willen & suffren. 64

¶ Ac to carpe more of cryst · And how he come to þat
name,

Faithly forto speke · his firste name was ihesus.

His name was
Jesus at first.

Tho he was borne in bethleem · as þe boke telleth,

And cam to take mankynde · kynges and aungeles 68

Reuerenced hym faire · with richesse of erthe.

Angeles out of heuene · come knelyng & songe,

Angels sung to
him.
Luke ii. 14.

Gloria in excelsis deo, &c.

¶ Kynges come after · kneled, & offred

Mirre & moche golde · with-oute mercy askynge, 72

Kings offered
him their gifts.

Or any kynnes catel · but knowlechyng hym soe-
ueraigne

Bothe of sonde, sonne, & see · & sithenes þei went

[Fol. 82 b.]

In-to her kyngene kyth · by conseilte of angeles.

And there was þat worde fulfilled · þe which þow of
speke, 76

*Omnia celestia, terrestria, flectantur in hoc no-
mine Ihesu.* Phil. ii. 10.

For alle þe angeles of heuene · at his burth kneled,

And al þe witte of þe worlde · was in þo þre kynges ;

Resoun & [riȝtwisnesse] · & reuth þei offred,

These Magi
offered Him
reason,
righteousness,
and ruth ;

Wherfore & whi · wyse men þat tyme, 80

Maistres & lettred men · *Magy* hem called.

61. *fenden*] defenden W. *in-to*] to
W. *synne*] C om. (!)

62. *se*] se (*printed so*) W. *so*] B om.

64. *wo*] who B ; O om. *willen*] to
willen W.

65. *Ac*] As C B. *more*] B om. *name*] C om.

66. *Faithly*] Feiþ-fulli B.

69. *Reuerenced*] Reuerenseden B.
richesse] riches W.

70. *out*] B om.

71. *come*] þat come W. *kneled*] knelynge OY ; and kneliden B.

72. *moche*] mylkyle (!) C.

74. *sonde*] lond W ; soule B ; sonde and COY. *see*] sehe O.

75. *her—kyth*] hir kyngenelech C ; hir kyngenlith Y ; erþe kyngliche B. *angeles*] an angel B.

76. *worde*] world Y.

79. [*riȝtwisnesse* WOY] riȝtfulnesse LCB ; *but see* l. 84.

- denoted by
incense, ¶ That o kyngc cam with resoun · keuered vnder sense.
þe secounde kyngc sitthe · sothliche offred
Riȝtwisnesse vnder red golde · resouns felawe. 84
- gold, Golde is likned to leute · þat last shal euere,
And resoun to riche golde · to riȝte & to treuthe.
The þridde kyngc þo cam · knelyng to ihesu, 87
- and myrrh. And presented hym with pitee · apierynge hy myrrc ;
For mirre is mercy to mene · & mylde speche of tonge.
Thre yliche honest þinges · [were] offred þus at ones,
þorw þre kynne kynges · knelynge to ihesu.
- Jesus was not yet
a king or a
conqueror. ¶ Ac for alle þise precieuse presentz · owre lorde prynce
ihesus 92
Was neyther kyngc ne conquerour · til he gan to wexe
In þe manere of a man · & þat by moche sleight ;
- Like a conqueror,
He learnt many
sleights. As it bicometh a conquerour · to konne many sleighes,
And many wyles & witte · þat wil ben a leder ; 96
And so did ihesu in his dayes · who so had tyme to
telle it.
- He wrought
miracles. Sum tyme he suffred · & sum tyme he hydde hym ;
And sum tyme he fauȝte faste · & fleigh otherwhile.
And some tyme he gaf good · & graunted hele bothe,
Lyf & lyme · as hym lyste, he wrought. 101
As kynde is of a conquerour · so comsed ihesu,
Tyl he had alle hem · þat he fore bledde.
¶ In his iuuenta þis ihesus · atte iuwen feste, 104

82. o] of (l) Y; on B.
83. sitthe] ek CB; ech Y. soth-
liche] soþli he B.
84. Riȝtwisnesse] Riȝtfulnesse B.
red] B om.
85. Golde] For gold W. leute] B. to] B om.
beaute B. last] fast Y.
86. W omits.
87. þo] CB om.
88. presented] presente C. apier-
ynge] apperynge WO; appaieryng Y;
a pilgrym (l) B. hy] to C.
90, 91. Thre yliche] þise þree y-
likne B. were — kynges] CB omit.
[were WOY] was L.
92. prynce] kyng W.
94. þe] þise B. moche] muchel W.
95. sleighes] wilis B.
96. wyles — witte] sotle wittis B.
97. ihesu] Iohan B. had] holdiþ
98. Sum] So þat B.
99. fleigh] fledd C; pleieþ B.
100. good] gold B. hele] hile B.
102. a] B om. so] and so Y.
103. had] badde C.
104. iuuenta] Iuuentee WY; Inno-
cence CB. atte] at WC; at þe Y.
iuwen] Iewne C; Iuen O.

Water in-to wyn tourned · as holy writ telleth,
And þere bigan god · of his grace to dowel.

He turned water
into wine, and
began to DO-
WELL,

For wyn is lykned to lawe · & lyf of holynesse;
And lawe lakked þo · for men loued nouȝt her enemys.
And cryst conseilleth þus · & comaundeth bothe, 109
Bothe to lered & to lewed · to louye owre enemys.

So atte feste firste · as I bifore tolde,
Bygan god, of his grace · & goodnesse, to dowel: 112

at the feast in
Cana,

And þo was he cleped & called · nouȝt holy cryst, but
Ihesu,

A faunt fyn, ful of witte · *filius marie*.

¶ For bifor his moder marie · made he þat wonder,
þat she furste & formest · ferne shulde bilieue, 116

in the presence
of Mary.

That he þorw grace was gete · & of no gome elles.
He wrouȝt þat bi no witte · but þorw worde one,
After þe kynde þat he come of · þere comsed he
dowel.

[Fol. 83.]

And whan he was woxen more · in his moder absence,
He made lame to lepe · & ȝaue liȝte to blynde, 121

Next He wrought
many miracles,

And fedde with two fisshes · & with fyue loues
Sore afyngred folke · mo þan fyue thousande.

þus he confortd carful · & cauȝte a gretter name, 124
þe whiche was dobet · where þat he went.

and caught a
greater name,
viz. DO-BET.

For defe þorw his doynge to here · & dombe speke he
made,

And alle he heled & halpe · þat hym of grace asked.

And þo was he called in contre · of þe comune peple,

106. *to*] CYB *om.*

107. *of*] W *om.*

109. *þus*] vs COBY. *comaundeth*] comaunde C.

110. *Bothe*] W *om.*

111. *atte*] at þe COY; þat þe B; at þat (*printed the*) W.

113. *þo*] þoo O; þanne W. *cleped* &] W *om.* *cryst*] chirehe CB. Crowley *has*—not only christ but Jesu.

117. *of*] CBY *om.*

119. *þere*] the Y. *comsed*] bygan C.

120. *was woxen*] woxen was W.

121. *lame*] lame men B.

123. *afyngred*] ahungred C; and hungrid B. *fyue*] a CY. *mo—thou-*
sande] fyue þowsan and mo B.

124. *carful*] þe careful B. a] Y *om.* *gretter*] gret B.

126. *defe*] deaf CY; deeſe O; deue W; deeſe men B. *þore—doynge*] he made B. *speke—made*] ſpeke made C; to ſpeke B.

127. *he*] B *om.*

- Then was He called the Son of David.
 1 Sam. xviii. 7.
- None was so worthy as He to be king.
- The Jews then crucified Him,
- and watched His body,
- lest He should rise again.
- Angels sang at His resurrection.
- For þe dedes þat he did · *fili dauid, ihesus!* 129
 For dauid was dougtiest · of dedes in his tyme,
 The berdes þo songe · *Saul interfecit mille, et dauid*
decem milia;
 For-þi þe contre þere ihesu cam · called hym *fili dauid*,
 And nempned hym of nazereth · & no man so worthi
 To be kaisere or kyng · of þe kyngedome of iuda, 134
 Ne ouer iuwes iustice · as ihesus was, hem þouzte.
 ¶ Where-of caiphaz hadde enuye · & other of þe
 iewes,
 And forto done hym to deth · day & nyzte þei casten;
 Kulleden hym on-crosse-wyse · at caluarie on fryday,
 And sithen buryden his body · & beden þat men
 sholde
 Kepen it fro nigt-comeres · with knyghtes y-armed, 140
 For no frendes shulde hym fecche · for prophetes hem
 tolde,
 þat þat blessed body · of buricles shulde rise,
 And gone in-to galile · and gladen his apostles,
 And his moder Marie · þus men bifore demed. 144
 ¶ The knyghtes þat kepten it · biknewe it hem-seluen,
 þat anges & archanges · ar þe day spronge,
 Come knelynge to þe corps · & songen, *christus re-*
surgens
 Verrey man bifor hem alle · & forth with hem he
 gede. 148
 ¶ The iewes preyed hem pees · & bisouzte þe knyghtes
129. *fili—ihesus*] ihesu fili dauid COBY.
 130. *his*] B om.
 131. *berdes*] burdes W; birdes Y; byrdes C; burges B. þo] that COBY. *Saul*] Sal CB.
 132. *For-þi*] For B.
 134. *iuda*] Iude C; Iudee B.
 135. *Ar*] And be B. *iustice*] Iustice C. *ihesus*] B om.
 137. *done*] done or donu L; doon WEY; don B; do O; cf. gone in L. 143.
 138. *Kulleden*] And killiden B. on (2)] on þe B.
 140. *y-armed*] armed Y.
 142. *blessed*] blisful C; bisseful (sic) B. *shulde rise*] risen sholde W.
 144. *men*] þei B.
 145. *it* (1)] so in W and Crowley; hym COBY. *hem-seluen*] hym-selue CB.
 147. *Come*] Comen kynlyn (!) B. *corps*] corees C; cors B.
 148. *men*] men (sic) WO.
 149. *pees*] be pees W.

Telle þe comune þat þere cam · a compaignye of his
aposteles,

And bywicched hem as þei woke · & away stolen it.

¶ Ac Marie Magdeleyne · mette hym bi þe wey, 152

Goynge toward galile · in godhed & manhed,

And lyues & lokynge · & she aloude cryde.

In eche a compaignye þere she cam · *christus resurgens!*

þus cam it out þat cryst ouer-cam · rekeuered & lyued ;

Sic oportet christum pati, & intrare, &c. ;

For [þat] þat wommen witeth · may nouȝte wel be con-
seille ! 157

¶ Peter perceyued al þis · & pursued after,

Bothe iames & Iohan · Ihesu for to seke,

Tadde & ten mo · with Thomas of ynde. 160

And as alle þise wise wyes · weren togideres,

In an hous al bishette · & her dore ybarred,

Cryst cam in, & al closed · bothe dore & ȝates,

To peter & to his aposteles · and seyde *pax vobis!* 164

And toke Thomas by þe hande · and tauȝte hym to
grobe,

And fele with his fynGRES · his flessshelich herte.

¶ Thomas touched it · & with his tonge seyde,

‘Deus meus & dominus meus.

Thow art my lorde, I bileue · god, lorde ihesu ! 168

þow deydest & deth þoledest · and deme shalt vs alle !

And now art lyuyng & lokynge · & laste shalt
euere !’

The Jews hadd
the soldiers say
His body was
stolen.

But Mary
Magdalen saw
Him alive,
and proclaime
it ;

Luke xxiv. 46.

for what a woman
knows is no
secret.

[Fol. 81 b.]

His apostles
were together in
a closed house,
when Christ
came in.

Thomas touchet
and knew Him.

John xx. 28.

150. *Telle*] to telle B. *þe comune*] *O om. cam*] coomen O.

151. *as*] ar B. *it*] hym B.

154. *lyues*] *so in W* ; on lyue O : a lyue Y ; lymes CB. *she*] so CBY.

155. C and B are corrupt here.

157. [þat WCOBY] *Lom. witeth*] witethes (!) C. *conseille*] counseille W ; conseil CBY ; counceyl O.

158. *perceyued*] perceyues C.

160. *Tadde*] *so in COB* ; Thaddee W ; Thadde Y.

161. *as*] B *om. myes*] men B.

162. *bishette*] biset C ; bisetto Y. *ybarred*] *so in W* ; ysperrrede CY ; yspersed O ; I-sporde B ; Crowley has barred.

163. *8*] *so in W* ; COBY *om.* ; but *cf. C-Text.*

164. *his*] þise W ; þe B.

165. *grobe*] grappe C.

168. *god*] my god W. *god lord*] my lord god B.

169. *shalt*] shal B.

170. *shalt*] schalt þou O.

Christ blessed
Thomas,

¶ Crist carped þanne · and curteislich seyde,
‘Thomas, for þow trowest þis · & trewliche bileuest it,
Blessed mote þow be · & be shalt for euere. 173

and those still
more who believe
without sight.

And blessed mote þei alle be · in body & in soule,
That neuere shal se me in sizte · as þow doste nouthē,
And lellich bileuen al þis · I loue hem & blesse hem ;

John xx. 29.

Beati qui non viderunt, [et crediderunt,] &c.’

Then He taught
DO-BEST.

¶ And whan þis dede was done · dobest he tauȝte,
And ȝaf Pieres power · and pardoun he graunted
To alle manere men · mercy & forȝyfnēs, 179
Hym myȝte men to assoille · of alle manere synnes,
In couenant þat þei come · & knowleche to paye,
To pieres pardon þe plowman · *redde quod debes.*

Mat. xviii. 28.

He gave His
apostles power to
bind and unbind.

¶ Thus hath pieres powere · be his pardoun payed,
To bynde & to vnbynde · bothe here & elles-[where],
And assoille men of alle synnes · saue of dette one. 185

He ascended into
heaven.

¶ Anone after an heigh · vp in-to heuene
He went, & wonyeth þere · & wil come atte laste,
And rewarde hym riȝte wel · þat *reddit quod debet*—
Payeth parfitly · as pure trewthē wolde. 189

He shall judge all
men at Doom’s-
day.”

And what persone payeth it nouȝt · punysshē he
pinketh,
And demen hem at domes daye · bothe quikke & ded,
þe gode to þe godhede · & to grete ioie, 192
And wikke to wonye · in wo with-outen ende.”

172. *bileuest*] leuest O.

175. *shal se*] seien B.

176. [*et crediderunt* COBY] LW
om.

178. *he*] hym B.

179. *men*] of men C.

180. *Hym—to*] His power myȝte
men Y; He myȝt men B. (*These two
readings are simpler, yet probably
not genuine.*) *men*] Wom.; O *places
it after assoille.* *synnes*] synne W.

181. *knowleche*] *so in* O; know-
liche CY; knouleche B; *apparently
miswritten* knewleche in L; knewe-
liche W.

183. *hath*] O om. *be*] by W; bi B.

184. *to* (2)] WCOBY om. [*where
WCOBY*] L omits, but the line is
marked; els where in Crowley.

185. *assoille*] soiled C. *alle*] CB
om.

186. *an heigh*] on heigh B; on
hyȝ O. *in-to*] in-to þe Y; to the
CB.

187. *wil*] wo (*put for wol*) B.
atte] at þe WOB; at CY.

188. *And*] L has And wil; but wil
should be omitted, as in WCOBY.

189. *Payeth*] And payeþ O.

191. *hem*] hym COB. *at*] a CY.

193. *wikke*] wikkede WCOBY.

þus conscience of crist · & of þe crosse carped,
 And conseilled me to knele þer-to · & þanne come,
 me þouzte, 195

One *spiritus paraclitus* · to pieres & to his felawes;
 In lyknesse of a liztnynge · he lyzte on hem alle,
 And made hem konne & knowe · alkyn langages.
 I wondred what þat was · & wagged conscience,
 And was afered of the lyzte · for in fyres lyknesse 200
Spiritus paraclitus · ouer-spradde hem alle.

The Spirit
 descends on Piers
 and his fellows.

¶ Quod conscience, & kneled · “þis is crystes messenger,
 And cometh fro þe grete god · & grace is his name.
 Knele now,” quod conscience · “& if þow canst synge,
 Welcome hym & worshiþe hym · with *veni, creator*
spiritus.” 205

“This is Christ’s
 messenger,”
 said Conscience.

¶ Thanne songe I þat songe · and so did many
 hundreth,

And cryden with conscience · “help vs, god of grace !”
 And þanne bigan grace · to go with piers plowman,
 And conseilled hym & conscience · þe comune to
 sompne, 209

Grace counsell’s
 Piers,

“For I wil dele to-daye · & dyuyde grace,
 To alkynnes creatures · þat [han] her fyue wittes,
 Tresore to lyue by · to her lyues ende, 212

bestowing gifts of
 grace

And wepne to fyzte with · þat wil neure faille.
 For antecryst & his · al þe worlde shal greue,
 And acombte þe, conscience · but if cryst þe helpe.

against the power
 of Antichrist.

¶ And fals *prophetes* fele · flatereres & glosers 216
 Shullen come & be curatoures · ouer kynges & erlis,
 And pryde shal be pope · prynce of holycherche,
 Coueytise & vnkyndenesse · cardinales hym to lede.

For pride shall
 be pope.

194. *þe*] O om.

195. *come*] cam WOY; com CB.

200. *the*] þat CYB. *lyknesse*] light-
 nesse W.

206. *and*] W om.

210. *dyuyde*] 3yue dinine W.

211. [*han* WCOYB] kan L.

213—220. COBY omit, owing to

repetition of And wepne, &c. W and
 Crowley retain this passage.

215. *þe* (2)] Crowley omits.

216. *fele*] fell in Crowley.

218. *pryncer*] and prince in
 Crowley.

219. *hym*] hem in Crowley.

For-þi," *quod* grace, "er I go · I wil gyue þow tresore,
And wepne to fiste with · whan antecryst þow
assailleth." 221

The gifts of the
Spirit;

And gaf eche man a grace · to gye with hym-seluen,
That ydelnesse encombre hym nouzt · envye ne pryde,

1 Cor. xii. 4.

Divisiones gratiarum sunt, &c.

Wit and
eloquence;

¶ Some he gaf wytte · with wordes to shewe, 224
Witte to wynne her lyfode with · as þe worlde asketh,
As prechoures & prestes · & prentyce[s] of lawe,
þei lelly to lyue · by laboure of tonge,
And bi witte to wissen other · as grace hem wolde
teche. 228

merchandise;

¶ And some he kenned crafte · & kunnyng of syzte,
With sell yng & buggyng · her bylyf to wynne,
And some he lered to laboure · a lele lyf & a trewe,
And somme he tauzte to tilie · to dyche & to thecche,
To wynne with her lyfode · by lore of his techyng.

handicrafts;

mathematics;

painting;

foreknowledge;

astronomy;

And some to dyuyne & diuide · noumbres to kenne;
And some to compas craftily · & coloures to make;
And some to se & to saye · what shulde bifalle, 236
Bothe of wel & of wo · telle it or it felle,
As Astronomyenes þorw astronomye · & philosophres
wyse.

strength to do
justice;

¶ And some to ryde & to recoeure · þat vnrihtfully was
wonne;
He wissed hem wynne it azeine · þorw wightnesse of
handes, 240

221. *antecryst*] any cristyne CB.
222. *eche*] O *om.* *gye*] gide W;
go COY; goo B; *but* Crowley *has*
guide.
224. *wordes*] is wordis B.
225. *Witte*] Wiþ B. *her*] his Y.
worlde] werk O.
226. *prentyes*] Prentices WCOY;
princeis B; *miswritten* prentyce in L.
227. *by*] þoruþ O; by a B.
229. *he*] B *om.* *crafte*] craftis B.
230. *buggyng*] byggyng CYB.
bylyf] bilyue WC; bileue Y; bileue

(*altered to* biliue) O; lifode B.
231. *a* (2)] COB *om.*
232. *thecche*] hegge COBY.
234. *to* (1)] BY *om.* *noumbres*] *membres* C; *menbris* B.
236. *þ*] and som C; & *summe* OB.
shulde] shulle B.
238. *þ*] on O.
239. *þ*] & som YB. *vnrihtfully*] *wrongfully* W.
240. *wissed*] wissein (!) B. *wynne*] *to wynne* WB. *wightnesse*] *wight-*
wisnesse Y; *wisnesse* CB.

¶ And fecchen it fro fals men · with foluyles lawes. [Fol. 81 b.]

And some he lered to lyue · in longynge to ben hennes,

In pouerte & in penaunce · to preye for alle crystene.

And alle he lered to be lele · & eche a crafte loue

other,

244

And forbad hem alle debate · þat none were amonge
hem.

“Thowgh some be clenner þan somme · 3e se wel,”

quod grace,

“Let none be
envious,” said
Grace.

“þat he þat vseth þe fairest crafte · to þe foulest I

couth haue put hym,

þinketh alle,” quod grace · “þat grace cometh of my

3ifte;

248

Loke þat none lakke other · but loueth alle as bre-

theren.

“Let none blame
others.

¶ And who þat moste maistries can · be myldest of

beryng,

And crouneth conscience kynge · & maketh crafte

3owre stuward,

Make conscience
your king.

And after craftes conseille · clotheth 3ow & fede. 252

For I make pieres þe plowman · my procuratour & my

reve,

And Regystrere to receyue · *redde quod debes*.

My prowor & my plowman · Piers shal ben on erthe,

And for to tulye treuthe · a teme shal he haue.” 256

My plowman
shall be Piers.”

¶ Grace gaue Piers a teme · foure gret oxen;

Grace gives Piers
four oxen,

þat on was Luke, a large beste · and a lowe-chered,

241. *foluyles*] *so in W*; *foluiles* COY; *forluylis* B.

243. *for alle*] *fol (!) C*.

244. *lele*] *lee B*. *a crafte*] *craft to B*.

245. *debate*] *debatis B*.

247. *I*] *B om*.

248. CBY *omit*.

249. *Loke*] *Lokeþ W*. *none*] *no Y*; *no man W*. *loueth*] *loue C*; *Y om*.

250. *who*] *þei B*. *can*] *konne CY*; *kuene B*. *be myldest*] *beþ mylde B*.

251. *crouneth*] *crowned CBY*; *crowne O*. *maketh*] *maketh CB*; *make O*.

252. *C omits*. *clotheth*] *cloþe B*. *fede*] *fedeþ O*.

255. *prowor*] *so in W*; *proweour Y*; *prowyour O*; *plough B*; *plowght C*; *purveour Cz*; *Crowley has prouisor*.

256. *tulye*] *tille WCOBY*.

257. *foure*] *of foure W*.

258. *a lowe-chered*] *of lowe chere B*.

Matthew, Mark,
Luke, and John;

And marke, & mathew þe þrydde · myghty bestes
bothe, 259

And ioigned to hem one Iohan · most gentil of alle,
þe prys nete of Piers plow · passyng alle other.

and four "stots,"

¶ And grace gaue pieres · of his goodnesse, foure
stottis,

Al þat his oxen erylde · þey to harwe after. 263

Austin, Ambrose,
Gregory, and
Jerome;

On hyȝte Austyne · & ambrose an-other,
Gregori þe grete clerke · & Ierome þe gode;
þise foure, þe feithe to teche · folweth pieres teme,
And harwed in an handwhile · al holy scripture, 267
Wyth two harwes þat þei hadde · an olde & a newe,

Id est, vetus testamentum & nouum.

and also four
seeds, viz. the
cardinal virtues.

¶ And grace gaue greynes · þe cardynales vertues,
And sewe [hem] in mannes soule · & sithen he tolde
her names.

The first is the
Spirit of
Prudence;

Spiritus prudencie · þe firste seed hyȝte,
And who so eet þat · ymagyne he shulde, 272
Ar he did any dede · deuyse wel þe ende;
And lerned men a ladel bugge · with a longe stele,
þat cast for to kepe a crokke · to saue þe fatte abouen.

the second, of
Temperance;

¶ The secounde seed hyȝte · *spiritus temperancie*. 276
He þat ete of þat seed · hadde suche a kynde,
Shulde neuere mete ne mochel drynke · make hym to
swelle,

which protects
men against all
excesses;

Ne sholde no scorner ne scolde · oute of skyl hym
brynge,

260. *most*] the most CBY.
262. *stottis*] grete stottes CB.
263. *þey*] hem O. *harwe*] harwen
it B.
264. *ambrose an-other*] anoþer am-
brose B.
265. *Ierome*] Ieromye Y.
267. *an*] Y om.
268. *an*] and B. *Id est*] COBY om.
269. *cardynales*] so in COY; car-
dynals B; Cardynal W.
270. *sewe*] sewen Y; swee (*sic*) C.

- [*hem WCz*] it LCOBY. *he*] COBY
om.
273. *did—dede*] deide any deef
W. *deuyse wel*] auyse hym wel of B.
274. *ladel*] lady (!) Y. *bugge*]
bygge CB; to bigge O.
275. *þat*] To O; And W.
276—355. *Here the Oriel MS. has
lost a leaf. This passage is collated
with Cz.*
277. *hadde*] it had Cz.
279. *sholde*] W om.

Ne wynnyng ne welthe · of wor[l]deliche richesse 280

Waste worde of ydelnesse · ne wykked speche meue ;

Shulde no curyous clothe · comen on hys rugge,

Ne no mete in his mouth · þat maister Iohan spiced. [Fol. 85.]

¶ The thridde seed þat Pieres sewe · was *spiritus fortitudinis*. the third, the Spirit of Fortitude, 284

And who so eet of þat seed · hardy was eue.

To suffre al þat god sent · sykenesse & angres ;

Myȝte no lesyng ne lyere · ne losse of worldely catel

Maken hym for any mournyng · þat he nas merye in soule, 288

And bolde & abydyng · bismeres to suffre,

And playeth al with pacyence · & *parce michi, domine*, which confers patience;

And couered hym vnder conseil · of catoun þe wyse ;

Esto forti animo, cum sis dampnatus inique. 292 Dion. Cato; Dist. ii. 14.

¶ The fierthe seed þat pieres sewe · was *spiritus iusticie*, the fourth of Justice,

And he þat eet of þat seed · shulde be euere trewe

With god, & nouȝt agast · but of gyle one.

For gyle goth so pryuely · þat good faith other-while

May nouȝte ben aspyed · for *spiritus iusticie*. 297

¶ *Spiritus iusticie* · spareth nouȝte to spille

which punishes the guilty,

Hem þat ben gulty · & forto correcte

þe Kyng, ȝif he falle · in gylte or in trespasse. 300

For counteth he no kynges wratthe · whan he in courte sitteth

To demen as a domes man ; · adradde was he neure,

and is afraid neither of duke nor of death.

Noither of duke ne of deth · þat he ne dede þe lawe,

For present or for preyre · or any prynces lettres ; 304

280. CCzBY om. *worldeliche*] see
1. 287.

281. *Waste*] Wat B. *ne*] ne no
CBY.

282. *rugge*] rygge C ; rigge CzB.

285. *so*] W om. *was*] was he W ;
he was B.

286. *sykenesse*] & siknesse Y.

287. *lesyng*] lesynges WCCzBY.

ne lyere] no ber (!) C ; hym dere B.
worldely] wordly C ; no B.

288. *nas*] ne was B.

291. *couered*] coueren CCzY ;
couereþ B.

293. *fierthe*] *so* in CB ; *ferþe*
WCzY.

294. *euere*] neuere B.

297. *aspyed*] espied W.

300. *in* (2)] in only Cz.

301. *counteth*] a-counteþ B.

303. *þe*] WCCzBY om.

He dede equite to alle · euene forth his powere.

¶ Thise foure sedes pieres sewe · and sitthe he did hem
harwe

The harrow is
the law.

Wyth olde lawe and newe lawe · þat loue myȝte wexe
Amonge þe foure vertues · and vices destroye. 308

Weeds are like
vices.

¶ For comunlich in contrees · kammokes & wedes
Fouleth þe fruite in þe felde · þere þei growe togyderes ;
And so don vices · vertues worthy.

Quod Piers, “harweth alle þat kunneth kynde witte ·
bi conseilte of þis doctours, 312

And tulyeth after her techynge · þe cardinale vertues.”

Grace bids Piers
to build a barn.

¶ “Aȝeines þi greynes,” quod grace · “bigynneth for to
ripe,

Piers asks for
wood,

¶ “By god ! grace,” quod Piers · “ȝe moten gyue
tymbre, 316

And ordeyne þat hous · ar ȝe hennes wende.”

and receives the
cross of Christ.

¶ And grace gaue hym þe crosse · with þe croune of
þornes,

That cryst vpon caluarye · for mankynde on pyned,
And of his baptesme & blode · þat he bledde on Rode
He made a maner mortar · & mercy it hiȝte. 321

And þere-with grace bigan · to make a good founde-
ment,

[Fol. 85 b.]

And watted it and walled it · with his peynes & his
passioun,

And of al holywrit · he made a rofe after, 324

He builds the
house of Unity.

And called þat hous vnite · holicherche on englissh.

308. þe] þo W.

309. *comunlich*] *comun*es Y. *kam-*
mokes] *calokes* B.

312. *kunneth*] *konneþ* W ; *konne*
CCzY ; *kunne* B. *kynde*] *kyndly*
CCzBY.

313. *tulyeth*] *tilieþ* WCzYB ; *telles*
C. *her*] *his* C ; *þis* Cz. *þe*] B *om.*

314. *þi*] *þi* (*printed thei in 2nd*
ed.) W. *grace*] *grace* to Piers CBYCz.
bigynneth for to] *þat þi greyneþ* B.

315. *Piers*] CBY *om.* ; L *has quod*
Piers, where quod is wrongly repeated
from l. 316. cornes] *so in WB* ; *corne*
CCzY.

316. *god*] *goddis* (*wrongly*) B.
moten] *most* CB.

317. *wende*] *wente* B.

323. *watted*] *wattede* W ; *watted*
CCzY ; *watrid* B. *peynes*] *peyne* W.

324. *al*] Cz *om.*

325. *on*] in Cz.

And whan þis dede was done · grace deuised
 A carte, hyȝte cristendome · to carye pieres sheues ;
 And gaf hym caples to his carte · contricioun & con-
 fessioun,
 And made presthode haywarde · þe while hym-self
 went

Piers' horses are
 contrition and
 confession.

328

As wyde as þe worlde is · with pieres to tulye treuthe.

¶ Now is Pieres to þe plow · & prayde it aspyde,
 And gadered hym a grete oest · to greuen he þinketh
 Conscience and al crystene · and cardinale vertues,
 Blowe hem doune & breke hem · & bite atwo þe
 mores ;

Pride sees Piers
 ploughing,
 and prepares to
 attack him.

334

And sente forth surquydous · his seriaunt of arnes,
 And his spye spille-loue · one speke-yuel-byhynde.
 Þise two come to conscience · and to crystene peple,
 And tolde hem tydynges · “ þat tyme þei shulde þe
 sedes,

He sends out
 Surquidous and
 Spill-love.

338

That Pieres pere hadde ysowen · þe cardynal vertues ;
 And Pieres berne worth broke · & þei þat ben in vnite
 Shulle come out, & conscience · & ȝowre two caples,
 Confessioun & contricioun · and ȝowre carte þe byleue
 Shal be coloured so queyntly · and keuered vnder owre
 sophistrie,

Pride's message
 to all Christians,

343

þat [conscience] shal nouȝte · knowe by contricioun,
 Ne by confessioun · who is cristene or hethen,
 Ne no maner marchaunt · þat with moneye deleth,
 Where he wyne wyth riȝte · with wronge, or with
 vsure.

threatening to
 work them evil
 by sophistry.

326. *grace*] grace anon Cz.

329. *þe while*] while Y.

331. *it*] is B.

332. *to*] for to W ; hym to B.

333. CCzBY omit.

334. *Blowe*] Blew CB. *hem* (1)]
 hym B. *breke*] brak B. *bite*] bitte
 Cz ; bot B.

338. *hem*] hym C.

339. *ysowen*] sowyn Cz. *cardynal*]
 cardinals (with s nearly erased) C ;

Cardinale or Cardinalles Cz.

340. *worth*] wroþ B. *broke*] y-
 broke WB ; brokyn Cz. *worth broke*]
 with brake C.

341. & (1)] of (corrected to &) Y ;
 on B.

343. *owre*] W om.

344. [*conscience*] conscioun in L,
 but marked for correction.

347. *Where*] Wheiþer W.

Pride and
leechery prepare
to waste the
world.

¶ With suchē coloures & queyntise · cometh pryde
y-armed, 348

With þe lorde þat lyueth after · þe luste of his body,
To wasten, on welfare · and on wykked kepyngē,
Al þe worlde in a while · þorw owre witte," quod
pruyde.

Conscience bids
men to fly to
Unity or Holy-
Church.

¶ Quod conscience to alle crystene þo · "my conseil
is to wende 352

Hastiliche in-to vnyte · & holde we vs þere,
And preye we þat a pees were · in Piers berne þe plow-
man.

For witterly I wote wel · we beth nouȝte of strengthe
To gone agayne pryde · but grace were with vs." 356

Common Sense
bids them dig a
ditch about
Unity,

¶ And þanne cam kynde wytte · conscience to teche,
And cryde & comaunded · al crystene peple,
For to deluen a dyche · depe a-boute vnite,
That holy-cherche stode in vnite · as it a pile [were].

to serve as a
moat.

¶ Conscience comaunded þo · al crystene to delue, 361
And make a muchē mote · þat myȝte ben a strengthe,
To helpe holycherche · & hem þat it kepeth,

[Fol. 86.]

¶ Thanne alkyn crystene · saue comme wommen, 364

Repenteden & refused synne · saue they one;
And fals men, flat[er]eres · vsureres and theues,
Lyeres and questmongeres · þat were forsworen ofte,
Wytyngē and willefully · with þe false helden, 368
And for syluer were forswore · sothely þei wist it.

A list of those
who repented not.

¶ þere nas no crystene creature · þat kynde witte
hadde,

348. *y-armed*] armed CC2B.

349. *lyueth*] leueth Cz.

350. *on* (2)] in W; Cz om. *ke-
pyngē*] lyuyngē W.

353. *vs þere*] us welle þer Cz.

354. *a*] C om. *were*] where Cz.

356. *Here collation with O recom-
mences.*

357. *And*] CBY om.

359. *a dyche*] and diche CY; &
dichen O; and dike B.

360. *a pile*] appil (!) B. [*were*
COBY] were W; were in Crowley;
L omits, but the line is marked for
correction.

363. *hem*] he CB.

365. *refused*] refuseden CB.

366. *flatereres*] miswritten flateres
in LY; flatereris WOB; flaterers
C.

368. *Wytyngē*] Wytyngli O.

Saue schrewes one · suche as I spak of,
 That he ne halpe a *quantite* · holynesse to wexe. 372 Many penitents
Somme þorw bedes-byddyng · and *somme* þorw pyl- assist the growth
 grymage, of holiness.

And other pryue penaunce · and some þorw penyes
 delynge.

¶ And þanne welled water · for wikked werkes, Men weep for
 Egerlich ernynge · out of mennes eyen. 376 their sins.

Clennesse of þe *comune* · & clerkes clene lyuynge
 Made vnite holicherche · in holynesse to stonde.

“I care nouȝte,” *quod* conscience · “þough pryde come Conscience bids
 nouthe, 379 all Christians to
 dine,

þe lorde of luste shal be letted · al þis lente, I
 hope.

Comeþ,” *quod* conscience · “ȝe cristene, and dyneth,
 þat han laboured lelly · al þis lente tyme.

Here is bred yblessed · and goddes body þer-vnder. offering them the
 Grace þorw goddes worde · gaue Pieres power, 384 Lord's Supper
 once a month.

[And] myȝtes to maken it · & men to ete it after,
 In helpe of her hele · onys in a moneth,

Or as ofte as þey hadden nede · þo þat hadde ypayed
 To pieres pardoun þe plowman · *redde quod debet.*”

¶ “How!” *quod* al þe *comune* · “þow conseildest vs The commons
 to ȝelde 389 wish to know if
 they must make
 restitution.

Al þat we owen any wyȝte · ar we go to housel?”

¶ “That is my conseil,” *quod* conscience · “& car-
 dynale vertues,

þat vche man forȝyue other · and þat wyl þe *pater-*
noster, 392

371. *one*] O *om.* *suche*] and swich
 YO.

372. *halpe*] hape Y.

373. *pylgrymage*] pilgrimages W.

374. *penaunce*] penances W.
penyes] pens Y; pans B.

375. *for*] with C; þurgh B.

376. *ernynge*] ȝernynge B; ren-
 nyng O.

377. *of þe*] out of W.

379. *þough*] þouȝt B.

380. *lente*] leaute (*by confusion*
with leute) Y; cf. l. 382.

381. *Comeþ*] Comes C. *quod*] B
om. ȝe] iche O; þe B.

385. [*And* W] LCOBY *omit, but*
it is found in Crowley. *myȝtes*] so
in WB; Mighte COY.

387. *þa*] þey Y. *hadde*] O *om.*

Mat. vi. 12.

Et dimitte nobis debita nostra, &c.,

And so to ben assoilled · & sithen ben houseled."

A brewer refuses
to do so.¶ "3e, bawe!" quod a brewere · "I wil nouȝt be
reuled,Bi ihesu! for al ȝowre ianglynge · with *spiritus*
iusticie,He prefers
selling dregs and
draff.

Ne after conscience, by cryste · whil I can selle 396

Bothe dregges & draffe · and drawe it at on hole,

þikke ale and þinne ale · for þat is my kynde,

And nouȝt hakke after holynesse; · holde þi tonge,
conscience!Conscience warns
the brewer.Of *spiritus iusticie* · þow spekest moche an ydel!" 400

¶ "Caytyue," quod conscience · "cursed wrecche!

Vnblessed artow, brewere · but if þe god helpe;

But þow lyue by lore · of *spiritus iusticie*, 403

þe chief seed þat Pieres sewe · ysaued worstow neure.

But conscience þe comune fede · and cardynale vertues,

[Fol. 86 b.]

Leue it wel þei ben loste · bothe lyf & soule."

A vicar says,

¶ "Thanne is many man ylost" · quod a lewed vycory,
"I am a curatour of holykyrke · and come neure in
my tyme 408

Man to me þat me couth telle · of cardinale vertues,

Or þat accounted conscience · at a cokkes fether or an
hennes!"I never knew
cardinal but such
as comes from
the pope.

I knewe neure cardynal · þat he ne cam fro þe pope,

And we clerkes, whan þey come · for her comunēs
payeth, 412For her pelure and her palfreyes mete · & piloures þat
hem folweth.393. *sithen*] sithen to CY; sip to B.394. *bawe*] how CB; bow Y.395. *al*] C om.397. *dregges*] dragges Y. *it*] it out
W. *on*] C om.398. *þikke*] Thilke C. *ale* (1)] alle
B. *ale* (2)] alle hope B.400. *moche*] B om.402. *artow*] art þou OB.403. *lore*] þe lore B.404. *worstow*] worst þou O; worst
þou B.405. *fede*] seed O.

406. Y omits.

407. *In margin of O*—Of cardy-
nalis.410. *accounted*] counted COY.411. *cardynal*] Cardynale vertues B.412. *payeth*] payed C.413. *folweth*] folowed C; folwei B.

- þe comune clamat cotidie · eche a man to other,
 ‘þe contre is þe curseder · þat cardynaes come Inne ; The country is
the worse for
them.
 And þere they ligge and lenge moste · lecherye þere
 regneth :’— 416
- For-þi,” quod þis vicori · “þe verrey god, I wolde
 That no cardinal come · amonge þe comune peple,
 But in her holynesse · holden hem stille I wish they would
stay at Avignon!
Ps. xvii. 26
(Vulg.).
 At Auynoun, amonge þe iuwes · cum sancto sanctus
 eris, &c., 420
- Or in Rome, as here rule wole · þe reliques to kepe ;
 And þow, conscience, in kynges courte · & shuldest Conscience,
Grace, and Piers
should be in royal
courts.
 neure come þennes,
 And grace þat þow gredest so of · gyour of alle clerkes,
 And Pieres with his newe plow · & eke with his olde,
 Emperour of al þe worlde · þat alle men were cristene.
 ¶ Inparfyt is þat pope · þat al peple shulde helpe,
 And sendeth hem þat sleeth suche · as he shulde saue ;
 And wel worth piers þe plowman · þat [pur]sueth god
 in doynge, 428
- Qui pluuit super iustos · & iniustos at ones, Mat. v. 45.
 And sent þe sonne to saue · a cursed mannes tilthe,
 As bryzte as to þe best man · & to þe beste woman.
 Rihte so Pieres þe plowman · peyneth hym to tulye Piers works for
all alike,
 As wel for a wastour · & wenches of þe stuwes, 433
 As for hym-self & his seruauntz · saue he is firste
 yserued ;

414. *eche—to*] ech a man til W ;
 iche man to O ; ech of hem to Y.

415. *curseder*] corseder W.

417. *þis*] the CB. *be*] by WCOBY.

418. *þe*] Y om.

419. *holynesse*] owne holynesse
 (which sounds better) O. *holden*]
 helden WC ; holidem (!) B. *stille*]
 stille at home O.

420. *Auynoun*] auion O ; Anion
 CY.

421. *reliques*] Iewis B.

423. *gredest*] graddest W.

424. *his* (1)] is C ; B om. *cke*] als C.

426. *þat*] þe COBY. *peple*] þe
 peple OY ; þe pepile C ; þe world W.
In the margin of O—De papa.

427. *hem*] swiche W. *suche*] hem
 W. *as*] þat W.

428. *pursueth* WCOBY] sueth (with
 pur crased) L.

429. *at*] bope at B.

430. *þe sonne*] thy sone Y.

431. *to* (1)] Y om. *is*] or W.

432. *tulge*] tilye WCOBY.

433. *stuwes*] styuehous B.

434. *is*] C om. *yserved*] seruede

CB.

for the traitor
and the true man.

And trauaillith & tulyeth · for a tretour also sore
As for a trewe tydy man · al tymes ylyke. 436

And worshiped be he þat wrougte al · bothe good &
wykke,

And suffreth þat synful be · til some tyme þat þei re-
pente.

God amend the
pope!

And god amende þe pope · þat pileth holykirke,
And cleymeth bifor þe kyng · to be keper ouer
crystene, 440

And counteth nouzt pough crystene · ben culled &
robbed,

The pope spills
Christian blood.

And fynt folke to fyzte · and cristene blode to spille,
Aȝeyne þe olde lawe & newe lawe · as Luke þer-of
witnesseth,

Exod. xx. 13;
Heb. x. 30.

Non occides : michi vindictam, &c.

It semeth, by so · hym-self hadd[e] his wille, 444

He cares about
little except his
own will.

That he ne reccheth riȝte nouzte · of al þe remenaunte.

And cryst of his curteisye · þe cardinales saue,

And tourne her witte to wisdom · & to wele of
soule !

The commons
care little about
conscience.

For þe comune," quod þis curatour · "counten ful litel
þe consaille of conscience · or cardinale vertues, 449

But if þei [seize] as by syȝte · somewhat to wynnyng ·

[Fol. 87.]

Of gyle ne of gabbyng · gyue þei neuere tale.

For *spiritus prudencie* · amonge þe peple, is gyle, 452

435. *tulyeth*] tilieþ WOBY; tillies
C. *tretour*] treytour Y; traitour
CB.

436. *tydy*] lyueng C.

437. *wykke*] wikked C; ille O.

438. *þat* (1)] þo þat B. *til—re-
pente*] erased in W; supplied by Mr
Wright from another MS.

440. *keper*] O om. *ouer*] our C;
on Y.

441. *nouzt*] at nouzt O; Y om.
pough] þouzt B. *culled*] killed
WCOB; kulled Y.

442. *fynt*] fyndes C.

443. *lawe* (2)] B om. *witnesseth*]
witness C. *occides*] occides &c. O.

vindictam] so in the MSS.

444. *hym-self*] þat hymself B.
hadde] so in WYB; miswritten hadd
in L; had C. *wille*] owne wille O.

445. *ne*] WCO om. *remenaunte*]
toþer remenaunt O; renaunt (!) B.

447. *witte*] wittis B. *wel*] wel C;
welþe W.

448. *For*] B om. *counten*] ac-
counteþ it B.

449. *cardinale*] Cardynals B.

450. [*seize* W] seigh CC2; seie B;
seen O; sight (*by mistake*) Y; I has
sowe; Crowley has se.

451. *gyue*] gil Y; gif C.

And alle þo faire vertues · as vyces þei semeth ;
 Eche man sotileth a sleight · synne forto hyde,
 And coloureth it for a kunnynge · and a clene
 lyuyngē.” 455

Each man
 beguiles the
 other.”

¶ Thanne loughē þere a lorde · & “ by þis liȝte,” sayde,
 “ I halde it ryȝte & resoun · of my reue to take
 Al þat myne auditour · or elles my stuwarde
 Conseilleth me by her acounte · & my clerkes wryt-
 ynge. 459

A lord says that
 he thinks it right
 to take all that
 his auditor says
 is his.

¶ With *spiritus intellectus* · they seke þe reues rolles,
 And with *spiritus fortitudinis* · fecche [it] I wole.”

¶ And þanne come þere a kynge · & bi his croune
 seyde, A king says,

“ I am Kynge with croune · þe comune to reule, 463
 And holykirke & clergie · fro cursed men to defende.
 And if me lakketh to lyue by · þe lawe wil I take it,
 þere I may hastlokest it haue · for I am hed of lawe ;
 For ȝe ben but membres · & I aboue alle. 467

“ What I want, I
 can lawfully take.

And sith I am ȝowre aller hed · I am ȝowre aller hele, I am the head.
 And holycherche chief help · & chiftaigne of þe
 comune.

And what I take of ȝow two · I take it atte techynge
 Of *spiritus iusticie* · for I iugge ȝow alle ;
 So I may baldely be houseled · for I borwe neuere, 472
 Ne craue of my comune · but as my kynde asketh.”

I act by the
 spirit of justice.”

453. B omits. þo] the COY.
semeth] semed CY.

454. *sotileth*] subtilē WOY ;
 suttelde C.

455. *coloureth*] colourd C; keuereþ
 B. *for*] with COBY. a (2)] B om.

456. *loughē*] loughþ B. *þis*] C om.

457. *halde*] holde WCOBY. *reue*]
 reme B.

460. *they*] to CBY. *reus*] Iewes
 (!) B.

461. [it WCOBY] L omits, but is
 marked for correction. I] Y om.
wole] wole after W.

462. *þanne*] O om.

464. *to*] O om. *defende*] fende W.

466. *hastlokest*] so in OY; hasti-
 lokest W; hostilekest B; hastilyest C.
hed] hede CY; heed W.

467. *For*] And W. ȝr] þei B.
membres] menbris B.

468. *sith*] seiþ B. *aller* (1)] alþer
 O; eldir B. *aller* (2)] alþer OB.

469. *cherche*] chirches WO. *chif-
 taigne*] cheuentayn B; Chieftayn
 WOY.

470. *atte*] at þe WCOBY.

472. *baldely*] boldely WCOBY;
 boldli O.

473. *craue*] care B.

Conscience says
he must reign by
reason and truth.

¶ “In condicioun,” *quod* conscience · “þat þow konne
defende

And rule þi rewme in resoun · riȝt wel, & in treuth,
Take þow may in resoun · as þi lawe asketh ; 476
*Omnia tua sunt ad defendendum, set non ad
depredandum !*”

þe vyker hadde fer home · & faire toke his leue,
The poet awakes. And I awakned þere-with · & wrote as me mette.

475. *in* (1)] and CY; bi O. *In* deprecandum CBY.
the margin of O—De pietate regis.

476. *may*] so in COBY; mayst W.
þi] þe O. *depredandum*] deprehen-
dendum (printed *depreandum*) W;

477. *vyker*] vicorie O. *his*] is C.
478. *awakned*] a-wakip B. *wrote*] wroot WCY; wrouȝte O; wroȝt B.

PASSUS XX (DO-BEST I).

Passus xx^{us} de visione, & primus de dobest.

Thanne as I went by þe way · whan I was þus awaked, The poet wanders about;
 Heuy-chered I ȝede · and elyng in herte;
 I ne wiste where to ete · ne at what place.
 And it neighed nyeghe þe none · & with nede I mette, 4 and at noon meets with Need.
 That afronted me foule · and faitour me called.
 “Coudestow nouȝte excuse þe · as dede þe Kyng &
 other,
 þat þow toke to þi bylyf · to clothes and to sustenance,
 As by techynge & by tellynge · of *spiritus temperancie*,
 And þow nome namore · þan nede þe taugte, 9
 And nede ne hath no lawe · ne neure shal falle in dette? “Need hath no law.
 For þre thynges he taketh · his lyf forto saue,
 That is mete, whan men hym werneth · & he no moneye A man may take food
 weldeth, 12
 ¶ Ne wyght none wil ben his borwe · ne wedde hath [Fol. 87 b.]
 none to legge.

TITLE. *So in W.* CBY omit de visione. O has only Passus vicesimus.

1. þus] B om.

2. chered] chere (!) C. *elyng*] elenge WCOBY.

4. nyeghe] nei; W; nere CY; neer O; ne B.

5. afronted] afronted WCOBY; froutede O. foule] wel foule CBY. faitour] a faytour B.

6. Coudestow] Kanstow WCY; kanst þow O; kant þow B. *In mar-*

gin of O—Necessitas.

7. bylyf] bilyue WO; bileue CBY.

8. As] And WOBY; but Crowley reads As. hy (2)] CB om.

9. nome] take C.

10. ne (1)] O om.; ne (*printed* he) W.

11. thynges] kyngis (!) B.

12. werneth] warnen O; warnes C; warneþ YB.

13. none (1)] ne B. wedde] wede C. none (2)] ne non B.

- And he cauȝte in þat cas · & come þere-to by sleighte,
 He synneth nouȝte sothelich · þat so wynneth his fode.
 or clothing, And þough he come so to a clothe · and can no better
 cheuysaunce, 16
- Nede anon riȝte · nymeth hym vnder meynpryse.
 or a drink of And if hym lyst for to lape · þe lawe of kynde wolde
 water, That he dronke at eche diehe · ar he for thurste deyde.
 So nede, at grete nede · may nymen as for his owne, 20
 Wyth-oute conseilte of conscience · or cardynale vertues,
 So þat he suwe & saue · *spiritus temperancie*.
 Temperance is ¶ For is no vertue by fer · to *spiritus temperancie*,
 greater than Neither *spiritus iusticie* · ne *spiritus fortitudinis* ; 24
 Justice or Justice sometimes ¶ For *spiritus fortitudinis* · forfaiteth ful oft,
 Fortitude. fails. He shal do more þan mesure · many tyme & ofte,
 And bete men ouer bitter · and somme of hem to litel,
 And greue men gretter · þan goode faith it wolde. 28
- ¶ And *spiritus iusticie* · shal iuggen, wolhe, nolhe,
 Justice sometimes After þe kynges conseilte · & þe comune lyke.
 fails. ¶ And *spiritus prudencie* · in many a poynte shal faille
 Prudence may And
 also fail. Of þat he weneth wolde falle · if his wytte ne were. 32
 Wenynge is no wysdome · ne wyse ymagynacioun,
 Man proposes, *Homo proponit & deus disponit* · & gouerneth alle good
 God disposes. vertues.
 Ac nede is next hym · for anon he meketh, 35
 And as low as a lombe · for lakkyng of þat hym nedeth.

16. *comr*] comep B. a] B om.
cheuysaunce] che (!) C.

17. *nymeth*] takes C.

18. *lyst*] lif (!) B. *for*] CBY om.

19. *dronke*] drinke O. *eche*] ech a
 Y.

20. *at*] at (*printed* al) W.

22. *suwe*] sewe WC; sue O; swe Y.

23. *is*] þer is B.

24. *Neither*] Ne WO.

25. *forfaiteth*] forfetep WOYB;
 forfetes C.

26. C omits. *more*] no more (!) B.

27. Here collation with Y ceases,
 and with R recommences. *bete*] bette

C. *ouer bitter*] ful bitterli O; ouer-
 betterli B. *of hem*] body R; but this
 is a C-text reading.

28. *it*] COB om.

29. *wolhe nolhe*] wol he nol he R;
 wole he nel he (*printed* wol he nede
 he) W; wole he or nyle he O; wil he
 nyl he B; wol wyl he nel he (*sic*) C.

31. a] C om.

35. *Ac*] and R; (*but* C has *Ac*).

36. *as* (1)] also B. *of*] R om.
 After this line R has—For nede
 maketh nede · fele nedes lowh-hered.
 But this is a C-text line, and the
 second nede should be nedý.

Wyse men forsoke wele · for þey wolde be nedy,
 And woneden in wildernesse · & wolde nouȝte be riche.

Wise men chose
 neediness.

¶ And god al his grete ioie · gostliche he left,
 And cam & toke mankynde · and bycam nedy. 40
 So nedy he was, as seyth þe boke · in many sondry
 places,

God became
 needy Himself.

þat he seyde in his sorwe · on þe selue Rode,
 ‘Bothe fox & foule · may fleighe to hole & crepe,

Mat. viii. 20.

And þe fisshe hath fyn · to flete with to reste, 44

þere nede hath ynome me · þat I mote nede abyde,
 And suffre sorwes ful sowre · þat shal to ioie tourne.’

For-þi be nouȝte abasshed · to hyd[de] and to be nedy ;
 Syth he þat wrouȝte al þe worlde · was wilfullich nedy,

Then he not
 ashamed of being
 needy.”

Ne neuer none so nedy · ne pouerere deyde.” 49

¶ Whan nede had vndernome me þus · Anon I felle
 aslepe,

The poet again
 sleeps, and
 dreams.

And mette ful merueillously · þat, in mannes forme,

Antecryst cam þanne · and al þe croppe of treuthe 52

Antichrist over-
 turns truth.

Torned it vp so doune · and ouertilte þe rote,

And [made] fals sprynge & sprede · & spede mennes
 nedes ;

In eche a contre þere he cam · he cutte away treuthe,

And gert gyle growe þere · as he a god were. 56

37. *Wyse men*] *Filosofres R* (*as in* C-text). *forsoke*] *forsoken OB. wele*] *welth R. C repeats this line.*

38. *in wildernesse*] *wel elengly R* (*as in* C-text).

39. *god al*] *þo god of B.*

41. *nedy he was*] *he was nedy R.*

43. *foule*] *foughel C ; gray B. fleighe*] *fle WRCO ; go B.*

44. *to flete*] *it flet C ; þat it fletip B. to (2)] or to R.*

46. *sowre*] *sore B. þat*] *to B.*

47. *bydde*] *bidde RCOB ; bide W ; byde L.*

49. *pouerere*] *porere B ; also porer O.*

50. *had*] *haþ W. me*] *R om. I felle*] *I fel RC ; I fil W ; a fel B.*

52. *al þe*] *alle R ; al CB. In margin of O—Antecrist. Ieronimus super illud Dan. 12. beatus qui expectat & peruenit vsque ad dies .1335. beatus, inquit, qui, interfecto antichristo, dies supra numerum prefinitum .45. prestatatur, quibus & dominus saluator in sua magestate venturus est. [See S. Jerome on Dan. xii. 12.]*

53. *it*] *C om.*

54. *[made R] LWCOR om. sprynge*] *spronge O ; spryngeþ B. sprede*] *spredeþ B ; spredde O. spede*] *spedde COB.*

55. *contre*] *Court CB.*

56. *gert*] *syet or gyet (!) B. growe*] *grew B. god*] *god (printed Good) W.*

[Fol. 88.] Freres folwed þat fende · for he ȝaf hem copes,
 Friars welcome And religiouse reuerenced hym · and rongen here belles,
 Antichrist. And al þe couent forth cam · to welcome þat tyraunt,
 And alle hise, as wel as hym · saue onlich folis ; 60
 Which folis were wel leuer · to deye þan to lyue
 Only fools resist him. [Lenger], sith [leute] · was so rebuked,
 And a fals fende antecriste · ouer alle folke regned ;
 And þat were mylde men & holy · þat no myschief
 dredden, 64
 Defyed al falsenesse · and folke þat it vsed,
 Holy and true men are cursed by Antichrist's followers. And what Kynge þat hem confortet · knowynge hem
 any while,
 They cursed, and her conseil · were it clerke or lewed.
 ¶ Antecriste hadde thus sone · hundredes at his
 banere, 68
 And Pryde it bare · boldely aboute,
 Pride hears Antichrist's banner. With a lorde þat lyueth · after lykynge of body,
 That cam aȝein conscience · þat kepere was & gyoure
 Ouer kynde crystene · and cardynale vertues. 72
 ¶ "I conseil," quod conscience þo · "cometh with
 me, ȝe foles,
 In-to vnyte holy-cherche · and holde we vs there,
 And crye we to kynde · þat he come & defeude vs, 75
 Foles, fro þis fendes lymes · for Piers loue þe plowman.
 And crye we to alle þe comune · þat þei come to vnite,
 And þere abide and bikere · aȝein beliales children."
 ¶ Kynd conscience þo herde · and cam out of þe
 planetes,

58. *religiouse*] *religieuses* R.
 59. *forth*] R *om.* þat] a R.
 60. *as* (1)] also B.
 61. *wel leuer*] *gladdere* R.
 62. [*Lenger* WCOB] *Lengore* LR,
sith] þan O. [*leute*] *leute or lente* RB ;
lenten LWCO ; but cf. C-text, and see
 l. 145. O *has*—*Lenger* þan *lenten* ·
 to be so rebuked, *which agrees with*
Crowley. *rebuked*] *robbid* and *reued*
 B.

63. *a*] as a W.
 64. *And*] *Saue* W. *were*] *we* R.
myschief] *mesch* of (!) B.
 66. *any while*] *gyle* R.
 69. *boldely*] *ful buldli* B.
 70. *after*] *after* · *lust* & O.
 71. *gyoure*] *gwiour* C.
 72. *cardynale*] *cardinales* R.
 73. *cometh*] *comes* C.
 76. *þis*] þe O. *fendes*] *feend* C.
 77. *to* (1)] on R.

- And sent forth his foreiours · feures & fluxes, 80 sends forth his
 Coughes, and cardiacles · crampes, and tothaches, messengers,
 Rewmes, & radegoundes · and roynouse scalles,
 Byles, and bocches · and brennyng agues ;
 Frenesyas, & foule yueles · forageres of kynde, 84 viz. diseases,
 Hadde yprykked and prayed · polles of peple,
 þat largelich a legioun · lese her lyf sone. so that many die.
 ¶ There was—"harrow and help! · here cometh
 kynde,
 With deth þat is dredful · to vndone vs alle!" 88
 ¶ The lorde that lyued after lust · tho alowde cryde Lechery cries
 After conforte, a knyghte · to come and bere his banere. after Comfort.
 "Al-arme ! alarme !" quod þat lorde · "eche lyf kepe
 his owne."
 ¶ And þanne mette þis men · ar mynstralles myzte
 pipe, 92
 And ar heraudes of armes · hadden descreued lordes.
 ¶ Elde þe hore · he was in þe vauntwarde, Eld (Old-age)
 And bare þe banere bifor deth · by riȝte he it claymed. hears Death's
 Kynde come after · with many kene sores, 96 banner.
 As pokkes and pestilences · and moche poeple shente ;
 So kynde þorw corupeious · kulled ful manye. [Fol. 88 b.]
 ¶ Deth cam dryuende after · and al to doust passhed Death dashes
 Kynges & knyȝtes · kayseres and popes ; 100 kings and popes
 Lered ne lewed · he let no man stonde, to dust.
 That he hitte euene · þat euere stired after.

80. *foreiours*] forreyours W; for-
 reouris O; forreores R.

82. *roynouse*] ronyouse C; ruy-
 nouse O. *scalles*] scabbes W.

85. *yprykked*] priked O. *of*] of
 the COB.

86. *þat*] R om. *lese*] lose R; loste
 W; loren CO; lorn B.

88. *vndone*] vndoen R; vndon CB;
 vndo WO.

90. *conforte a*] R om.

91. *Al-arme*] Alarme COB; A
 larme WR. *alarme*] a larme W.

92. *And*] R om.

94, 95. COB omit.

94. *hore*] horel R. *he*] þat W.
þe] R om.

96. *come after*] cam after hym R.

97. *and*] þat O.

98. *kulled*] killede OB; kilde W.

99. *dryuende*] driuende R; dry-
 uyng WCOB. *doust*] duste WR;
 dust COB. *passhed*] paschte (*altered*
to daschte) R; passid B.

101. *ne*] and W. *let*] leet WC;
 left R.

102. *hitte*] ne hitte O. *euere*
stired] stirred neuer CB.

- Many a lounly lady · and lemmanes of knyghtes
Swouned and swelted · for sorwe of dethes dyntes. 104
- ¶ Conscience of his curteisye · to kynde he bisouzte,
To cesse & suffre · and see where þei wolde
Leue pryde pryuely · and be parfite cristene.
¶ And kynde cessed tho · to se þe peple amende. 108
- Then Fortune
flatters the
survivors.
Fortune gan flateren thenne · þo fewe þat wére alyue,
And byhight hem longe lyf · and lecherye he sent,
Amonges al manere men · wedded & vnwedded,
And gadered a gret hoste · al agayne conscience. 112
- Lechery arms
himself;
¶ This lecherye leyde on · with a laughyng chiere,
And with pryue speche · and peynted wordes,
And armed hym in ydelnesse · and in hiegh berynge.
He bare a bowe in his hande · and manye bloody arwes,
Weren fethered with faire biheste · and many a false
truthe. 117
- his arrows are
feathered with
false promises.
Wit[h] his vntydy tales · he tened ful ofte
Conscience and his compaignye · of holicherche þe
techeres.
- Avarice attacks
Conscience.
¶ Thanne cam coueityse · and caste how he myzte 120
Ouercome conscience · and cardynal vertues,
And armed hym in auaryce · and hungriliche lyued.
His wepne was al wiles · to wynnen & to hyden;
With glosynges and with gabbynges · he gyled þe
peple. 124
- Simony sends
him to beguile
men.
Symonye hym sent[e] · to assaille conscience,
And preched to þe peple · and prelates þei hem maden,
To holden with antecryste · her temperaltes to saue;

103. *lady*] R *om.* of] R *om.*104. *Swouned*] Swowed B. *dethes*
dethe C; hise W.106. *cesse* &] se and to C; see and
B.109. *alyue*] on lyue OB.113. *a*] R *om.* *laughyng*] lawh-
yng R; lawyng O; langlyng W.116. *bloody*] brode W.118. *With*] so in WCOB; Wit
L. *his*] R *om.*121. *cardynal*] cardinales R.122. *And*] B *om.* *hungriliche*
vngreliche R; vngreliche C.123. *wiles*] whyles O. *wynnen*
wynnyng B. *hyden*] holden B.124. *with* (2)] RCOB *om.* *he gyled*
to bigyle O.125. *sente*] so in WCOB; sent L;
sende R.126. *þei*] CB *om.*

- And come to þe kynges conseil · as a kene baroun,
 And kneled to conscience · in courte afor hem alle,
 And gart gode feith flee · and fals to abide, 130 He corrupts
 And boldeliche bar adown · with many a briȝte justice,
 noble
 Moche of þe witte and wisdom · of westmynster both in West-
 halle. minster Hall
 He iugged til a iustice · and iusted in his ere, 133
 And ouertilte al his treuthe · with “take þis vp amende-
 ment.”
 And to þe arches in haste · he ȝede anone after, and in the Court
 And torned Ciuile in-to Symonye · and sitthe he toke of Arches,
 þe official ; 136
 For a [mantel] of menyuer · he made lele matrimonye He contrives
 Departen ar deth cam · & deuo[r]s shupte. divorces.
 ¶ “Allas !” quod conscience, & cried þo · “wolde Conscience
 criste, of his grace, 139 wishes Avarice
 That coueityse were cristene · þat is so kene a fizter, would become a
 And bolde and bidyng · while his bagge lasteth.” [Fol. 89.]
 ¶ And þanne lowgh lyf · and leet dagge his clothes, Life laughs,
 And armed hym in haste · in harlotes wordes,
 And helde holynesse a iape · and hendenesse a
 wastour, 144
 And lete leute a cherle · and lyer a fre man ;
 Conscience and conseil · he counted it a folye. and counts
 ¶ Thus relyed lyf · for a litel fortune, Conscience as
 folly.

128. *come*] *cam* W; *coomen* O.
 129. *kneled*] *kneleden* O. *afor*] *bifore* C; *bi-forin* B.
 131. *a*] CB *om.* *briȝte*] *rede* R. *noble*] *noblis* B.
 133. *iugged*] *Iogged* W. *til*] to WO.
 134. *with*] B *om.* *vp*] *vpon* B.
 135. *to*] into R.
 136. *Ciuile in-to*] B *om.*
 137. [*mantel* WCROB] *mentel* L. *mantel*—*menyuere*] *menyuere mantel* R. *he*] and W. *lele*] an vnleele B; a lele C.

138. *deuors*] *deuos* L; a *deuos* R; *deuors* W; *diuorce* COB. *shupte*] *schupte* R; *shapte* WC; *schapte* O; *shappe* B.
 139. *his*] R *om.*
 140. *a fizter*] to *fizte* R.
 141. *bidyng*] *abydyng* ROB. *while*] *þe while* R. *bagge*] *bake* C.
 143. *in* (1)] an W. *in* (2)] *wip* W.
 145. *leute*] *leautee* W; *leante* C.
 146. *and*] and his W. *a*] RCOB *om.* *it—folye*] at a flye W.

And pryked forth with pryde · preyseth he no vertue,
[Ne] careth nouȝte how kynde slow · and shal come
atte laste, 149

And culle alle erthely creature[s] · saue conscience
one.

Life takes
Fortune for his
mate,

Lyf leep asyde · and lauzte hym a lemman,
“Heel & I,” quod he · “and hieghnesse of herte 152
Shal do þe nouȝte drede · noyther deth ne elde,
And to forȝete sorwe · and ȝyue nouȝte of synne.”

and is the father
of Sloth.

¶ This lyked lyf · and his lemman fortune,
And geten in her glorie · a gadelyng atte laste, 156
One þat moche wo wrouȝte · sleuthe was his name.

Sloth marries
Despair.

Sleuthe wex wonder ȝerne · and sone was of age,
And wedded one wanhope · a wenche of þe stuwes.
Her syre was a sysour · þat neure swore treuthe, 160
One Thomme two-tonge · ateynte at vch a queste.

Sloth uses his
sling against
Conscience.

¶ This sleuthe was war of werre · and a slynge made,
And threwe drede of dyspayre · a dozein myle aboute.
For care conscience þo · cryed vpon elde, 164
And bad hym fonde to fyȝte · and afere wanhope.

¶ And elde hent good hope · and hastilich he shifte
hym,

Eld fights against
Life.

And wayued away wanhope · and with lyf he fyȝteth,
And lyf fleigh for fere · to fysyke after helpe, 168

Life flees to
physicians.

And bisouȝte hym of socoure · and of his salue hadde,
And gaf hym golde, good woon · þat gladded his herte,
And þei gyuen hym agayne · a glasen houe.

148. *pryked*] prikeþ W.

149. [*Ne WR*] He CO; And B; A
(= he) L. *slow*] slawe C. *slow — come*] shal come · and sle hym B.

150. *culle*] kille WCOB; calle R.
creatures] so in WCOB; creature LR.

151. *leep*] lep CB; lepte W. *leep asyde*] seith occide (!) R.

154. *And*] But O.

157. *wo*] R om.

159. *stoues*] stif-hous B.

161. *two-tonge*] two-tonges B. a

queste] enqueste W.

162. *was*] wex COB. *war—werre*] werre & werre O.

163. *threwe*] drow B. *of*] & O.

165. *hym*] R om.

166. *elde*] helpe B. *he*] O om.
shifte] chifte B.

167. *fyȝteth*] fought CB.

169. *hadde*] he hadde W.

170. *And*] He W. *golde*] goel R.
his herte] here hertes R.

171. *gyuen*] gafyn B. *houe*] howue WCOB; houe R.

Lyf leued þat lechecraftē · lette shulde elde, 172
And dryuen away deth · with dyas and dragges.

¶ And elde auntred hym on lyf · and atte laste he hitte Eld kills a physician.

A Fisicien with a forred hood · þat he fel in a palsye,
And þere deyed þat doctour · ar thre dayes after. 176

“Now I see,” seyde lyf · “þat surgerye ne Fisyke Life is careless, and rides to Revel.

May nouȝte a myte auaille · to medle aȝein elde ;”
And in hope of his hele · gode herte he hente,
And rode so to reuel · a ryche place and a merye, 180

The companye of conforte · men cleped it sumtyme. [Fol. 89 b.]

And elde anone after me · and ouer myne heed ȝede, Eld attacked me, and made me bald.

And made me balled bifore · and bare on þe croune,
So harde he ȝede ouer myn hed · it wil be seen eure.

¶ “Sire euel-ytauȝte elde,” quod I · “vnhende go with I reproved him.
the ! 185

Sith whanne was þe way · ouer [mennes] hedes ?

Haddestow be hende,” quod I · “þow woldest haue
asked leue !”

¶ “ȝe ! leue lordeyne,” quod he · and leyde on me with
age, 188

And hitte me vnder þe ere · vnethe may ich here ; Then he made me deaf,
He buffeted me aboute þe mouthe · & bett[e] out my tethe, beat out my teeth,
And gyued me in goutes · I may nouȝte go at large. and lamed me with gout.

And of þe wo þat I was in · my wyf had reuthe, 192

And wissched ful witterly · þat I were in heuene.

173. *dryuen*] to-driue R. *dyas*] so in W; dias CO; dayes R; diagrag-mator (!) B. *dragges*] drogges W.

174. *auntred*] aduenturid B. *hitte*] hette B.

175. *a* (3)] the CB; O om.

177. *surgerye*] surgiens CB.

178. *a*] oo B. *medle*] medele CO; mede W.

179. *herte*] hope O. *he*] RB om.

180. *so*] forþ W. *reuel*] a reuel W.

181. *conforte*] court CO; court of (!) B. *men*] B om.

182. *me*] hym R. *ȝede*] he ȝede O.

183. *on*] vppon B.

184. *eure*] euene B.

186. *þe*] þi O. [*mennes*] so in WCOB; men L; cf. l. 286.

188. *lordeyne*] so in R; lurdeyn W; lordyng COB.

189. *may*] myȝte W; but see l. 191.

190. *me*] me so W. *bette* WCO] bett L; bet RB. *out my*] me on the COB. *tethe*] wange-tethe R. &—*tethe*] þat out my teetþ he bette W.

191. *gyued*] gyede O.

192. *had*] hadde (*printed* hande) W.

193. *ful*] wel R.

For þe lyme þat she loued me fore · and leef was to fele,
 On nyȝtes namely · whan we naked were,
 I ne myght in no manere · maken it at hir wille, 196
 So elde and she sothly · hadden it forbeten.

Death drew nigh
 me, and I begged
 Nature to release
 me.

¶ And as I seet in þis sorwe · I say how kynde passed,
 And deth drowgh niegh me · for drede gan I quake,
 And cried to kynde · out of care me brynge. 200
 “Loo! elde þe hoore · hath me biseye,
 Awreke me, if ȝowre wille be · for I wolde ben
 hennes.”

He had me dwell
 in Unity,

¶ “Ȝif þow wilt ben ywroken · wende in-to vnite,
 And holde þe þere eure · tyl I sende for þe, 204
 And loke þow conne somme crafte · ar þow come þennes.”
 “Conseille me, kynde,” quod I · “what crafte is best to
 lerne?”

and learn to love,

¶ “Lerne to loue,” quod kynde · “& leue of alle
 othre.”
 ¶ “How shal I come to catel so · to clothe me and to
 fede?” 208

and then I should
 lack nothing.

“And þow loue lelly,” quod he · “lakke shal þe neure
 Mete ne wor[l]dly wede · whil þi lyf lasteth.”

I found Unity
 besieged by seven
 giants and Anti-
 christ.

¶ And þere, by conseilte of kynde · I comsed to rowme
 Thorw contricioun & confessioun · tyl I cam to vnite;
 And þere was conscience constable · cristene to saue,
 And biseged sothly · with seuene grete gyauntz, 214
 þat with Antecrist helden · hard aȝein conscience.

194. *lyme*] leeme B.

195. *we*] sche O.

196. *at*] B om.

197. *she—forbeten*] hee it hadde
 forbete R. *forbeten*] for-boden B.

198. *as*] was (!) R. *seet*] so in
 WR; sat CB; satte O. *say*] so in
 R; sey; O; seigh C; sau; WB.

201. *me biseye*] my lif seye R.

203. *ywroken*] I-wreke R; wroken
 W; wroke B.

204. *holde*] halde R.

205. *conne*] cunne OB; cune R.
ar] er WB; or CO.

206. *Conseille*] Conseileth R. *is*]
 be R.

207. *leue*] lief C; leef W. *of*] R
 om.

209. *quod he*] quod I B; R om.

210. *Mete*] Wede R. *worldly*
 WROB] wordly LC; but cf. P. xix.
 287. *wede*] mete R.

211. *I*] R om. *rowme*] roome O;
 Rome WCRB.

213. *conscience*] R om. *to*] for to
 O.

214. *gyauntz*] geauntz W; geauntes
 RCO; giauntes B.

- ¶ Sleuth with his slynge · an hard saut he made, 216 Sloth led the assault,
Proude prestes come with hym · moo þan a thousand, with Avarice.
- In paltokes & pyked shoes · & pisseres longe knyues,
Comen aȝein conscience ; · with coueityse þei helden.
- ¶ “By Marie,” quod a mansed preste · of þe marche of [Fol. 90.]
yrlonde, 220 An Irish priest
despises Con-
science.
- “I counte namore conscience · bi so I cacche syluer,
Than I do to drynke · a drauȝte of good ale !”
- And so seide sixty · of þe same contreye, 223
- And shoten aȝein with shotte · many a shef of othes, Oaths are shot
against Con-
science.
- And brode hoked arwes · goddes herte, & his nayles,
And hadden almost vnyte · and holynesse adowne.
- ¶ Conscience cryed, “helpe · clergyre, or ellis I falle Conscience
cries for help.
- Thorw inparfit prestes · and prelates of holicherche.”
- Freres herden hym crye · and comen hym to helpe, The friars offer
him aid.
- Ac for þei couth nouȝte wel her craft · conscience for-
soke hem. 230
- ¶ Nede neghed tho nere · and conscience he tolde Need warns
Conscience
against the friars.
- That þei come for coueityse · to haue cure of soules—
- “And for þei arn poure, par auenture · for patrimoigne
hem failleth, 233
- Thei wil flatre, to fare wel · folke þat ben riche ;
- And sithen þei chosen chele · and [cheytif] pouerte,
- Lat hem chewe as þei chese · and charge hem with no “Let them chew
as they choose !
- cure ! 236

216. *an*] and (!) CB. *saut*] saute R; *assaut* WCOB. *he*] COB *om.*

217. *moo*—*thousand*] *passynge* a hundreth R; *a correction made by the author*; see C-Text.

218. *pisseres*] *pissaris* WB; *pissers* CO.

219. *helden*] *holde* B.

220. *Marie*] *þe marie* R. *mansed*] *mased* CB. *of*] was of R. *yrlonde*] *erland* R; *Irlande* CB; *irloond* O; *Walys* W.

221. *namore*] *no more* bi OB. I (2)] *þat y* B.

224. *aȝein*] *ayein* hym COB. *many*—*shef*] *with many schef* COB. *of*

othes] *arwes* B.

225. *nayles*] *bones* B.

229. *and*] B *om.*

230. *Ac*] And COB.

231. *tho*] to C. *nere*] *þere* B.

232. *for*] for no (!) R.

233. *hem failleth*] *þei faille* W.

234. *to*] and W. *folke*] *wip folk* W.

235. *sithen*] *seyn* CB. [*cheytif*] *cheitif* C; *chaytif* O; *cheytife* LR; *cheitiftee* W (*which must be a slip*). *cheytif pouerte*] *pore cheitifte* B.

236. *chese*] *so in* R; *chose* W; *chosen* COB.

- ^{i. sepius}
 For lomer he lyeth · þat lyflode mote begge,
 þan he þat laboureth for lyflode · & leneth it beggeres.
 And sithen Freres forsoke · þe felicite of erthe,
 Lat hem be as beggeres · or lyue by anges fode !” 240
 ¶ Conscience of þis conseille þo · comsed forto laughe,
 And curtei[s]lich confortd hem · and called in alle
 freres,
 And seide, “sires, sothly · welcome be ȝe alle
 To vnite and holicherche · ac on thyng I ȝow preye,
 Holdeth ȝow in vnyte · and haueth none envye 245
 To lered ne to lewed · but lyueth after ȝowre rewle.
 And I wil be ȝowre borghe · ȝe shal haue bred and
 clothes,
 And other necessities [I-nowe] · ȝow shal no thyng
 faille, 248
 With þat ȝe leue logyk · and lerneth for to louye.
 For loue laft þei lordship · bothe londe and scole,
 Frere Fraunceys and Dominyk · for loue to ben holy.
 ¶ And if ȝe coueyteth cure · kynde wil ȝow teche, 252
 That in mesure god made · alle manere thynges,
 And sette [hem] at a certeyne · and at a syker noumbre,
 And nempned names newe · and noumbred þe sterres ;
Qui numerat multitudinem stellarum, & omnibus
eis [nomina vocat], &c.
 ¶ Kynges & knyghtes · þat kepen and defenden, 256
 Han officers vnder hem · and vch of hem certeyne ;
- 237, 238. R omits. begge] bigge O.
 it] it to O.
 239. And sithen] For sith R. þe]
 R om.
 241. þo] R om. laughe] lauȝte (!)
 B.
 242. curteislich] curteilich (marked
 for correction) L.
 244. and] and to C. ac] and C.
 247. shal] shullen B.
 248. [I-nowe R] I-now C; ynowe
 WOB; better than anowe L. ȝow
 shal] þow schalt R. faille] lakke R.
 250. laft] þer-of lofte B.
251. Frere] Freres COB.
 252. coueyteth] coueites C; coueite
 WOR. teche] telle R.
 253. thynges] þynge B.
 254. [hem W] it LCROB. at (2)]
 WO om. a (2)] C om.
 255. names — noumbred] hem
 names · and newe nombre R. sterres]
 prestes (!) COB. Qui] Quis R. &—
 eis] RO om. [nomina CB] LWRO
 om. [vocat] not in the MSS.
 256. kepen] kepten R.
 257. hem (1)] hym RB. vch] of
 iche O. certeyne] a certein WOB.

Let friars be
beggars.”

But Conscience
welcomes the
friars,

and offers to find
them food,

if they will learn
to love,

God made all
things of a certain
number.

Ps. cxlvi. 4
(Vulg.).

Kings have
all their soldiers
numbered.

And if þei wage men to werre · þei write hem in
noubre,

[Or] wil no tresorere hem paye · trauaille þei neure so
sore.

Alle other in bataille · ben yholde bribours, 260

Pilours and pykehernois · in eche a place ycursed. [Fol. 90 b.]

¶ Monkes and monyals · and alle men of Religioun Monks have
Her ordre and her reule wil · to han a certeyne fixed numbers
noubre. in their houses.

Of lewed and of lered · þe lawe wol and axeth 264

A certeyn for a certeyne · saue onelich of freres. Only friars are
For-þi," quod conscience, "by cryst · kynde witte me unnumbered.

telleth,

It is wikked to wage ȝow · ȝe wexeth out of noumbre!

Heuene hath euene noumbre · and helle is with-out Hell is without
noumbre ; number. 268

For-þi I wolde witterly · þat ȝe were in þe Registre,

And ȝowre noumbre vndre notarie[s] sygne · & noyther
mo ne lasse !"

¶ Enuye herd þis · and heet freres to go to scole, 271 Envy bids the
And lerne logyk and lawe · and eke contemplacioun, friars learn logic,

And preche men of plato · and preue it by Seneca,

þat alle þinges vnder heuene · ouȝte to ben in comune. to prove that all
things should be
¶ And ȝit he lyeth, as I leue · þat to þe lewed so in comune.

precheth,

275

259. [Or] LWCROB omit; but it is necessary to the sense, and may be found in Crowley; WOB surmount the difficulty by placing l. 259 after l. 261; the C-text inserts an additional line. Or wil] And þerfore wolen men B. tresorere] so in R; tresorerer O; tresore CB; man tresore W. hem paye] taken hym wages R. so sore] C om.

260. bataille] batililis (!) B. bribours] brokouris O.

261. a] CB om. place] parische R. ycursed] acursed ROB; a-corsed C.

263. Her ordre and] Heraude (!)

R.

264. wol] it wole O.

265. onelich] holiche B.

267. out of] of on R.

268. Heuene] Euene O.

269. þe] O om.

270. notaries] so in WCOB; notarie L; notari R. sygne] signes CB.

271. heet] heit R; het B; leete O. to (!) RB om.; and perhaps it is better omitted.

272. contemplacioun] constellation (!) O.

274. alle] CB om. to] O om.

275. And ȝit] R om.

- For god made to men a lawe · and Moyses it tauȝte,
 Exod. xx. 17. *Non concupisces rem proximi tui.*
 And euele is þis yholde · in parishes of engelande,
 In England, the parish-priests should confess men;
 For *persones* and parishprestes · þat shulde þe peple
 shryue, 278
 Ben curatoures called · to knowe and to hele,
 Alle þat ben her parisschiens · penaunce to enioigne,
 And shulden be ashamed in her shrifte; · ac shame
 maketh hem wende, 281
 And fleen to þe freres · as fals folke to westmynstre,
 but men flee to the friars,
 That borweth and bereth it pider · and þanne biddeth
 frendes
 ȝerne of forȝifnesse · or lenger ȝeres [lone]; 284
 ¶ Ac whil he is in westmynstre · he wil be bifore,
 like cheats who flee to Westminster.
 And make hym merye · with other mennes goodis.
 And so it fareth with moche folke · þat to þe freres
 shryueth,
 So executors repair to the friars.
 As sysours and excecutoours · þei wil [ȝyue þe]
 freres 288
 A parcel to preye for hem · & make hem-self myrye
 With þe residue and þe remenaunt · þat other men
 biswonke,
 And suffre þe ded in dette · to þe day of dome.
 Envy hates Conscience.
 ¶ Enuye herfore · hated conscience, 292
 And freres to filosofye · he fonde hem to scole,

276. *god made*] made god B.
 277. *is*] is (*printed in*) W. *yholde*
 golden B. *engelande*] englonde R;
 englond OB.
 278. *shulde*] shullen B.
 279. *to* (2)] B *om.*
 280. *penaunce*] penaunces R. *to*
 hem to B; and C; R *om.*
 281. *shulden*] shullen B; R *om.*
 her] hir (*printed his*) W. *ac*] and
 C.
 282. *And*] To CB. *as*] and B.
 westmynstre] Westmynyster O.
 283. *it*] COB *om.*
 284. [*lone* O] loone WC; of lone
 B; leue or lene LR.
 285. *westmynstre*] Westmynyster
 OB.
 286. *mennes*] men R.
 287. *þe*] R *om.* *shryueth*] hem
 shryueþ WO.
 288. *wil*] schul R. [*ȝyue þe* WRO]
 ȝeue þe B; geue þe C; L *has þe*,
with ue written above, but the line is
marked for correction.
 289. *hem-self*] hem R.
 290. *þe* (1)] R *om.* *þe* (2)] R *om.*
 292. *herfore*] here-fore CR.
 293. *philosofye*] philosophires C.
 hem] þanne W; O *om.*

The while coueytise and vnkyndenesse · conscience as-
sailed.

In vnite holycherche · conscience helde hym,

And made pees porter · to pynne þe gates

296

Of alle taletellers · and tyterers in ydel.

Ypocrisy and he · an hard saut þei made.

Ypocrysie atte gate · hard gan fize,

And wounded wel wykkedly · many [a] wise techer,

þat with conscience acorded · and cardinale vertues.

Conscience bids
Peace, his porter,
to bar the gates of
Unity.

Hypocrisy harms
many.

Conscience called a leche · þat coude wel shryue, 302

[Fol. 91.]

“Go salue þo þat syke ben · [and] þorw synne
ywounded.”

Shrifte shope sharpe salue · and made men do penaunce

Shrift salves them
with penance.

For her mysdedes · þat þei wrouzte hadden, 305

And þat piers were payed · *redde quod debes*.

Mat. xviii. 28.

¶ Somme lyked nouzte þis leche · and lettres þei sent,

They like not
Shrift's plasters.

þif any surgien were [in] þe sege · þat softer couth
plastre. 308

Sire lief-to-lyue-in-leccherye · lay þere and groned ;

For fastyng of a fryday · he ferde as he wolde deye.

“Ther is a surgiene in þis sege · þat soft[e] can handle,

They ask for
another leech, one
Flatterer, a friar.

And more of phisyke bi fer · and fairer he plastreth,

One frere flaterere · is phisiciene and surgiene.” 313

Quod contricioun to conscience · “do hym come to
vnyte,

294. *conscience*] B om.

296. *pynne*] penne B.

297. *Of*] For O. *tyterers*] so in
O; *tytereres* RB; *titeleris* W; *tuteleris*
C. *in*] an R.

298. *an hard*] and haid (!) B.
saut] sawte R; *saute* O; *assaut* WCB.

299. W omits. *atte*] at þe RCOB.
fize] to fize OB.

300. [*a WRB*] LCO om. *techer*]
techeris O.

301. *cardinale*] cardinales R.

302. *coude wel*] wel kouthe COB.

303. *Go*] To go W; To CB. *ben*]
were R. [*and WR*] LCOB om.

ywounded] & woundid O.

304. *shope*] shoop W; *shupppe* R;
shep B. *men*] B om.

306. *piers*] Pieris þe ploughman
B; *piers þe* (!) C. *payed*] y-payd
W.

308. [*in* R] LWC OB om.; but see
l. 311. *þe sege*] B om. *sege*] so in R;
segge WCO. *couth*] koudo WR.

309. *lif*] lif R; *leef* WCO.

310. *For*] For þe B. *a*] o R.

311. *soft*] so in WRC OB; soft L.

312. *more*] can more B.

314. *Quod*] Quatz R.

For here is many a man · heite þow ypoecrisie."

Conscience says
the parish-priest
is the right
confessor;

¶ "We han no nede," quod conscience · "I wote no
better leche 316

Than persoun or parisshe prest · penytancere or bisshop,
Saue Piers þe plowman · þat hath powere ouer hem alle,
And indulgence may do · but if dette lette it. 319

but Flatterer may
be sent for.

I may wel suffice," seyde conscience · "syn 3e desiren,
That frere flaterer be fette · and phisike 3ow syke."

The friar gets a
licence to hear
confessions.

¶ The Frere her-of herde · and hyed faste
To a lorde for a lettre · leue to haue to curen,
As a curatour he were · and cam with his lettres 324

Baldly to þe bisshop · & his brief hadde,
In contrees þere he come in · confessiouns to here,
And cam þere conscience was · and knocked atte 3ate.

Peace, the
porter of Unity,
parleys with
Flatterer.

¶ Pees vnpynned it · was porter of vnyte, 328

And in haste asked · "what his wille were?"

"In faith," quod þis frere · "for profit and for helthe
Carpe I wolde with contricioun · & þefore come I
hider." 331

Flatterer says he
can make salves,
and his com-
panion tells his
name.

¶ "He is sike," seide pees · "and so ar many other,
Ypoecrisie hath herte hem · ful harde is if þei keure."

"I am a surgien," seide þe segge · "and salues can make;
Conscience knoweth me wel · and what I can do bothe."

"I preye þe," quod pees þo · "ar þow passe ferther,
What hattestow, I preye þe? · hele nou3te þi name."

2 Tim. iii. 6.

¶ "Certes," seyde his felow · "sire *penetrans-domos*."

317. *penytancere*] penitauncer WC
OB; penauncer R; *resembles* peny-
tantere in L.

318. *hath*] haueth R. *hem*] R om.

320. *syn*] synnes R; sith C; siþe
B.

321. *syke*] seke R.

322. *hyed*] hized hym B.

323. *to curen*] curen C; cure OB.

324. *As*] And as CB. *lettres*] let-
tere R.

325. *Baldly*] Boldely WCRB;
Booldli O.

326. *come*] cam RCB; coome WO.

in] Inne COB; WR om. *confes-
siouns*] confessioun O. *to here*] R
om.

327. *atte*] at þe WCROB.

328. *Pees*] Pieris B.

330. *frere*] freris B. *helthe*] hele
O.

333. *is*] it is B.

334. *seide*] y (!) B. *segge*] frere
R.

337. *hattestow*] hattest þou OB.

338. *Certes*] Sire B. *seyde—felow*] felow seyde he O; saide he felawe C.

"Ȝe, go þi gate," quod pees · "bi god, for al þi phisyk,
But þow conne somme crafte · þow comest nouȝt her-
Inne ! 340

Peace refuses to
admit him.

I knewe such one ones · nouȝte eighte wynter passed,
Come in þus ycoped · at a courte þere I dwelt,
And was my lordes leche · & my ladyes bothe.
And at þe last þis limitour · þo my lorde was out, 344
He salued so owre wommen · til somme were with
childe !"

[Fol. 91 b.]

Hende-speche het pees · opene þe ȝates—

"Late in þe frere and his felawe · and make hem faire
chere.

Fair-Speech prays
Peace to open the
gates.

He may se and here · so it may bifalle, · 348
That lyf þow his lore · shal leue coueityse,
And be adradde of deth · and with-drawe hym fram
pryde,
And acorde with conscience · and kisse her either
other."

Thus thorw hende-speche · entred þe frere, 352
And cam in-to conscience · and curteisly hym grette,
"þow art welcome," quod conscience · "canstow hele
þe syke ?

Thus the friar
gains admission.

Here is contricioun," quod conscience · "my cosyn,
ywounded,

Conscience asks
the friar to heal
Contrition.

Conforte hym," quod conscience · "and take kepe to
his sores ; 356

The plastres of þe persoun · and poudres biten to
sore,

339. *pees*] piers CB. *þi* (2)] B om.
340. *somme*] any R ; som ooper W.
her-Inne] he Inne (*sic*) R ; ther-Inne
CB.

vppon B.

341. *passed*] hennes W.

347. *þe*] R om.

342. *Come*] And cam B. *I*] þat
y B. *dwelt*] dwelde W.

348. *here*] here her R. *it*] R om.

351. *her*] B om.

353. *grette*] grete C.

354. *canstow*] canst þou OB. *þe*] R om.

343. *lordes*] ladyes CB ; lady O.
ladyes] lordes C ; lordis OB.

356. *and*] O om.

346. *het*] heet WRC ; heete O.
pees] pees bo R. *opene*] to opene O ;

357. *plastres*] plastre B. *biten*] bitten C ; ben R.

He lat hem ligge ouerlonge · and loth is to chaunge
hem ;

Fro lenten to lenten · he lat his plastres bite."

¶ "That is ouerlonge," quod this limitour · "I leue I
shal amende it ;"— 360

The friar gives
Contrition a
plaster called
Privy-payment.

And goth and gropeth contricioun · and gaf hym a
plastre

Of "a pryue payement · and I shal praye for 3ow,
For alle þat 3e ben holde to · al my lyf tyme,
And make 3ow, my lady · in masse and in matynes,
As freres of owre fraternite · for a litel syluer." 365

He soon causes
Contrition to
cease weeping for
his sins.

¶ Thus he goth and gadereth · and gloseth þere he
shryueth,

Tyl contricioun hadde elene forȝeten · to crye & to wepe,
And wake for his wykked werkes · as he was wont to
done. 368

For confort of his confessour · contricioun he lafte,
þat is þe souereynest salue · for alkyn synnes.

Sloth and Pride
again assault
Conscience.

¶ Sleuth seigh þat · and so did pryde,
And come with a kene wille · conscience to assaille.
Conscience cryde eft · and bad clergye help hym, 373
And also contricioun · forto kepe þe ȝate.

Peace says
Contrition is
asleep.

"He lith and dremeth," seyde pees · "and so do many
other ;

The Frere with his phisik · þis folke hath enchaunted,
And plastred hem so esly · þei drede no synne." 377

Conscience says
he will become a
pilgrim,

¶ "Bi cryste," quod conscience þo · "I wil bicomme a
pilgryme,

358. *He*] And R. *lat*] leet C ;
leete O ; lett B. *hem* (1)] hym C.

359. *lenten*] lente R (*twice*). *lat*]
latte O ; lette R ; letip B. *bite*]
bitte R.

360. *That*] This C.

361. *and* (2)] R om.

363. *For*] And for COB.

365. *freres*] frere WO.

366. *goth*] goop WO ; goos C.
gadereth] gadderes C.

368. *wake*] awake C ; a-wakid B.
was wont] was woned B ; woned R.

369. *lafe*] lefte R.

370. *for*] of O. *alkyn*] alle kynne
WROB ; alkynne C.

371. *seigh*] seye R ; see C ; sei B ;
þanne saw O. *so*] also O.

373. *hym*] COB om.

375. *dremeth*] dreint (!) B.

376. *hath*] hath so R.

377. *esly*] hesily RB. *þei*] the C.

And walken as wyde · as al þe [worlde] lasteth,
 To seke Piers þe plowman · þat pryde may destruye. and seek Pier;
the Plowman.
 And þat freres hadde a fyndyng · þat for neele flateren.
 And contrepleteth me, conscience ; · now kynde me
 auenge, 382
 And sende me happe and hele · til I haue piers þe
 plowman ! ”
 And sitthe he gradde after grace · til I gan awake. The dreamer
awakes.

Explicit hic dialogus petri plowman.

379. *as* (1)] *al* so B. *al*] *alle* R ;
 WO *om.* [*worlde* R] world WCOB :
 wordle L.

380. *seke*] *seche* B. *may*] *myȝte* R.

381. *And*] B *om.*

382. *contrepleteth*] *conterpledes* C.
 COLOPHON. *So in* WCO ; Explicit
hic B ; Passus *ijus de Do-best* R ; O
adds—Lauderis *Christe · quia finitur*
liber iste.

CRITICAL NOTES, ETC.

CRITICAL NOTES.

[In the following notes, further information is given about the various readings of the MSS., &c. The chief results of a collation of the text with Crowley's printed text of 1550 (*first* edition, unless the number 2 or 3 is added) are also given here; except where it agrees with MS. W (the Trinity MS. printed by Mr Wright.)]

PROLOGUE. The word *Prologus* I have found in only one MS., viz. in MS. Rawl. Poet. 137. Most MSS. have no title here. In MS. Laud the words "Incipit liber de Petro Plowman" are written in red letters, but are so nearly obliterated as hardly to be distinguished except in a strong light.

An examination of Crowley's text shows that it must have been taken from an excellent MS., which has frequently, however, been misread, and sometimes misprinted even when rightly understood. Sometimes the MS. itself may have been at fault. Owing to all these three sources of error, very little reliance can be placed upon the readings, and I have therefore selected some of the most noteworthy, omitting to notice all the misprints and false readings, such as *reuke* for *renke* in l. 192 of the Prologue, and the like. Readings from Crowley's first edition are given below, and are distinguished by the absence of any letter or number after them, as in notes to lines 1, 2, &c. But some readings from his other editions are also worth giving. His *second* issue is denoted by (2), his *third* issue by (3). Thus in l. 1, his *first* issue has *sette*, his *second* has *set*.

1. *sof*] sette; set (2).

2. *shroudes*] shroubes.

5. *Ac*] And. This reading is very common in Crowley; so also in MS. C we find *Ac* almost always replaced by *And*.

7. *forwandred*] of wandrynge.

10. *sweyued*] swyzed.

12. *wist I*] I wyste.

18. *of*] Cr. *omits* in (2); but the *first* edition retains it. Slight variations of this kind I shall not in future notice; nor shall I, in general, give those readings in which Crowley's text agrees with MS. W, as it has already been observed that there is a great similarity between Crowley's MS. and the Trinity one. By way of examples of which, it may be noted that in l. 27 we find in Crowley the words *to haue after*; in l. 29 we find *carion*; in l. 31, *cheueden*; all of which are found in the footnotes as occurring in W.

24. *comen*] commonly.

34. *synneles*. Certainly *gittles*, as in Rogers's edition, is a better reading, because it preserves the alliteration; but *synneles* has been retained as being the usual reading of the MSS.; and moreover, Crowley has *synles*, or *sinles*. In the A-text, *gittles* occurs in MS. T only.

35. In the margin of MS. Oriel are numerous sidenotes, such as "Minys-tralis" opposite l. 33, "Pilgrimys" opposite l. 46, &c. So in Crowley's text we find "Common Iestars" opposite the present line, "Pylgrims" opposite l. 46, &c. Further notice of them, except in a few instances, is unnecessary.

38. The text referred to is probably 2 Thess. iii. 10; *si quis non vult operari, nec manducet*. This is shewn by the words in the margin of the Oriel MS. (see footnote). The quotation in l. 39 is not from the Bible, but is intended to assign a reason for not mentioning St Paul's words.

39. *hyne*] knaue (2). Crowley's first edition merely has *turpiloquium*, &c.

41. *bely* is the usual reading, but perhaps *belies* (W) is better, and is supported by *bealies* in Crowley. Crowley also has *bagges*.

43. *hij*. So written; *ij* stands for *y*.

50. The obelus (†) in the sidenote points out *new matter, not found in Text A*

69. *with*] with many.

71. See Critical Note to l. 68, Text A.

74. *bonched*] bouchid. But we must read *bonched* (as in Text A), as shewn by the word *bunchede* in MS. O.

75. *rynges*] both ringes.

77. *leueth*] leueth it to. But most MSS. omit *it* and *to*, and then we should rather suppose *leueth* = believe, as in l. 72.

82. The chief-letter of the alliteration is wanting.

95. *seruantz*. The MS. has "seruant³," but we may consider ³ to represent *z* at the end of plural nouns, as in the present case and in the words *diamantz*, *seriantz*, &c. In Crowley the line ends with *to lordes and to ladyes*.

97. *messe*] masses.

110. *letterure*] lecture; lecture (2). Probably from misreading letterure.

115. *comune*] communics; commons (2).

122. The chief-letter is wanting. Without doubt we should read *lif*, not *man*; for Langland often uses *lif* in place of *man*. See, e. g., Pass. xx. 91.

126. *lene*; so in Crowley. Mr Wright prints *lene*, but *lene* = *grant*, *give*, in the sense of bestowing a present, and is a variation of the verb *lend*. On the other hand, *lene* = *grant* in the sense of to permit, allow. The former answers to the German *leihen*, the latter to the German *erlauben*, and the two should not be confounded, as they often have been in many passages in Chaucer, &c. In Text A, Pass. V. last line, *lene* should have been printed

leue, both in the text and footnote. See my note on *lene* and *leue* in Notes and Queries, 4 S. ii. 126.

140. Crowley has *answered*, and begins the next line with *Dum*.

150. *lauzte*] caught. This destroys the alliteration.

154. Crowley has—Scratchyng vs & clawyng vs, & in hys clawes hold.

165. *beiz*] bight.

169. *a colere*] hys collar.

170. Crowley *retains* this line, though MS. *W* omits it.

174. *him wrattheth*] he wrath.

178. *haue ybounden*] bynd.

179. Crowley inserts *it* after *hang*.

185. *culled þe*] kyl thys.

186. *cracchy*] catch. *croupe*] crep.

187. Crowley's later impressions omit this line, but the *first* impression retains it.

190. *þere*] Where. *kitoun*] kylling (*sic*); kitling (2).

191. Crowley has this curious sidenote. "Omnium doctissimorum suffragio, dicuntur hec de lassius, fatuis, aut ineptis principibus, non de etate tenellis. Quasi dicat, vbi rex puerilis est." This is evidently said out of respect to the reigning king, Edward VI. Crowley is, however, certainly wrong in his assertion. The author's intention was, to warn the English against Richard; and Tyrwhitt is nearly right in saying that this fable must have been written in the latter part of A.D. 1376, when, after the death of the Black Prince, his son Richard had become the heir. More probably, it was written just after Richard's accession.

197. MSS. L and R have the curious spelling "*mannus*." A more usual reading is "*mannes*."

199. *3ow*] vs.

200. *3e*] you; in both places. This must be an instance where Crowley has taken a liberty, for *you* would not be used in the nominative in an early MS., of the end of the fourteenth or beginning of the fifteenth century. In l. 209, Crowley prints *Diuine ye*, probably because the imperative mood is there used; for the use of *ye* with this mood still survives.

211, 212. Crowley has the present tenses, *seruen*, *Pleten*.

213. *vnlese*] vnclousen. But this spoils the alliteration.

215. After this line Crowley's later copies insert the six lines following:—

I sawe bishops bolde, and bachilers of diuine
Become clarkes of accountes, the kynge for to serue
Arcke deakens and deanes, that dignities haue
To preache to the people, and pore men to fede
Ben ilope to London, by leaue of her bishop
And ben clarkes of the kinges benche, the contrye to shend

But these lines were erroneously inserted in his second impression. They

answer to ll. 90—95 of the Prologue in Text A, which are replaced in the B-text by lines 87—94, which see. To insert them again here is to use unnecessary repetition.

216. *burgeis* seems to be a plural form; it occurs in LRC. Crowley has *burgeses*.

PASSUS I. 14. *fourmed*] and former of.

34. *delitable*] delectable.

36. Crowley wrongly omits *gode*, and has *for* instead of *to*.

37, 38. Crowley omits l. 37, but gives l. 38 correctly—

Leefe not thy lykam, for a lyer hym techeth.

39. Omitted by Rogers; retained by Crowley.

41. *sueth*] seeth. *swith*] seeth. But both these readings are meaningless.

42. *wisse*] wyshe. This is one of the instances where Crowley has probably misunderstood his copy; to *wisse* is to *teach, instruct*.

52. *bifalleth*] belongeth.

74. *witterli*] wysely. *wissed*] wyshed. See note to l. 42.

81. *kenne* is also the reading in Crowley's text.

89. *wilneth*] wylleth.

93. *clameþ*; so spelt also in MS. C.

101. *lacchyng*] lackyng. This gives a different sense.

103. *swerde*; Crowley also has *sword*, the singular form.

105. Crowley has —

But Christe kyng of kyngis, made knyghtes ten.

107. *muryer*] merier.

121. *garte*] garde. *stekye*] stycke.

125. *pult*; so in Crowley.

131. *troneth*] troweth. Probably misread as *troueth*.

134. *Lereth it þis*] Lerne on thys.

138. *doted*] dotest.

139. *litel*; misprinted *tel* in Crowley.

140. *he*; so in Crowley. Here *he* is to be considered as another spelling of *heo*, the A.S. form for *she*.

145. Crowley omits this line.

146. *of heuene*] for sinne.

149. Cr. has And lerned it Moses, for y^e leuiest thing of all.

150. *plente*] plant. It would seem that *plant* (also spelt *playnte*, *plaunte*, *plante*, *plonte*) is the reading in Text A, and *plente* may be considered as a variation of that word. The spelling *plentee* (= plenty, fulness) is probably wrong. Love is likened to a plant descending from heaven, growing upon earth, and shooting up again heavenwards, an allegory representing the Incarnation and Resurrection.

152. *yeten his fylle*] *yoten* it selue.

157. *folke*] *folke*; *loue* (2).

177. *wynne*] *wyn*; *worch* (2).

192. Omitted in Crowley's latest issue, but retained in the preceding ones. This is an easy test for distinguishing his *third* issue from his *second*. It nearly agrees with l. 186.

203. *graith*; omitted in Crowley's *third* issue only. This furnishes another test. See last note.

PASSUS II. l. 27. *manered*] *maried*. Obviously wrong.

33. *leef*] *life*. 35. *lappe*] *lyppe*. 39. *mansed*] *māzed*; *manzed* (2), *mauzed* (3). 47. *worth*] *worke*. But see Prol. l. 187.

54. *boden*] *bouden*. 72. *feffement*] *feoffement*.

74. *Carta* is here written in the margin of the Oriel MS. The sidenote in Crowley runs thus:—"Maritagium prauum cum feoffemento in malo feodo, et de peruersa tenura."

87. *borghe*] *borough*. This gives the right sense.

91. Crowley has the same, with *ȝ the* instead of *and*. In MS. Laud the line is written, "There as wille wolde · and wermanship failleth," which has been corrected by the insertion of *ne* before *wolde*, and the expunction of the word *and*. But the old reading seems more correct; for the author is speaking of desires and idle thoughts, such as are indulged by those whose appetite is strong, though they are otherwise impotent.

100. Crowley has—For they liuen by luste, that is hir laste ende.

116. *weddynges*] *weddings*. In most cases where MS. Laud contains false readings, the line is marked at the side with a small cross by a corrector (probably the author) who read over the poem after the scribe had written it out. The present line is so marked, on account of the false reading *wendynges*. These marks have been of great service, and are of course of authority. Another marked line is l. 227 of this *passus*, where *r* has been omitted in *mystralles*. See the description of the Laud MS. in the Preface.

118. *engendred*; so in Crowley, and clearly right.

121. This is the right place to explain the nature of the text furnished by the three MSS. named Bodley 814, Brit. Mus. Additional 10574, and Cotton Caligula A 11. Of these, the first two are so nearly alike that one is merely a *duplicate* of the other. They resemble each other in general appearance, and are almost certainly *by the same scribe*, and of the same date. They agree word for word, and almost letter for letter, though they often differ considerably from other MSS. They omit the same lines, such omissions being rather frequent, and they exhibit similar peculiarities of spelling. The third MS. is of later date, but is probably copied from one of the two former, as it exhibits precisely the same text. So close is the resemblance between the three that I have found it quite unnecessary to collate them all through-

out, and have therefore selected MS. Bodley 814 for collation, and the readings given from it (marked B) may be considered to represent the readings of all three. As they may thus be referred to a common origin, the peculiarities of the text they exhibit are the less remarkable. This text is somewhat of a jumble, and the variations in it are in some places of a spurious character. It begins like Text C, which it follows throughout the Prologue, Passus I., and the first 120 lines of Passus II. From that point it begins to follow the B-text, but its variations are numerous throughout the rest of this Passus, and in the beginning of Passus III. These variations seem due to the influence of an A-text; see note to l. 172. It then gradually approaches the text of our Laud MS., and in some places follows it very closely. I now give a quotation, corresponding to lines 114—123, which will shew how the junction of the C- and B-texts has been effected.

From MS. Bodley 814, fol. 8.

þanne tenede hym theologie · whan he¹ fise talis herde,
 And seyde to Symonye · “now sorwe mote þou haue
 Such a weddyng to worche · þat wrapþe myȝtte treuþe;
 And er þis weddyng be wrouȝt · woo þe² bitide! 4
 For mede is moilere · amendes was hire dame,
 Al-þouȝ fals were hire fadir · and fikil³ touȝe hire belsire.
 Amendis was hire modir · by trewe mennys lokyng,
 And wiþ-oute hire modir amendis · mede may not be weddid. 8
 For treuþe plyȝt hire trewþe · to wedde on of hire doughters,
 And god graunte hit were so · so no gile were.
 And þou hast gyuen hire as gyle tauȝte · now god ȝeue þe sorwe!
 For Cyuyle and þy silue⁴ · seldom fulfilliþ 12
 That god wolde were ydo · wiþ-oute sum disceyt.
 þe tixtis telliþ not so · treuþe wot þe soþe,
Dignus est operarius mercede sua;
 Worþi is þe werkman · his mede to haue,
 And þou hast fastnede wiþ fals · fy on þy lawes!” 16

Here lines 1—13 agree with the C-text very closely; see Whitaker's edition, p. 30. Lines 14—16, on the contrary, belong to the B-text (see ll. 121—123 of Pass. II.), and, with the exception of the last, are entirely different from the C-text, which gives in this place an account of the martyrdom of St Lawrence.

124. MS. B (Bodley 814) has—For al is falsnesse and lesyngis · and lecherie þat þou werkis.

The readings of B throughout the rest of this Passus are not worth giving, being almost invariably inferior, and often corrupt. I may instance

¹ MS. Calig. has *she*.
² MS. Addit. has *ye*.
³ MS. Addit. has *fikik*.
⁴ MS. Calig. has *and syluer*.

as examples the following; *pat sore anioen* for *noyeth* in l. 126; *fynt of* for *fikel in*, in l. 129; *handlid* for *ysheved*, in l. 134; *be sette to* for *bisitte*, in l. 140; *al-so bonde-men* for *bad hem alle be bowen*, in l. 159, &c. Of these, the reading *handlid* is borrowed from Text A.

140. Here *soure* must mean *sourly*, *bitterly*; cf. *shal abie it bittere*; Pass.

iii. 249. Crowley has *sore*.

143. *floreynes*] *florences*.

149. *faire*] *fayre*; great (2) and (3).

172. Here MS. B has—

Alle þe officiales and denes · as destreris hem diȝte,
For þei shulden bere þe bischopis · and brynge hem at reste.
Paulynes peple · for pleyntis in þe constorie, &c.

This is evidently borrowed from Text A, Pass. ii. 150—152; and indeed, the rest of this Passus in B belongs rather to the A-text than the B-text, which accounts for the insertion after l. 204 of the two lines—

Symonye and Cyuyle · y sende hem to warne,
þat holichirche for hem · worþ harmed for eueremore.

(See A. ii. 178.)

185. *tome*] *tyme*. But *tome*, meaning *leisure*, is the right reading.

187. *gyed*] *guyded*. This is rather a gloss than a true reading.

198. *come*] *can*. Probably misprinted for *cam*.

208. Crowley has in the margin of the second impression—Drede maketh the gilty flee—which well expresses the drift of this passage.

215. A good test-line for the three issues by Crowley. The *first* has—leped away than; the *second*—leaped away than; the *third*—leaped, and away ranne. Rogers has—leaped, and away ranne.

222. *gaf*] *gaue hym*. But the sense is rather, that they gave men pardon by his means.

PASSUS III. The variations in MS. B are at first rather numerous, and of less value. Throughout lines 1—86 the most important have been selected, and are given in the footnotes. It omits l. 18, in common with Text A, but after this it is little influenced by that text, and approaches MS. Laud more closely. The less important variations in lines 1—86 are given here.

1. *and namo*] *nomen B*. Cf. Text A.

3. *a*] to hym a B. *can I nouȝt*] y can not telle B.

5. *shal*] *wole B*.

6. *hire*] to hire B.

7. B omits this line.

12. *They*] B omits. *in*] at B.

13. *Gentilliche*] *Ful gently B*. *somme*] Crowley has *came*.

15. *To conforte*] And conforteþ B.

17. *wil wisse*] will wishe. Cf. note to Pass. i. 42.

18. *leue*] leefē.

21. B has—Of here goodis · and here grete ȝiftis.

22. *Coupes*] Copes. *coppis*] Copes; Cups (2) and (3).

25. *lauȝte þei*] toke þei here B. *at*] of B.

26. B has—Tho come þise clerkis · to conforte hire þanne.

27. *be blithe*] bliþe to be B.

28. *þe—laste*] the while we mounē laste.

29. Ful hendely þanne · she hiȝte hem þe same B.

30. *ȝow*] hem. If we read *ȝow*, we must suppose this line to form part of Meed's speech. Most MSS. have *ȝoure* in l. 31, though Crowley has *her*, (like W).

Obs. Between ll. 30 and 31, Crowley has an extra line—

To begge hem benifices, pluralities to haue.

The alliteration of this is defective.

32. *leode*] clerke. But this spoils the alliteration.

34. *clokke*] cloke.

36. *mellud*; Crowley has the same spelling.

39. *yfolwed*] Ifolowed; yfouloed (2); yfouled (3).

48. *wyndowe*] widow (3). Crowley's *first* impression omits *ful*.

50. *siker*] Full sikir B.

51—63. The four lines in MS. R are evidently imitated from Text A, which see. In the margin of Crowley's text (*second* impression) we find—"The fruites of Popishe penaunce."

53. While þe loue of lordis · lecherie hauntiþ B.

55. *a—of*] frailenes of the.

58. Crowley also inserts *the* before *seuen*.

61. *glasen*] glasen; do glasen (2). 62. *Do*] And B.

63. *segge—seyn*] man shal siegge B.

68. *ouȝte*] aȝte B.

69. *For-þi I lere*] Therefore I lerne.

71. *ȝe*] þei B.

72. For *ȝe* B has *þei*, and for *ȝoure* reads *here*, but preserves *ȝoure*, which is contradictory. *heuenē*] heuen (1) and (2); hauen (3).

75. *bit*] beddith; biddeth (2). *Bit* is the contracted form of *biddeth*.

81, 83. *buggen*] byghe. Crowley's sidenote (*second* impression) is—"What harme yll vitillers do, & what abuse is in regrating."

86. *be ȝe*] bi þe B (which is clearly wrong). If the reader will turn to the specimens of MSS. given in the "Parallel Extracts" (E. E. T. S. 1866) he will see how closely MSS. Bodley 814 (numbered 3) and Addit. 10574 (numbered 4) agree. Both have the curious spelling *bieggen* in l. 83, and the false

reading *bi þe ful cerleyne* in l. 86. The latter is copied in MS. Calig. A. xi (numbered 8).

OBS. From this point MS. B agrees with our text closely in general, and its variations are given in the footnotes.

97. *brenne* is also Crowley's reading.

98. Crowley inserts *that*. Its omission in MS. Laud is an obvious error, and the line is marked as incorrect.

101. *ofsent*] sent for.

104. Here, as in l. 36, Mr Wright prints *meueþ* for *menþ*. In MS. W, the word may be read either way; but see *Mene* in Halliwell.

107. Crowley rightly inserts *the*.

112. *lat*; omitted in Crowley's later impressions.

120. *Ar*] Or. All three forms *ar*, *er*, *or*, were in use.

125. *lereth*] lerneth. To learn often means to teach.

127. All the MSS. (except L) retain *&* or *and*. Crowley has *and*.

145. *As*] As maye.

153. Crowley also has *fouleth*.

156. *haue his forth*] be of force. *go so þikke*] fli so thick; fly to thick (2); fly to think (3). Rogers has—fly to thicke.

161. After this line Crowley's later copies have an extra line—

“Bi good reson yat is gret ruth, reherse men what hem liketh.”

It is not in his first edition, nor is it clear where he found it.

180. *myne half · elleuene*] me halfe a leuen. Upon this Dr Whitaker remarks—“Thou hast hanged on my hals, i. e. neck, which Crowley, in his ignorance of the language of his author, read thus—Thou hast hanged on *me halfe* a leuen times.” Nevertheless, Crowley is right in printing *half*, though he should also have printed *my*, not *me*. *My half* = my side, and I have been utterly unable to find any MS. of the B-type with the reading *hals*. My note to A. iii. 174 contains therefore, I fear, a misstatement as to this matter.

187. Crowley retains *it*.

193. *homeward*] vpward.

210. *alienes*] alientes.

213. *renne*] runne; go (2). Crowley also has *gifles* for *zifles*, as if the alliteration depended on the initials of *gifles*, *zunge*, and *go*. But we know from Text A that *renne* is correct. The alliteration follows a rule, according to which each half-line is alliterative within itself.

217. *of—maistre*] for her maistris.

221. *of hem*] after. This accounts for the reading *astir mede* in the next line, in Crowley's third issue only, where *astir* is an erroneous repetition.

224. *prentis*] prentises. But *prentis* is also a plural form, like *burgys* in l. 162.

227. The curious spelling *Quat*; sometimes occurs in MS. R, but as the line is marked for correction in L, I have inserted the more usual form *Quod*, which occurs in Crowley.

232. *ben*] be; *liuen* (2). But this makes the line halt.

240. *parsueth*] preserueth. To the quotation Crowley adds *non accipit*; which should have been *non accepit*.

244. *a*] her. This seems a better reading. Perhaps *a* is a corrupt pronunciation of *her*.

247. *seith*] sayth; *speaketh* (2). This makes the line halt.

252. The common reading of the MSS. is *recipiebant*, as in Crowley. But the Oriel MS. is right.

275. The spelling *sheenfullich* shews that the *d* was obscurely pronounced after *n*. Crowley has *shamefully*, which is a translation of it.

278. Crowley has—The colour of thys case, ne kepe I not to tell.

281. *hem sothes*] sothe.

284. *happe shul somme*] *happe shal come*. Crowley (*second* impression) adds a sidenote—"This is no prophecy, but a resonable gathering."

293. Crowley has—Shal no sergcant for his service, weare no silke hode.

301. Crowley has—"Moses & Messia;" and in the sidenote (*second* impression)—"Thys is no prophecye, but a truth gathered of the scriptures."

304. Crowley has—"Axe, or yet hachet."

307. *pykoys*] pykeaxe.

331, 332. The occurrence of *victorie* in ll. 331, 348, makes it desirable to give the quotation from the Proverbs in full. It is—"Victoriam et honorem adquiret qui dat munera: animam autem aufert accipientium." The last four words are "*þe taille of þe tixte*," and are quoted below, in l. 346.

335. *herte*] well. In l. 336, Crowley omits *lyne*, and in the two next lines reads *she loked*, *She shuld*.

PASSUS IV. l. 2. *sauzue*] sangle (*sic*).

9. *my*] the. After this line the MSS. seem to have lost a line (l. 10 of the A-text), which Crowley, in his *second* impression, retains—"Of Mede and of other, and what man shal hir wedde"—where *other* should be *other mo*.

11. *þe lered and þe lewede*] the learned & the lewd.

13. *rowneth*] roundeth. Probably *round* is a corruption of *rown*, as *sound* is of *soun*.

23. *kaireth*; cf. Prol. l. 29. Crowley has *caried* in his *second* impression, but *carieth* in his *first*.

27. *for þei*] for they.

28. *þe cheker*] the Escheker.

34. *wynne*] get.

57. *bereth*] steleth. 62. *luff*] luske.

67. *wan*] wende; went (2); but note that MS. R has *wan*.

73. *his*] *hyr*.

94. *mengen*] *meuen* (*misprinted for menen*).

108. *rest*] *rest*; *sit* (2). 118. *hyne*] *hyne*; *hynde* (2).

124. *baiardes*] *barns*. But *baiardes* is right; the expense of them should go towards building houses for the poor, and so should the expenses of the *hawks* and *hounds*, mentioned in the line following.

131. *fynt hym*] *fynde it*.

144. *badde*] *badde that*.

146. *wedde*] *wed*; *dare wed* (2).

151. *of—soule*] of y^e pore common, ne kings soule.

156. *fulle in*] *faile*. This variation is due to the *faile* following. It reverses the sense, for Waryn only failed in speech when florins were given to bribe him to do so.

160. *mansed*] *manzed*.

174. *almoste—it*] *had it nere shent*.

175. Crowley's sidenote (*second impression*) is—"The lawiers kepe the kinge from *hys right*."

177. *3if I regne any while*. This is an excellent instance of the anachronisms that sometimes appear in this version of the poem, owing to its having been composed at different periods. In l. 45 of this Passus, the king *and his son* are mentioned, i.e. Edward and the Black Prince; and that line was composed about A.D. 1362, as it appears in Text A. We now come to a line, however, in which the king says what he will do, *if he reigis any while*; and this was therefore written at the time of the accession of Richard II., which took place in June, 1377. It will be observed, accordingly, that this line does *not* appear in Text A.

189. Crowley's text (resembling MS. W as usual) has—"By my counceel *commune*." But this is an inferior reading.

193. This line, which is retained by Crowley, is omitted by Rogers.

PASSUS V, l. 13 *were*, not *was*, in Crowley's text.

28. *Stowue*] *Stowne*. 29. *wyuen*] *wyncn*; see Crit. Note to A. v. 29.

45. *leren*] *learne*.

46. Crowley's sidenote (*second impression*) is—"The suppression of Abbayes. Good counsell."

49. *be comune*] *hys commons*. 50. *triacle*] *treacle*.

52. *gyue*] *geue*; *gaue* (2).

67, 68. Crowley's *first impression* omits l. 67; the later issues insert it after l. 68, with the false spelling *affaynten*.

73. Crowley's sidenote (*second impression*)—"The olde satisfacion"—is a little obscure; it probably means that the Reformation did not favour prayers to our Lady or penance.

75. *doke*] *day*. But "to drink with the duck" is to drink water.

85. *he ȝede*] Crowley *omits*.

90. Retained by Crowley, though omitted in MS. W.

108. *baren*] bare. 110. *Eleyne*] Elen.

112. *liketh myn herte*] lyketh mine hert; mine herte aketh (2).

124. *ho-so schrape*] shraping of. This is a good reading.

125. *ȝus redili*] Yes redily; This I reade (2).

126. *of*] for. 138. *listres*] listers; Legisters (2).

139. *low*] smal; smoth (2). This shews that *low* is used to imply *whispered* flatteries and insinuations.

143. This can only mean—"And now that parsons have perceived that friars partake of their fees." Crowley has—"And persons haue," &c.—which puts *haue* in its right place; but *now* should not have been omitted. The reading given in the text is supported by Lord Ashburnham's MS. No. 129. See the description of that MS. in the Preface.

144. *possessioneres*] possessours.

146. *That*] And. Crowley's sidenote (*second* impression) is—"A good scholemaster."

148. Crowley has—"Thus thei speken of mi spiritualtie, & despise ech other."

154. *were*] had. *suffre*] suffer.

160. *worth*] was.

162. *I-made*] made. Here the *I*-can be nothing but a prefix, which is occasionally found with the past tense at this period. It was probably introduced here *metri gratia*, as it improves the flow of the verse. Observe that it is retained in MSS. L, R, and O, but omitted in W, C, and B.

167. *ordeigned*] provided. This seems a better reading, as it preserves the alliteration.

168. Observe that Crowley has *two lines* in place of this one, and that they differ from *all* the MSS. which I have collated. If ever the MS. used by Crowley is recovered, it may be known by this test, and by the extra line after iii. 30. He reads—

Lest happeli they had had no grace to hold harlatri in,
For they are ticle of her tonges, & must al secretes tell

Crowley adds (in his *second* impression) the sidenote—Gregory wold not suffer womanne to hear confession.

169. *I shonye*] I shamen; which is almost certainly wrong.

177. *vnthende*] vnhende; cf. reading of O.

186, 187. *me*] hym (in both places). *my*] his. And surely Crowley's MS. has here a better reading than any of the rest.

189. *sirc—loked*] so sternly hym loket; so sternely he loket (2). I prefer *Heruy* to *Henry*, because it is authorized by all the MSS. of the A-class. *Heruy* also occurs in C2.

193. *chineled*] sheuered (i.e. shivered). *elde*] olde.

199. *welthe*] welth; welte (2). In MS. L it may be read either as "welche" or "welthe," but the spelling "welpe" in W decides this point.

212. *plaited*] plitte; plyt (2); splyt (3).

215. *webbe*] webster. Though *-ster* is properly the *feminine* termination, the distinction was at this period rapidly being lost.

221. *hymselfe*] it selfe. This curious variation seems to indicate that *hymselfe* refers, not to *laboreres*, but to *peny ale* and *podgyng ale*; cf. next line.

225. *my wyf*] she.

228. *so the ik*] sothelick; which is probably an ingenious (yet wrong) correction by Crowley himself.

238. *I—were*] I toke rifling for. *lerved—boke*] neuer red boke.

244. *pe crosse*] the crosse; crese (2).

249. *I dele*] I dele; Idle (2) (an obvious misprint).

259. Crowley has—That kilth hem if he *can hem* catch, for couet of her skins.

263. *lene*] leue. This is always a very difficult point; *lene* = Germ. *leihen*, and is *transitive*, but *leue* = Germ. *erlauben*, and can only be followed by a dependent clause, not by an accusative. In nine cases out of ten, when the word in question is preceded by *god*, we should read *leue*; but in *this* instance the use of the accusative *grace* decides us in favour of *lene*. Cf. note to Prol. 126.

267. Crowley's sidenote (*second* impression) is—Ill gotten goodes must be ill spent.

271. *peize—leues*] bryght golde if it were.

273. Crowley's *second* impression has—Or els that I could know it by any kindes wyt. But the *first* impression omits the line; and perhaps it is spurious.

283. *where*] whether. And such is here the meaning

289. Crowley omits the Latin quotation.

296. *zeldest*] paist. Both readings spoil the alliteration. Surely Langland wrote *lenest* or *lenst* (= *lendest*).

312. *she*] he; (and so in l. 310). The *brewsters* were females. The Laud MS. has the correct reading in l. 310, shewing that *he* is here a mere slip.

319. *cokkeslane*. The modern name is Cock Lane, Smithfield.

320. *Dawe*] Dawe; Daue (2). The names are equivalent.

331. *chaffare*] chaffer; ware (2).

337. *noumpere*] vmper. This spoils the alliteration.

338. Crowley's *second* impression has—For to trye this chaffer, betwexte hem there. But the first edition omits this line, and it is probably spurious, like l. 273.

346. *y-globbed*] ygolped.

351. *waxed*] *wyped*. Cf. Text A, and the Critical Note.

357. *stumbled*] *stombled*. The line in L is marked for correction. It may be that *all* the copies are wrong, and that the right word is *promptelde*, as in the Vernon MS., Text A.

367. *ȝede*] *went*. Cf. MS. O.

370. *wif*] *wife*; *wit* (2). The latter is an error, due to the recurrence of the syllable *wite* in *edwite*. The A-class MSS. have *wyf*.

388. Crowley inserts *to*, and has (in the *second* impression) the sidenote—*Pretty vowels*.

398. *roxed*] *raskled*. 399. *renke*] *reuk*.

403. But of our lorde or our lady, I lerne nothyng at all.—Cr.

413. Crowley omits *of souteres*.

434. Crowley inserts “*y^e*,” and for *rede* has “*make*.”

439. *pere ligge auȝte*] ought be; if ought be (2).

440. *fernyere*] *ferther*. It is clear that Crowley's MS. had *fernyer*, which he mistook for *ferþer*.

441. *Sixty*] *Syxe*. *forȝete*] *forgotten*.

442. *of speche*] of spence. This reading (where *spence* = expence) certainly gives better sense.

446. *lerne*] *learning*.

452. *wolde*] *wyl*.

476. *owe* is glossed by *debeo* in L; Crowley has *knowe*, as in R.

494. *madest*] *makest*.

495, 498. *Sute* and *Secte* seem to be the same word. *Secte* is the Latin form, *Sute* the French. See *Sect* in Wedgwood, where *secta* is shewn to be the Latin for a *suit* of clothes, and for a *suit* or action at law. Crowley has *suite* in the first place, *sect* in the second, and *sute* again in l. 504.

514. Crowley has the word *nos*.

520. Crowley omits *wyȝte*; and in the next line has *blusterynge*.

525. *witheyndes*] *wythe wandes*.

540. *dwelleth*] *wonnyth*. And again in l. 561.

542. *pike*] *poke*. A *poke* is a pouch, and therefore much the same as *scrippe*.

547. *suren hym*] *suren hym*; *sweren* (2). In the margin of the *second* impression Crowley has—The plowman is Truthes seruauunt.

559. *heke*] *helk*. In the black-letter, *lk* is strikingly like an MS. *w*; *helk* is doubtless due to a MS. reading *hew*.

587. *halfe*] *hande*. *Halfe* means *side*. Cf. note to iii. 180.

589. *berghe*] *berch*. What a *berch* is, I know not. *Berghe* means *hill*; the A-text has *brok*, i. e. a brook.

590. *fees*] *foes*. The spelling *foes* is misleading, and therefore *fees* may be preferred. Yet *foes* may stand for *fros*, as *poepel* does for *people*; cf. Pass. i. 7

612. Crowley, in his *second* impression, has *Paradisi porta* before *per*

Euum; at any rate, *porta* must be understood. The word *iterum* is inserted from R; strictly speaking, R has *iterum*, &c., omitting *patefacta est*. But see Political, Religious, and Love Poems, ed. Furnivall, 1866; p. 230.

614. *go in*] come; contrary to the alliteration.

620. *pukkeþ*] poketh; paketh (3). But in l. 643, Crowley has *pokid*.

627. The reading *ziftes* in R can be explained. The scribe was no doubt thinking of the *seven gifts* of the Spirit.

636. *seuene*] systers seuen.

649. Two lines in Crowley—

I wyll go fecche my boxe, with my brenets [*sic*] al
And also a bull, wyth a Byshops letters.

The second issue of the *second* impression (i. e. the *third* edition) has *brenets*, which in *both* the preceding issues is printed *brenets*. It also has the strange spelling *bowke*.

651. *bicome*] be gon; be gone (2).

PASSUS VI. 1. *who so*] if we.

2. Crowley has—That wold wende with vs ech a fote, & ye wei tel.

6. Crowley has—I *woulde* wend, &c.

10. Crowley has—And ye *se* louely ladies, &c., in his *second* impression. But his *first* impression omits *se*.

32. *þe*] the. The reading *þe* is better than *þi*, in my opinion. I take it to be the dat. case of *þou*. *Affaite þe* = tame for thyself.

49. Crowley (in his *second* impression) has—

Than thou, but thou do bet, and liue as thou shoulde
Amice, ascende superius.

And in the margin—Luke xiii. But the *first* impression omits l. 49, and I fear it is spurious.

68. *lesc*] *gleue*. This is probably a gloss of Crowley's own; it is correct in as far as it rightly explains *lese* by *glean*. In the next line, Crowley has *maugre* who so *bigrudge* it; where *bigrudge* is his substitution for the old form *bigrucche*.

73. *denote*] Benot (3).

96. *haue*] mind.

118. *how*] hey. Crowley has (in his *third* issue *only*) the sidenote—Jolye workmen.

138, 139. For *he*, Crowley has *ye*, in both places, and similarly *you* for *hym* in l. 140.

151. *posteles*] apostles. *powere of þe bisschop*] bishops power.

156. *abosted*] abofted; and bofeted (2).

163. For the reading *wolf skynnes*, cf. note to l. 175 of Pass. II. (A-text); see vol. i. p. 141.

174. *houped*] *whooped*. In this place, *houped* = *whooped*.

196. Crowley has—For bread baked for baiers, &c.

201. *aforth*] *ford*. We now say *afford*.

203. *erde*] *yard*; *yarth* (3).

206. *be to*] *to be*. But *be to* is correct, *to done* being the gerund.

222. *fals*] *false*; *falty* (3). This last alteration is probably due to Crowley, who may have missed the construction. It means—"or that any manner of wicked men (have harmed)."

223. *hem* is also Crowley's reading, in his *second* impression; his *first* has *him*, but see the next line.

228. I retain *vindictam*, as it is the reading of all the copies, Crowley's included. It should be *vindicta*. In the next line, Crowley has *wilt*.

230. *biloue*] *biloue*. *Biloue* *þe* seems to mean *make thyself beloved*. *Bilow* would mean *humble thyself*. But Langland seems to wish to translate *Facite vobis amicos*.

239. *bete*] *bate*. To *bete* is to *remedy*; to *bate* is to *abate*.

269. *afyngred*] *a hungred*. Cf. A.S. *of-hingrian*.

272. *calabre*] *Calabrye*. This is nearer to the Latin form *Calabria*.

274. *londe*] *hond*. To "labour with land" is to till the soil.

307. Crowley also has the spelling *halpeny*, but only in the *third* impression.

308. *borghe*] *burth*; *borough* (3).

320. Crowley has—While hunger gafe hem hier, not one of hem wold chide.

328. Crowley has this side-note, in the *third* impression—This is no prophecy but a pronostication. I fear this will not quite clear up the difficulty. For *eight* (l. 329) he has *hight*, and for *dawe* (l. 331) he has *Dawie* (cf. V. 320) in his later impressions; but the *first* impression has *eight* and *Dawe*.

PASSUS VII. 7. *myster*] *mistery*. It has no connection with *mystery*, being from the O. Fr. *mestier*.

42. *an helpe*] in helth. But *an helpe* (= and help them) is right.

62. *lybbyng*] *lyuynge*. *lyuen*] *liuiden*; *libben* (2).

68. *or bit*] one byt. An ingenious, but unnecessary, alteration. *Bit* = *biddeth*, begs.

128, 129. In the first of these lines, for *fynt*, Crowley has *findes*; in the second, he has *fedes*. *Fynt* is the contracted form of *findeth*.

130. *perkin*] *Parkin* (3). Both are forms of *Peterkin*.

137. *Eice* is the usual spelling of *Ejice* in MSS. of the fourteenth century. Crowley has *Ecce* by mistake, and the same error occurs in most of the MSS.

152. *deuyned*] *dinned*; *demed* (3). So also in l. 157.

172. Crowley's side-note, in his *second* impression, is—Note howe he scorneth the auctoryty of Popes.

179. *triennales*] *trentals* (3). In l. 182, Crowley has *trientales* in the later impressions. The *first* edition has *triennales* in both places.

193. *doublefolde*. Crowley has strengthened this by printing "an .C. fold," regardless of alliteration. In his *first* impression, this line is omitted altogether.

196. Obviously distasteful to Crowley, as he deliberately altered it so as to stand thus :—

And make Christe our meane, that hath made emends.

COLOPHON. See note to l. 187 of Pass. VIII. of Text A; vol. i. p. 148. In order to mark the distinction between the two poems—of "Piers the Plowman," and "Dowel, Dobet, and Dobest"—the more clearly, I have introduced the leaf with the title of the second poem. Crowley's heading to the next Passus is—Passus octauus de visione. Et hic incipit inquisitio prima de dowell.

I may here observe that the titles to the Passus in MS. L are generally written twice over; once by the scribe, in a very fine small hand in the margin, and once by the rubricator in red letters, in the usual place. In the present case, the title of Passus VIII. stands, in the rubric—Passus octauus de visione, & primus de dowel. But in the margin is the following note by the scribe, which is of more authority—Ps viij^{us} de visione, & hic explicit. & in[cipit] inquisicio prima de dowel—where the conclusion of the word *incipit* has been cut off by the binder. See the foot-note to the title of Passus VIII.

PASSUS VIII. 49. *but—wole*] but if thou wylt thy selfe.

52. *to 3eres3yue*] two yeresyefis; two yeresgifts (2). But the correction is needless, and against authority. *To 3eres3yue* = for a year's gift; i. e. as a present or gift. The *gift* is but one, the *wit* and *free-will* being but one and the same thing.

64. Crowley also has *brought me on slepe*, as most of the MSS. But, as the poet does not fall asleep till l. 67, the correction supplied by MS. R is by all means to be accepted.

65. *vppon a launde*] on a land.

72. *pat þow*] thou y^t.

82. *tailende*] tayland; taylyng, as in MS. O (2).

96. *pulte*] pul.

100. *or*] and. *did*] dyd; arne (2).

102. *to*] Cr. omits.

125. Crowley has—man or woman. Either reading gives sense, nor can we decide from the alliteration. If we read *no man*, the word *man* satisfies the alliteration by its treble occurrence; if we read *woman*, the alliteration

is satisfied by the words *whether*, *womman*, and *wolde*. Neither the A-text nor C-text helps us.

PASSUS IX.—TITLE. Crowley has—*Passus nonus de visione*. Et primus de dowl.

3. *medled*] medlid; mingled (2).

16. *lerynge*] lerneing.

20. *hende*] end (2); ende (3), *wrongly*.

29. *lysse*] blis (an unnecessary change, which spoils the alliteration).

31. *schafte*] shape (a more modern form).

33. Crowley *has*—And made Adam lykest to hym selfe one.

38. *Rigle*] Euen. *hym*] he.

40. *lettres* in the plural form has a singular sense; it is evidently copied from the Latin use. In Barbour the two forms are used indifferently.

“And amang *othir*, *lettres* ar gayn
To *the* byschop off Androwis towne,
That tauld how slayn wes *that* baroun.
The lettir tauld hym all *the* deid; &c.”

The Bruce; Bk. II. l. 80.

47. *his*] our. But *his* is right, as proved by the A-text.

54. *he*] she. Here *he* is feminine, answering to the A.S. *heo*, and signifies *she*. The reference is to *anima*, as in the A-text, l. 44. Cf. Pass. V. 312.

56. *he*] Cr. *omits*. Here *he* is masculine.

57. *lat*] ledyth; leadith (2); leadeth (3). *Lat* is here probably a contracted form of *ledeth*.

61. *her soule*] there souls. But *soule* is probably used as a translation of *anima*, and so used in the singular, as in the next line, where Crowley, however, has *hir soules*.

67. Shulde fynde hem that faute, &c. (Crowley). In the margin of Crowley (*second* impression) is the note—Wo be to you y' turn the titthes to priuate vse.

73. *And*] Cr. *omits*. *lere*] lerne.

80. In the margin of Crowley (*second* impression)—Bestowe your tythes as you are bounde to do.

86. *nel we*] wil we not; wyl not we (2).

90. *a iaper*] a Iaper; Iapers (2).

91. Crowley has *minus*. The word is so plainly written in the MSS. that we must hesitate to accept Mr Wright's ingenious suggestion, viz. *mimis*.

92. *pus*] so. *drat*] dredeth (*the fuller form*); see l. 94.

97. Crowley has *vno*, as in James ii. 10.

100. *spyre*] enspired (*wrongly*).

111. *o*] one. Referring to Adam.

115. *two*] Cr. *omits*.

117. *þe-is*] & in heuen. This reading seems better, though the general authority of the MSS. is against it.

124. *wedded*] wedded; ioyned (2). In the margin of Crowley (*second* impression)—Learn to chose the a wyfe.

139. Crowley also has *forth*; cf. A-text.

140. *eche*] euery.

150. The Vulgate has—Numquid colligunt de spinis uvas, aut de tribulis ficus?

152. *wedlokes*] wedlocke (2). His *first* impression omits the whole line.

177. *continue*] contynue; conteyne (2).

179. *lykyng*] lykyng; loking (2).

181. *wylt* is Crowley's reading. The latter part of the line varies in the C-text.

182. Cf. Political Poems, ed. Wright, vol. i. p. 159.

“Dedita gens scortis morietur fulmine sortis,
Scribitur in portis, meretrix est janua mortis.”

190. Crowley also has *liketh*.

201. *and to þemen*] vnto menne.

PASSUS X. 12. *þe-perre*] precious Pirre; precious Pearles (2).

21. *to-clepid*] is oft cleped to counsell.

23. *witnesseth*] wytnesseth; greatly wytnesseth (2). Cf. C-text.

27. *letterure*] lecture.

29. *to*] be to.

34. *pilat*] Pilate falsely. In margin of Crowley (*second* impression)—Only diuinitie hath no reward.

42. *Lickne*] Lyken.

47. *þeresziue*] yeres gyfte; newyeres gyfte (3).

48. *nouthe*] nought. But *nouthe* means *now*.

52. *Atte mete*] At the meat; And they meet (2), *wrongly*.

61. The remark in the foot-note—that this line is marked for correction in L—is wrong.

70. Crowley inserts *hym*.

78. *is-gwar*] is none ware; are none ware (2).

83. *welt-ricchesse*] wexeth welthy in ryches. *Welt* = *weldeth*; cf. l. 88.

89. *dure*] endure (*the modern form*).

93. Crowley has *houses*.

97. Crowley has *parler*. The word is miswritten *paloure* in L.

114. *in*] in; to (3). But the MSS. have *in*.

129. *hanelounes*] hanylones; hanylowes (2).

137. Crowley has *as*.

138. *þe grounde*] therth (*put for the erth*).

141. In margin of Crowley (*second* impression)—The maner of them y^e be in office.

165. *symplete*] simplicitie.

166. *in*] in; in his (2). *pe*] Cr. *omits*.

169. Crowley has *gret* or *grete*. Yet the Vernon MS. (A-text) has *grette*, the past tense.

172. Crowley has—And all the vnisons in musicke, &c. *Vnisons* arose from reading *musouns* as *unisons*.

178. *carpentrie*] carpentre; carpenters (3), as in A-text.

180. *ten*] ten; seuen (2). But observe the alliteration.

183. Crowley omits this line.

184. *lethy*] lethy; the A-text has *lewed*.

189. *seigh*] sawe.

190. Crowley has *nec*, as in Cato. For *fuc simile* another reading in Cato is *fuc similes*.

192. Crowley also has *go me to*.

195. *þeme*] them; hede (2), as in MSS. T and V (A-text).

198. *hem nedeth*] they nede (a modernized idiom).

208. *geomesye*] geomansye; cf. A-text. *is giful*] so gylfull.

211. *fybiches*] fybiches; febichers (2); cf. A-text.

212. *alkenamye*] alkinamie; cf. A-text.

214. *sciences*; so in Crowley and A-text.

221. *grette*] grete; grate (2); both here and in l. 218.

244. Crowley omits the Latin quotation.

246. *þus it*] this. *willen*] wold.

247. *fyne wytte*] fyue witte; fyue wits (2).

250. *boke*] boke; holy boke (2).

266. *bosarde*] bosarde; bussarde (2).

276. *Marke*] marke; Mathew (2). This correction was therefore made by Crowley; *Marke* is the author's own mistake.

279. *mansed*] mauzed. Mr Wright prints *mausede* here, but corrects it to *mansede* in the note on p. 537.

281. *Byttere aboute*] Bytter aboute; Bytterly bought (2).

285. *made*] y^e made.

287. *Canes*] canes; Canes muti (2), as in the Vulgate.

288. *And—worde*] And to lacke you w^t a word, &c.

289. *And*] But.

291—303. This is one of those passages for the preservation of which we are much indebted to the Rawlinson MS., which represents the B-text with all its latest additions, as it stood just before it was re-cast so as to become the C-text. This passage, originally forming a portion of the A-text (Pass. xi. 201—207) was at first cut out; but, on second thoughts, the poet decided to retain it. Hence it appears again (slightly varied) in the C-text, but is there transferred to quite a different part of the poem, so as to form a

part of Reason's sermon, which in the B-text begins at Pass. v. 13. See p. 57 of this volume. Cf. Whitaker, p. 83.

306. Crowley's marginal note is—"Reade thys."

317. Crowley's marginal note (*second impression*) is—"The suppression of Abbayes."

325. *han yuel*] had it; had il (2); had Ill (3).

333. *nauzt*] naught; ought (2), which spoils the alliteration.

336. Crowley inserts *to* before *haue*.

342. *preyseden*] praise.

356. The words *leue* and *lene* cannot be distinguished in the MSS. Here *leue* = believe; cf. l. 359.

361. *It* is also Crowley's reading

362. *bakkes*] backs (1) and (2); bocks (3).

368. It is clear that *non mecuberis* is the author's own mistake, as it is in nearly all the MSS., both here and in the A-text, xi. 247. See note to that line in vol. i. p. 153. In the same way *vindictam* in the quotation below ought to be *vindicta*; yet it is written *vindictam* both in the A-text, and in the B-text elsewhere (l. 204 above).

369. *Is*] Is; I (2).

377. *wytnesseth*] manaceth.

378. *on no letterure*] no letter.

388. *now*] Cr. omits.

398. *cathedram*] so in Crowley, the A-text, and the Vulgate.

401. Cr. *has*—No wight y^t wrought theron was salf, ne any workman els.

408. *adreynten*] he drowned.

409. *curatoures*] curates; curate (2).

411—413. Here again the Rawlinson MS. gives us a passage which reappears, with alterations, in the C-text (Whitaker, p. 197).

416. Crowley has—And for he bekened to (*second impression* beknew on) y^e crosse, &c.; the latter reading is better than Wright's text here.

425. *kylle*] put; which spoils the alliteration.

426. Cr. retains *now*, and has *ȝ* for *wyth* (*second impression*).

431. *wel libbynge*] wel learned (*which seems better*).

435. *lyther*] y^l; against alliterat'on.

441. *po he seyde*] Cr. omits.

452. *pe trinitee*] the Trinitie; diuinitie (2).

PASSUS XI. The first line answers to l. 12 of Pass. xii. of the A-text (p. 137*). It will be seen that all resemblance between the A and B-texts ceases here. Yet it may be observed that the phrase *Audiri archana*, &c., (A-text, xii. 22) is quoted also in the B-text (xviii. 393). Again, the words *caban* and *crepte* (A. xii. 35) are found near together in B. iii. 190. The quotation *Omnia probate* (A. xii. 50) is introduced in B. iii. 335. The line

Many ferlys, &c. (A. xii. 58) occurs elsewhere in both texts (A. prol. 62; B. prol. 65). As Hunger is described carrying scraps of bread (A. xii. 68), in a similar manner is Patience described (B. xiii. 216). There is much likeness between the lines A. xii. 66, 67 and A. v. 5, 6; between A. xii. 88 and B. xiii. 50; and also some resemblance between A. xii. 90 and A. viii. 12; and between A. xii. 91 and B. xviii. 324. The poet's encounter with Hunger (A. xii. 60) answers to his subsequent encounter with Need (B. xx. 4).

It will be seen from the notes in the ten foregoing Passus that the collation of our text with Crowley's edition yields few results of much interest, and I shall therefore, from this point onward, only notice such few variations as really seem worth remarking.

4. It might seem that the word *wratth* is wrongly repeated in this line; but the MSS. fully support it; it means sorrowful vexation rather than anger, such pettishness as causes sleepiness, and can therefore be qualified by the epithet "*wynkyng*."

20. For *wil* Crowley has *wylie wyse*.

35. Cr. *has*—*whan* shal tine the crowne; *which* is nonsense.

46. Cr. *has*—and a fifte more; but in the *second* impression—or fifty and more. This latter reading is certainly corrupt, and arose from not understanding the true reading *fifte*, which means *fifth*. And a *fyfste* more = and a fifth besides; so that here we have the first reference to the poet's being *forty-five* years old, the other reference being in Pass. xii. 3.

71. Crowley's sidenote (*second* impression) is—Friers did not seke y^e bodi but the monie.

77. *catekumelynges*] catekinlinges; catechislinges (2); words clearly coined by Crowley himself.

126, 127. The alliteration shows that MS. R is right; the recurrence of the words *with hym* before the metrical pause in both lines caused the omission of the words between.

128. Crowley rightly retains *him*.

130. *wol*] *wyll* (*rightly*).

139. Cr. rightly retains *ne*; it is necessary to the sense.

146. *lernynge*] *learnynge*; *leadynge* (2).

154—164. Not found anywhere else.

173. The MSS. make no distinction between *lene* (to give) and *leue* (to believe); but the context decides it; see, in particular, l. 190. Crowley rightly has *lene* in his *third* impression only; he also prints *leue* or *lene* instead of *laughe vp* in l. 203.

208. Crowley, not perceiving that Langland uses *lyf* as equivalent to *person* or *man* in many passages, alters it to—Therefore lacke no others life, &c. Cf. note to prol. 122.

253. *kynde*] *lyfe*. This preserves the sense, but not the alliteration.

258. The alliteration shows that *segge* is certainly right; Cr. has *man*.

283. *take*] *pai*. This preserves the sense, but not the alliteration.

293. Cr. has—Cure than for kennyng, or knowen for elene beryng; which is altered in the *second* impression. His sidenote (*second* impression) is—Priesting was an occupation to lyue by.

309. *hap*—*lepe*] I am leapt.

311. *Ac* in MS. W has a large illuminated initial.

319. Crowley rightly has *makes*.

339. *leyep*] layeth.

372. *mys*] amise; amisse (2).

399. *I wote*—*is*] do I ken dowel.

404. Cr. has—Then hadst y^a kende y^t clergi came (*second* impression can), & kend more bi reson.

PASSUS XII. 21. *Seide*] Sayd; I saide (2).

57—59. Not in Crowley.

87. I suspect Crowley wished to make this line more suitable for his Protestant readers; for he prints—For bread of gods body myght not be without cleargy.

104. Crowley's sidenote (*second* impression) is—"The holy gost is the autour of bokes."

105. It is to be regretted that this line is absent from MS. W (and therefore from Mr Wright's edition); the lack of it ruins the sense. Neither is it found in Crowley.

118—127. This passage is better on the whole than the corresponding one in Whitaker's edition, p. 232. It has three lines more, viz. ll. 120—122. On the other hand Whitaker has an additional line after l. 127, viz.

And do we as David techeth · for doute of Gods veniaunce,
Nolite tangere, &c.

The passage is not in Crowley.

133. *þe selkouthes*] Seldome; Selden (2); *corruptly*.

139. Cr. rightly has *was*, but wrongly substitutes "counsell" for "wisdomes." The singular verb substantive with the plural noun is in Langland's usual mode.

148. Crowley has *ei*, as in MS. W.

155. I regard the line interpolated after this line in C as spurious, yet it fulfils the alliteration better than the miserable lines quoted in the footnotes to Pass. xviii. 257 and 292.

162. Cr. rightly has *sikerer*.

182. Cr. has—And repenteth not before shrift, & than can he litle tell.

192, 193. The first of these lines is undoubtedly too long, and the reading of MS. W. must be adopted in order to preserve the alliteration, and, indeed, in order to make sense. It is probable that it originally ran—

Was, for he ȝelte hym creaunt · to cryst on the crosse
And grace axed of god · & knewleched hym gulty—

and that the poet afterwards substituted for the last four words the ending —“pat to graunten it is redy”—before proceeding, but omitted to strike out the words rendered superfluous. I believe the right reading to be as in the text, only the words *& knewleched hym gulty* should be struck out, and the metrical pause in l. 193 placed after *creaunt*. Crowley has a different and very unsatisfactory reading—

Was for he knew Christ on y^e cros · & knowlegid his sinne,
And grace asked of god, & he is euer ready
That buxomlyche byddeth it, & ben in wyl to amend hem.

In the C-text the passage is somewhat varied, and has a patched-up appearance.

253. *chiteryng*] chattering. This is doubtless the word wanted. The line is not in the C-text.

257. Cr. has *posete* or *pofete*, evidently misprinted for *po feet*.

277. Cr. has—Ne creture of Christis likenes, worth salf vnchristezid.

PASSUS XIII. 10. *shulde helpe quyte*] quite part of.

13. *curatoures*] creatures (*wrongly*).

32. *wye*] wyght (*which is probably a later substitution for wye*).

49. MS. W retains this line, as explained in the footnote;¹ Crowley has
And sythe he brought vs dryneke, diaperseueraunce. For *may dure* in l. 50
Cr. has *man endure*, and for *propre* in l. 51 he has *preti*.

54, 55. I arrange these lines as in the MSS. Mr Wright regards each long line as a short line (or half-line); and, indeed, it is only by laying a stress upon *disshe*, *derne*, and *dixi* that we get alliteration. The lines are unsatisfactory, and were, probably for that reason, omitted in the C-text.

57. As far as scansion goes, the line ends with *orbit*; the words following are a sort of tag, to be read as prose.

74. *glosynge*] glosyngs; lesyngs (2); leasyngs (3). The sense is much the same.

88. *godele*] gottilen. Cf. Pass. v. 347.

92. Crowley rightly has *ne*; the reading *no* in L is probably a mere slip for *ne*.

107. Cr. has “morsel.” The spelling “mussel” indicates a provincial pronunciation of the word.

115. *do*] is do. This word *is* certainly seems required, but LWCROB all omit it.

118 Crowley’s sidenote (*second* impression) is—Cleargye hath seuen sonnes, y^e is the .vii. sciences. He is certainly right. In the text, insert

¹ This line also occurs in the C-text.

marks of quotation after l. 118 and before l. 119, and for "Conscience" in the sidenote, read "Clergy."

131. *azein—speken*] gaine saie holi writ.

146. *laughe* is so spelt in l. 228 below.

147. *worthe*] be. But *worthe* means rather to *become*.

152—156. These lines, probably meant to be mysterious, are omitted in the C-text. The solution of the riddle is clearly Charity or Love, exercised with Patience, as appears from the curious passage below (ll. 164—171) preserved in MS. R only. The C-text, as printed by Whitaker, has the following passage as answering to ll. 164—171:

"Ther nis wyght in þis worlde · þat wolde þe lette
To have alle londe at þy lykyng · & þe here lord make,
And maister of alle here meeble · and of here moneye after,
The kynge and alle þe comune · and clergie to þe a-lowte
As for here lord and ledere · and lyven as þou techest." (p. 251.)

I understand l. 170 to mean—"will give thee all that they can give, as considering thee to be the best guardian (or keeper) of it."

190. Cr. has the reading I have adopted, viz.—the wyll of folke here.

221. Crowley's sidenote (*second* impression) is—A loiterers lyfe.

259. Here, I doubt not, Crowley has deliberately altered the text, so as to get rid of allusion to the *mass*. He reads—There may no man make peace, &c.

270. The right reading is *thretty*, as in the text, for two reasons. Firstly, it preserves the alliteration; and secondly, John Chichester was mayor from October, 1369, to October, 1370, and *at no other time*. Crowley's MS. agrees with the Trinity MS. here, as usual; and therefore has the reading *twenty*.

283, 284. Cr. has but one line—And none so singuler by hym-selfe, nor so pope holye. The word *pope-holy* is illustrated by Mr Dyce, in his notes to Skelton, who employs it. Halliwell cites *pop-holy*, used by Lydgate as a *substantive*, but it was certainly originally an adjective.

293—299. The preservation of this passage, and of the passage in ll. 400—409, in the Rawlinson MS. is of much interest. It shews that the poet's first idea was to elaborate the description of Haukyn's faults by these additions, so that the Rawlinson MS. represents, as I have said elsewhere, a copy of the B-text with all the latest additions. But in adding thus to the description of Haukyn, the poet made it too long, and he afterwards perceived that he had excellent material here for improving his portraits of the seven deadly sins. He therefore, in the C-text, transferred much of this portion of the B-text to the Passus concerning the Deadly Sins, putting each passage into its right place with due care.

In Whitaker's edition (p. 89) we find the following five lines, answering to the first of these two passages, and forming part of the confession of Pride:

And konny[n]gest of my craft · clerkes oþer oþere,
 And strengest up-on my stede · and styvest under gurdell,
 And lovelokest to loken on · and lykyngest a-bedde,
 And lykyng of such a lif · þat no lawe preyseþ,
 Prout of my faire fetours · and for ich songe shrille.

In like manner the second of these two passages (ll. 400—409) was made the groundwork of an extension of the confession of Gluttony. I copy the corresponding passage from Whitaker's edition, pp. 108, 109.¹

To þe, God, ich Gloton · gulty ich me yelde
 Of my trespas with tunge · ich can nauht telle how ofte,
 Sworn "þy saule and sydes" · and "so help me, God al-myghty,"
 W[h]en þat no nud was · meny tyme falsliche,
 And over-sopede at my soper · and som tyme at nones,
More þan my kynde · myghte well defye,
 And as an hounde þat ete gras · so gan ich to brake,
 And spilde þat ich spelide myghte · ich can nouht speke for shame
 The vylenye of my foule mouþe · and of my foule mawe.

It will be seen that the line italicized (which does not occur in Pass. v. 374—380 above) answers to our l. 404.

374. The insertion of *I* in this line, and in l. 385, is justified by the C-text. Cf. Whitaker, p. 101.

400. See note to l. 293 above.

411. Cr. follows MS. W. Whitaker (p. 113) has—

Ys wanne a man mourneþ nat · for hūs mysdedes.

I should prefer to read—Whanne he morneth, &c.; but there is nothing to support it.

437—454. Cf. Whitaker, p. 115. Here Whitaker agrees with the Rawlinson MS. nearly word for word, but in l. 447 has *feste* for *storge*, and in l. 452 *loreþ* for *lythed*, both of which variations are certainly for the worse. In MS. R, l. 454 is defective, as it omits the words within brackets. Whitaker has—

In a wele good hope for he wroghte so · among worthy seyntes.

457. The word *lady* in MS. W is a singular error, especially as Crowley correctly has *laye*.

PASSUS XIV. 1. Cr. has *hole* for *hool*.

18. Cr. retains *shal*, which is necessary.

89. Cr. omits *inliche* in his *second* impression; his *first* has *lik*. The misreading *iliche* probably arose from omitting the stroke in *iliche* (= *inliche*).

120. *wrotherhele*] ouermuch wo (2). Cf. MS. O.

131. The quotation is inexact; it should end with—in civitate tua ima-

¹ Cf. Pass. v. 374—380, in the present volume.

ginem ipsorum ad nihilum rediges. The word *eorum* in R is due to the *ipsum* of the Vulgate.

139. *disalowynge*] *disanulling*.

185. Cr. retains *if*.

188. The misreading *Pope* (also in Cr.) is most extraordinary. There can be no doubt about *pouke* being the right reading; for otherwise the whole passage is nonsense. The sense is—Confession amends us; but if the Devil (*þe pouke*) pleads against this, and would punish us, then *He* (sc. Christ, or *dominus*) will show the acquittance of our sins to the Evil One (*þe qued*), and so put off the Devil. This acquittance is obtained *per passionem domini*. The whole of this passage is illustrated by the actual dispute between our Lord and Satan concerning the souls of men, as told afterwards in Pass. xviii. 324—400. This misreading, *pope*, is the worst flaw in the Laud MS. The reading of R is supported by MS. Corpus 201, which has *pouke*.

197. Cr. has *wyl*; which is clearly right.

210. Cr. has—& right ofte him y^t walketh

The hye way to heuenward, ryches hym letteth.

But this is inferior. *For* in l. 210 means *because*.

227—237. This is again a valuable contribution from MS. R. It agrees with Whitaker (p. 264), with the following exceptions. In l. 227, for *loulich* and *loueliche* Whitaker has *loueliche* and *lounh*. L. 228 runs—"That mete oþer moneye of straunge men mote begge." In l. 230, Whitaker omits *ne* and *no*. In l. 231, for *to gode* Whitaker has *of good*. In l. 234, for *schetes*, Whitaker has *whitel*. And ll. 236 and 237 form in Whitaker but one line—

So is he nevere more ful murye · so meschief hym folweþ.

270. *a persone*] parson. And such is, I suppose, the meaning of *persone* here.

286. Cr. has *syt* in his *first*, *sytteth* in his *second* impression. *Sit* is the contracted form.

305. I need hardly say that Juvenal wrote *Cantabit vacuus*. Nearly all the MSS. (and Crowley) read *paupertas*. I adopt *pauper* from MS. O, because it scans, and because it comes nearer to the true reading *vacuus*.

316. Cr. has *busines ladde*, as in MS. W. This error arose from not perceiving the sense. The words *Scynt austyn* merely give the name of the *lettred man* parenthetically. Line 316 then means—Poverty is a blessed life, free from business (*absque solitudine*). It is, however, obscure, and so the poet, in the C-text, put it more clearly thus. I quote from Whitaker, p. 271.

Thus leryde me a lerede man · for oure Lordes love, Seint Austyn,

That pure poverte and patience · was a lounh lyyng in erthe,

A blessid lyf whit-oute busynesse · bote oneliche for þe soule;

Absque solitudine felicitas.

322. Mr Wright need not have inserted *no* after *to do*. It is not author-

ized by any MS. All depends on the sense of *harde*, which here means *miserable, wretched*. To live and to continue to sin is both wretched and perilous; and yet, while we live, we are sure to sin; for “synne suweth vs euere.”

PASSUS XV. 5. Cr. retains *me*.

54. Cr. also has *opprimitur*; but the Vulgate has *opprimitur*.

71. Cr. has—Better beleue where many; *altered to* leaue were many *in the second impression*. The word *byleue* in the text must be taken to mean *to leave alone*.

73. *burgeouneth*] *budde*. This is an ingenious modernization, as it preserves the sense and metre.

111. *whitlymed*] *whittimed* (*sic*); *whitlimed* w^out (2).

113. *bele paroles*] *Belopolis*; *Belperolis* (2); *Belperopis* (3).

151. *Lene* and *leue* are alike in the MSS. The sense is—*lend* where they *believe*, &c.

171. Crowley omits the latter half of this line, and the former half of the next, owing to the repetition of the word *ricchesse*.

176. For *anes*, a word which Crowley doubtless objected to, he ingeniously substitutes *Pitie*, thus adding a fourth initial *p*, contrary to Langland's usual custom.

183. *speke*] *speak*. Perhaps *speke* means to speak to, address; but I greatly prefer the reading *seche* of the Rawlinson MS., which is supported by the C-text, of which several MSS. read *secheth*.

264. “The Legend of sayntes, beleue it if ye luste;” Crowley's sidenote, *second impression*.

302. “A lesson for them that take benifices at wicked men handes;” Crowley's sidenote, *second impression*.

329. *Robeth* = give robes to. The commoner reading *robbeth* makes nonsense of the passage.

339. Cr. has—And mani prisoner by his praier, he pulith from paine. *Prisone* in Old English frequently means a *prisoner*, as well as a *prison*.

356. “All is out of frame;” Crowley's sidenote, *second impression*.

364. Cr. reads “thelement.” It will be noted that the reading in R—*clement*—satisfies the alliteration. But who was *Clement*? Whitaker has *pe clymat*, which is surely better.

367. Not in Crowley; but found in C-text MSS.

373. *decres*] *degrees*. But the MSS. have *decres* or *decrees*.

387. *in o persone*] one god.

403. Cr. corruptly has—That liued tho there and liuen yet, leuing on his lawes.

428. Cr. has *rauenour* for *baneoure*, which is of course wrong.

449. Cr. has the sidenote, in his *second impression*,—Tyll the child be instructed in Christ it is but as a wilde beaste.

464—477. For this curious passage (not in Crowley) we are indebted solely to MS. R. I suspect that *whistlyng* is wrongly repeated in l. 472, and I propose to read *techyng*.

482. I have no doubt that the quotation "*Ecce*," &c., is rightly introduced here; it occurs in the Psalm commencing *Memento, domine, David*.

483. After *predicate* Crowley adds *euangelium*.

487. *Willen*, to wish for, does not generally take an accusative after it; the transitive form is *wilnen* (A. S. *wilnian*).

505. *stant*] standes. Crowley's sidenote is—How ocuettise (*second impression* couetise) of y^e cleargy wyll destroy the church.

507. *golde*] Cr. omits, in his *third* issue only.

526. *dymes*] demes; decimis (2), probably misprinted for *decimas*.

539—556. Not in Crowley. The passage occurs in Whitaker, p. 300, with only slight variations. Lines 539—546 are nearly the same in Whitaker; the rest runs thus—

Meny seint sitthe · suffrede deþ al-soo,
 For to enferme þe faithe · ful wyde-where¹ deyden,
 In Inde and in Alisaundrie · in Ermanye, in Spayne,
 And fro mysbyleve · meny man turnede.
 In savacion of mannys saule · Seynt Thomas of Cauntelbury
 Among unkynde cristene · in holy churche was sleye,
 And alle holy churche · honourede for þat deyng.
 He is a forbusen² to alle bussshopes · and a bryȝthe myrour,
 And sovereynliche to alle suche · þat of Surrye bereþ name, &c.

559. *Romanye*] Rome.

564—567. *and nedy—gostly fode*. I believe the MSS. ought all to have retained this passage, and that the omission of it was by a clerical error, owing to the repetition of the words *gostly fode*. In l. 564, *folke* preserves the alliteration, whilst in l. 567, *gyue* is alliterated with *gostly*.

568. For *Ozias*, Crowley boldly substitutes *Malachias* in his *second* impression, thus correcting the author's mistake. See l. 565.

572. Cr. has—And Iewes liuen in lelli loue, &c.

576. Cr. has—And on that lawe they leue yet. In both these places, *lyuen* is another spelling of *leuen*, and signifies *believe*, not *live*.

PASSUS XVI. 11. *saulee*] *salve*. In MS. L, it looks like *soule*, altered to *saulee*. See *Sewel* in Halliwell.

15. *herber*] herbor. It is the Lat. *herbarium*, not the English *harbour*.

44. *ronges*] roundes.

47. I think the mark over the *u* in many MSS. shows *repugnat* to be the word meant. The word *repurgatur* could not be cut down to the form given in the MSS. The sense seems to be that he who sins with the consent of his

¹ Misprinted *fulwyde where*.

² Misprinted *forbusur*, and explained by *furberish* (?).

own free will does not strive against sin as he should. Cf. "Nondum enim usque ad sanguinem restitistis, adversus peccatum *repugnantes*;" Heb. xii. 4.

56—91. Omitted not only in C and B, but in MSS. Addit. 10574, and Calig. A xi., as explained in the Preface.

69. Crowley has *cayleway*.

86, 87. Cr. has—of that apple he caught; He hit oft at him, hit if it might. This is a very corrupt rendering of the passage.

95. Crowley has *song or fonge*. *Fonde* is absurdly wrong, and the occurrence of such a reading is probably due to the use of *fondeth* in l. 40 above.

107. Cr. has—if any daunger fell (3); where *daunger* should, of course, be *peril*, as in his former issues.

110. The MSS. have *medicus, medici, medico*. I prefer *medicus*, as in the Vulgate. The reading *infirmis* is justified by MSS. O and C₂; also LWCB have *in*, obviously intended for *infirmis*. In MS. R, we find *m. h.*, i. e. *male habentibus*, as in the Vulgate.

112. Crowley retains *it*.

121. Crowley has—quod I. This is obviously an error, as seen by the context, and due to confusion of *ihc* with *ich*.

125. *fisshes*] two fishes; as in MS. W.

157. *wors*] work; worcke (2).

205. *aller*] olde. Probably Crowley's MS. had *alder*.

211. Cr. has *Mighty*. This seems at first a better reading, but the meaning probably is—Matrimony, that multiplies the earth, is (or signifies) *might*; i. e. the *Might* of the Trinity, as exemplified in the Person of the Father; see ll. 184, 192. Thus, the Father is Matrimony or Might, the Son is Widowhood or Sothfastness (l. 186).

270—273. The C-text agrees with the Laud MS. here rather than with MS. R.

PASSUS XVII. 7, 8. MS. R has—

And when it is aseled so · Sathanas power schal last no lenger,
And þus my lettre meneth.

This is evidently wrongly arranged; l. 7 should (according to this version) end with *power*, and the rest of the sentence should form l. 8.

10. *a patent*] Cr. omits, in his *second* impression.

14. *Ben*; Cr. reads *Be*. It is not certain that the reading *Is* is wrong; for Langland often uses the singular verb substantive with plural nouns. Thus, in l. 11, the two best MSS. read *was*.

29. *He*] He; I (2). *his*] his; mi (2). Cf. MS. O.

74. The point after *have* in MSS. C and O intimates a pause, such as we now denote by a comma.

77. Cr. has—And said who so spend more, I make it good hereaftir.

83. Cr. has the sidenote (*second* impression)—Pierce profereth Christ to

become his seruant. This is again an instance of the common mistake which identifies Piers with the author. "Pierce" is Christ himself.

96. *worth*] Cr. omits, in his *third* issue.

102. *outlawes*] an outlaw (2). *lotyeth*] loutith.

117. *lettre telleth*] lore teacheth. Crowley's MS. probably had "lre," which he took to be an error for *lore*.

122, 123. Crowley agrees with the text.

124. Crowley also reads—whether shal I.

159. Cr. has—Wythin hem thre, the wyde worlde holden.

169. *fourmen*] formen; framen (2).

176—178. Cr. omits the passage preserved in MS. R, and reads—And to vnfold the folden fiste, at the fingers wyll. The line following l. 175 in MS. B is certainly spurious.

184. *herte*] hurte. This spelling looks better, as it at once suggests the right sense.

188. In MS. L the second word is written like *clicche*, but the *i* has no stroke above, and it is more probably the first stroke of a *u*, the second stroke being accidentally omitted. Cr. has *cratche*.

189. *ypersshed* means *pierced*; Crowley has *perished* in the *first*, but *pershed* in the later issues; the reading *y-perished* is corrupt, and does not make good sense.

191. *to-schullen*] to shullen; to swollen (2).

198. Cr. rightly has *in spiritum sanctum*.

230. Cr. rightly has—and to no other; thus preserving the word *no*, which MS. W omits.

258. Cr. has *world*.

294. Cr. has—And am sory that I so the saynt spirite agylt.

323. Cr. retains *in*.

330. Cr. has—y^e freilty is made, in his *second* impression. The right reading is *it made* (as in his *first* impression), which signifies *caused it*, as in many other passages.

337. Cr. retains *ben*, printed "bē."

347. Cr. wrongly has—All maner of merey, and of forgiuenes.

PASSUS XVIII. 6. *of-rauȝte*] of raught; of taught (2). The curious reading in the text is supported by MSS. W, R, and others.

35. Cr. has—And forbear and downe bringe, bale death for euer.

41. If the scribe of MS. B had not falsely written *peple* instead of *temple*, he would not have had to make up and insert the additional line here cited.

58. *prisson*] prisoner doth. Crowley probably did not know that *prisson* in Old English meant a *prisoner* as well as a *prison*. He might have spared his correction.

79. Crowley's sidenote (*second* impression) is—He citith a lye out of the Legend auri.

86. Cr. has—& vnsparrid his cink.

109. Cr. has—Whan Christ come of her kingdom y^e crowne shuld sease;
afterwards altered to—Whan Christ come, her kingdome & crowne shuld
cease. This latter is also a good reading. In the C-text, the line is altered.

117. *softly*] *worthely*.

122. *wonder*] *meruell*.

123. *rowed*] *raued*; *renned* (2). The word *rowed* is in LWCOBY.
Cf. C-text.

149. *reproueth*] *repugneth*; *repungneth* (3).

158. *fordyd*] *did*. The line is altered in the C-text.

189. Here Crowley differs from MS. W, and has the same reading as in
the text.

228. Crowley's pertinent sidenote (*second* impression) is—Bokes be bolde.

238. *tendeden*] *tindeden*.

246. *al biquashite*] *al to quassed*.

281. *I seised*] *he seased*.

282. *lete*] *leauē*.

293. Here Cr. adds, in his later issues only—Out of our postye, and
leden hem hence. This line is not in the C-text, and does not seem to be
alliterative.

298. *denes*] *done*.

310, 311. The two half-lines rightly retained in R were probably accident-
ally omitted in other MSS. owing to confusion between the words *lesynges*
and *lesynges*.

361. *browe · brouke*] *brewed, brouke*; *brewed, broke* (2); *brued, broke* (3).

407. *nebula*; so in Crowley and in all the MSS. I have consulted. It is
certainly the author's mistake. Perhaps he meant *nubila*.

423. Cr. retains "Loue," omitted in MS. W.

426. *kalote*] *Collet*.

PASSUS XIX. This Passus and the next stand very much the same in
both B- and C-texts.

11. The reading should certainly be *is it*, as in Crowley's *second* impression
and the C-text.

18. Cr. has—Anon as men named, this highe name of Iesus.

38. *baptiste* is the right reading, as in the C-text. Line 40 explains that
the allusion is to the baptism of Christ by John. Cr. has *baptine*.

47. Cr. also has *wer*.

72. *mercy*] *mede* (*which is wrong*).

79. *rihtwisnesse*] *rightuousnes*. *reuth*] *Truthe*.

90. Cr. has *were*; but Whitaker has *was*. Either reading may be adopted,
as there are numerous instances of *was* with the plural noun in the MSS.

107. Cr. retains *of*, which MS. W omits.

118. Cr. has *what*, though MS. W has *now*.

163. The insertion of *y* seems awkward, but it is probably the genuine reading. Cr. has *and all closed*; Whitaker has *and al was closed*.

211. It is probable that *kaa* (as in L) is the right reading; Whitaker has *can*, and the alliteration is thus better kept up. Yet MSS. Ff. 5. 35 (Cambridge) and Cotton Vesp. B. 16 (B. M.) read *have* and *han* respectively.

230. *bylyff*] lyuelod; liuelodes (3). Probably Crowley's own gloss.

232. *thecche*] thetche; hegge (2); hedge (3).

235. Cr. omits this line.

241. *folayles*] foule iuels; foule euyll (3); *corruptly*.

270. *hem*] it. Most MSS. have *it*; but *hem* is also found in MS. Ff. 5.

35 (Cambridge), and certainly seems better.

312. The words *Quod Piers* form no part of the line, as far as the scansion is concerned.

360. Whitaker has—as hit were a pile.

366. Crowley's sidenote (*second* impression)—Who thei be that neuer repent.

385. *And myztes*] And might.

394. Crowley's sidenote—What lucre may do (2).

408. Crowley's sidenote—A blynde curate (2).

415. Crowley's sarcastic sidenote—The praise of cardinals (2).

428. *persaeth*. This reading better preserves the alliteration, and is probably right. Cf. C-text.

437. *wykke*] wikid; yll (2).

442. *blode*] folke. But *folke* is probably thus repeated by accident.

443. *Luke*] Paule (2). This is therefore Crowley's correction of the author's mistake. The alliteration proves this.

466. *hastlokest*] moost hastely.

469. *chiftaigne*] chefest am.

475. *riȝt—trowth*] as right wyll & truth.

PASSUS XX. 13. *none*] *y'*. *ne wedde hath*] & hath no wed.

27. Crowley has *of them*; certainly *hooly* suits the alliteration, but this correction is reserved for the C-text.

35. *meketh*] meketh him. But *him* is not in the best MSS. of either text.

50. *ndernorne*] vndone. But *ndernorne* means *reproved*.

54. *mude fals spryng*] false spring; false sprang (2); but cf. C-text.

71. *gyoure*] gydour. This is probably Crowley's modernization.

92, 93. *ar*] their. *ar*] their. Wrongly in both places.

94. *Elde*] Age. So also in ll. 164 and 166; but Cr. retains "Elde" in l. 153.

102. *pat—after*] he neuer stode after.

110. *he*] she. It must be remembered that *he* is sometimes used for *she* in Early English, for *fortune* is *feminine* in Pass. xi. 60.

133. *ingged*] iustled.

134. Cr. has—will take this *apon* amendment;—wel take this on amend-
mente (3).

135. Cr. omits *in haste* (3).

147. *relyed*] leled; relyed (2); rayled (3).

152. *hieghnesse*] heaunes. Evidently corrupt.

201. *biseye*] byseye; besette (2). The latter is therefore Crowley's own
emendation. Cf. C-text.

221. Crowley's sidenote—Woulde god there were no such priestes in
englande (2).

233. Crowley's sidenote—Curates oughte to haue a competent lyuyng
certayne (2).

259. Cr. has—Or they wil no treasure hem pay, trauaile they neuer so
sore.

271. *heet*] bad. Evidently Crowley's own gloss.

283. Crowley's sidenote—Thei that went to y^e Fryers to shrift wer like
sanctuary men (2).

288. Cr. has—gyue the fryers. In MS. L the word *yeue* was at first
omitted. Afterwards the word *pe* was altered to *peue*, which is clearly in-
tended for *yeue*, owing to the similarity of *peue* and *yeue*. There is no doubt
about the reading.

297. *Of*] To. *tyterers in*] tutelers in; tutelers (2).

308. Crowley retains *in* before *the sege*.

322. Crowley's sidenote — Nother patron nor bishop regardeth his
duty (2).

365. Crowley's sidenote—The olde maner of eares shrifte made sinners
negligent (2).

368. Cr. omits *vykked*.

381. *nede*] no nede. But *no* should clearly be omitted.

Appendix.

A SHORT GLOSSARY TO "PIERS THE PLOWMAN."

[*MS. Camb. Univ. Lib. Ll. 4. 14 ; fol. 170a.*¹]

	Freyne	Aske
	Rape	hie. wente spedyly.
	Lo	
4	Carpe	talke.
	Clutche	scratche
	Preynte	
	Quaue	shake. or tremble quake
8	Thole	suffre
	Hoved	stode abode
	Cheve	Thryve
	Tyne [<i>read Tynt</i>]	loste
12	Fordo	distroye
	Wyn or Wen	Goo
	Frete	Taste
	Tynde	light
16	Louke	<i>withdraw</i> . lose
	pole	Open. entre. suffre
	Besquatt	broke
	Affrounte	
20	Auntre	Ventre

¹ This is a glossary to the particular copy of the B-text which is contained in the same MS., viz. No. XIX in my list.

	Rome	goo. passe
	Swynke	Labour
	Rytte	
24	Lake	playe
	Courbe	knele downe
	Appende	appertaigne
	Steke	Shytt
28	Thyrle	perced
	Comsid	spake
	Fonge	take
	Vnderfonge	vndertake
32	Latch	catch or take
	Nymme	take
	Wysse	tell or teache
	Yeme	guyde or rule
36	Worthe	is worthy. com happen or befall to
	Lythe	here
	Byd	praye. aske
	Bekenne	
40	Broke	
	Hote	
	Hale	drawe
	Pylte	thruste or caste
44	Nempne	call or name
	Shende	blame
	Welde	
	Segge	Man
48	Blasen	
	Mechell	bygnes
	Alther	Elder
	lollynge	
52	Rapeliche	quickly
	Wightliche	
	3eme	heede
	Lorell	lyers
56	Liode	persone

	Sparliche	
	Stalworthe	
	Skyll	Reason
60	Loyall	
	Smache	
	Glede	
	Glowynge	
64	Kyse	
	Merke	Darknes
	Smolder	smoke
	Doel or doule	Sorowe
68	Palcot	
	Bale	sorow
	Kene	sharpe
	Witterly	well
72	Felly	
	Ferly	mervaille
	Leeme	brightnes
	Merkenes	darkenes
76	Maynpermour	
	Queyntyse	crafte, soteltie
	Gobelyñ	deule
	Lusarde	
80	Thralle	bonde
	Crokke	pott
	Yerne	
	Shene	bright, chere
84	Gresly	ferefull
	Boorne	Ryver, water
	Tofte	a hyll, mountayne
	Loby	
88	Renable	
	Bie	a coler or cheyne
	Hals	Hele
	Hoove	Robe, Coyfe
92	Lere	Countenaunce, chere,

[also on fol. 169b, we find]

Rapely quickly

Endaunte

[and on fol. 170b]

95 Lewte.

The following index, in which these words are referred to by the numbers, will shew on what pages of the MS. the words occur, where they are to be found in this edition, and in what instances the explanations are incorrect. It will be seen that the seventeenth and eighteenth Passus especially attracted the glossarist. 1. Fol. 5; i. 58. 2. In the first sense, fol. 16; iv. 7. In the second sense, fol. 84b; xvii. 79; where the MS. has *rapede*. 3. Probably with reference to fol. 83b; xvii. 20. 4. Fol. 85b; xvii. 135. 5. Fol. 86; xvii. 188. The explanation is wrong; it merely means to *clutch*. 6. Fol. 89; xviii. 21. It means *winked*. 7. Fol. 89b; xviii. 61. 8. Fol. 89b; xviii. 71. 9. Fol. 90; xviii. 83. 10. Fol. 90; xviii. 104. 11. MS. has *tynt*, fol. 90b; xviii. 140. 12. Fol. 91; xviii. 157. 13. Probably an erroneous allusion to *wynde*, fol. 91; xviii. 174. 14. Fol. 91b; xviii. 194. It means *ate*. 15. An allusion to *tentedyn*, fol. 92; xviii. 238. 16. Fol. 92b; xviii. 243. It means *lock up, hide*. 17. Fol. 92b; xviii. 247. The meaning *suffer* is right; the other two are wrong. 18. Fol. 92b; xviii. 246. *Be-squate* is the reading of this MS., and is corrupt. 19. Fol. 102; xx. 5. It means *to accost rudely*. 20. Fol. 104; xx. 174. 21. Fol. 104b; xx. 211. 22. Fol. 1b; prol. 55. 23. Fol. 3; prol. 171. A better spelling is *rit*; it is a contracted form of *rideth*. 24. Fol. 3; prol. 172. 25. Fol. 5; i. 79. 26. Fol. 5b; i. 98. 27. Fol. 6; i. 121. The MS. wrongly has *stekfe*, miswritten for *stekye*. It means to stick fast, remain closed. The explanation *shytt*, i. e. to *shut*, is not far wrong. 28. Fol. 6b; i. 172. The MS. has *pirlid*, i. e. pierced; this accounts for the explanation given. 29. Fol. 12; iii. 103. *Comsid* means *commenced, began*; but the phrase *comsid to telle* is equivalent to *spake*, as explained. 30. Fol. 27; v. 566. 31. Fol. 5; i. 76. The MS. has *vndirffonge*, i. e. undertook. 32. Fol. 29b; vi. 68 (see the footnote). 33. Fol. 42b; x. 60. 34. Fol. 4b; i. 42. 35. Fol. 37b; viii. 52. More strictly, to take care of, govern. 36. In the first sense, fol. 42; x. 17; in the second sense, fol. 43b; x. 128. 37. Fol. 37b; viii. 66. 38. Occurs often. 39. Fol. 37b; viii. 59. It means *commend to*. 40. Fol. 38; viii. 87. Here *broke* is part of the word *to-broke*, meaning *broken in pieces*. 41. Fol. 38; viii. 93; it means *to command*. 42. Fol. 38; viii. 95. 43. Fol. 38; viii. 96. 44. Fol. 4b; i. 21 (and elsewhere). 45. Occurs often. 46. Fol. 42; x. 29. where the MS. has *welden*, i. e.

wield, possess. Also fol. 43; x. 83, where the MS. has *well*, over which the glossarist has written *weldeth*. 47. Fol. 81*b*; xvi. 178. 48. Fol. 82; xvi. 179. It means *blazon* or device. 49. Fol. 82; xvi. 182, where the MS. has *mechell* (i. e. greatness) with a stroke through the *ll*. 50. Fol. 82; xvi. 205. The MS. has *alper*, another form of *aller*, meaning *of all*. 51. Fol. 83; xvi. 269. It means *lying about lazily*. 52. Fol. 83; xvi. 273. 53. Fol. 83; xvi. 275. It means *nimbly*, hence *quickly*. 54. Fol. 83*b*; xvii. 12. 55. Fol. 84; xvii. 44, where the MS. has *as well lorellis as lelles*; but *lorellis* means *vagabonds* or untrustworthy persons. 56. Fol. 84; xvii. 63. 57. Fol. 84*b*; xvii. 81. The MS. actually has *sparliche*, an error for *spaeliche*, i. e. quickly. 58. Fol. 84*b*; xvii. 96. It means *vigorous*. 59. Fol. 86; xvii. 195. 60. Fol. 86*b*; xvii. 209 (see the footnote). 61. Fol. 86*b*; xvii. 213 (see the footnote). 62, 63. Fol. 86*b*; xvii. 217; where the MS. has *glowynge glode*, i. e. a glowing ember. 64. Fol. 86*b*; xvii. 219 (see the footnote). 65. Fol. 87; xvii. 240. 66. Fol. 88; xvii. 323. 67. Fol. 88*b*; xvii. 336. The MS. has *doell*, with stroke through *ll*. 68. Fol. 89; xviii. 25. The MS. actually has *Palcot*, a mistake for *Paltor* or *Paltock*, a kind of doublet. 69. Fol. 89; xviii. 35. 70. Fol. 89; xviii. 47. 71. Fol. 89*b*; xviii. 66. It means rather *truly, certainly*. 72. Fol. 90; xviii. 92. It means *fiercely*. 73. Fol. 90; xviii. 110. 74. Fol. 90*b*; xviii. 124. 75. Fol. 90*b*; xviii. 136. 76. Fol. 91*b*; xviii. 183. It means a *surety*. 77. Fol. 92*b*; xviii. 272. 78. Fol. 93; xviii. 290. 79. Fol. 93*b*; xviii. 335. The old spelling of *lizard*. 80. Fol. 95*b*; xix. 33. 81. Fol. 99; xix. 275. 82. Fol. 104; xx. 158. It means *eager, full of desire*. 83. Fol. 94*b*; xviii. 409. 84. Fol. 95; xviii. 431. 85. Fol. 1; prol. 8. 86. Fol. 1; prol. 14. It rather means a cleared space on a rising ground. 87. Fol. 1*b*; prol. 55. It means a *looby*, a lubberly fellow. 88. Fol. 3; prol. 158. A contracted form of *reasonable*, talkative. 89. Fol. 3; prol. 161. The MS. has *lyes*. 90. Fol. 3; prol. 170. It means *neck*. The interpretation *hele* (heel) is erroneous. 91. Fol. 4; prol. 210. The MS. has the pl. *hooves*. 92. Fol. 4; i. 3. 93. Fol. 84; xvii. 49; cf. no. 52. 94. *Not found*. 95. Fol. 51; xi. 140. It means *loyalty, fidelity, faithful observance of the law*.

I have only to add that, in making these references, I have been guided by the lines drawn under the harder words in the MS. Many more words are underlined than are here enumerated; and as words are underlined nearly throughout the poem, it is clear that the glossarist carefully read it through. It may be observed further that some of these words occur in *groups*, and the order of these shews that he read the latter part and the prologue at least *twice*. Thus the group of words 3 to 21 belong to the *last four* Pæsus; the group

22 to 28 to the Prologue and Passus I. The group 37 to 43 belong to the latter part of Passus VIII. Then again, the group 47 to 84 belong to the *last five* Passus ; but the group 85 to 92 to the Prologue and Passus I., like the second group. The handwriting of these glosses is of about the date of the reign of Henry the Eighth ; and hence it is even possible that they were written by no other than ROBERT CROWLEY.

TEMPORARY NOTICE.

THIS second volume contains the poem in its *second* shape, and does not greatly differ from the text as printed by Mr Wright, but is printed from a different MS. and contains more than 170 additional lines. The variations of Mr Wright's text from the present one are denoted in the footnotes by the letter W. The old text printed by Crowley also exhibits the poem in this second form.

Numerous notes and a full glossary to the first seven Passus in this volume will be found in my smaller edition of "Piers the Plowman," lately published in the Clarendon Press Series.

For notes and a glossary to the whole poem, consult Mr Wright's edition.

Vol. III. will contain the poem in its latest form, and Vol. IV. will contain notes and a glossary to all three texts.

The pages numbered 137* to 144* belong to Vol. I., and should be inserted between pages 136 and 137 of that volume.

W. W. S.

Cambridge ; Nov. 15, 1869.



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